



# The ne-

we Testament yet once agay  
ne corrected by Willjam Tindale:  
Where vnto is added a Kalendur  
and a necessarie Table wherein ea-  
sely and lightely maye be foun-  
de any stozpe contained in the  
foure Euangelistes and  
in the Actes of the  
Apostles.

Printed in the yere of oure  
Lorde God. M.D.  
C. xxv.









**February hath. xviij. dayes.**  
The moneth. xij.

	d	saynt Byrgit virgyne.	f
xi	e	Purificacyon of our Lady	g
xix	f	saynt Blase byshop	h
xviii	g	saynt Gylberte	i
	a	saynt Agathe virgyne	ii
xvi	b		iii
x	c	saynt Angule byshop	iiii
	d	saynt Paule byshop	v
xv	e	saynt Apollone virgyne	vi
xiii	f	saynt Scolastica virgyne	vii
ii	g	saynt Eufraze virgyne	viii
	a	The same as in p.	ix
xvii	b		x
xv	c	saynt Valentyn martyr	xi
xiv	d	saynt Faulstine & soupte	xii
	e	saynt Juliane virgyne	xiii
xii	f	saynt Polycron byshop	xiiii
i	g	saynt Symeon byshop	xv
	a	saynt Sabine martyr	xvi
xix	b	saynt Whylbryde virgyne	xvii
xviii	c	saynt Iric. martyrs	xviii
	d	Cathedra saynt Petri	xix
xvi	e	Alouys vyllet	xx
x	f	saynt Matthe apostle	xxi
	g	Invencon of S. Paul.	xxii
xv	a	saynt Nestor byshop	xxiii
xiii	b	saynt Austayne	xxiiii
ii	c	saynt Oswolde byshop	xxv

Byr/Pur/blasy/ag/dor/febru/ap/scolastica/  
valent. July consunge tunc Petram/Matthi  
am inde.

**March hath. xxxi. dayes**  
The moneth. xxi.

ix	d	saynt David byshop	i
	e	saynt Chadde byshop	ii
xviii	f	saynt Martyne	iii
xvi	g	saynt Adriane	iiii
x	a		v
	b	saynt Victor & Victoryn	vi
xv	c	saynt Perpetue & feliste	vii
xiii	d	Deposicon saynt Felix	viii
ii	e	xl. martyrs	ix
	f	saynt Agape virgyne	x
xix	g	saynt Marcon & candide	xi
xvii	a	saynt Gregory	xii
xvi	b	saynt Theodoze matrone	xiii
	c	The Len in arret. Cant.	xiiii
xiv	d	saynt Longinus martyr	xv
xiii	e	saynt Helari & tacom	xvi
	f	saynt Patryke byshop	xvii
xii	g	saynt Edwardde kynge	xviii
i	a	saynt Joseph	xix
	b	saynt Luthberte abbate	xx
xix	c	saynt Benet abbate	xxi
xviii	d		xxii
xvi	e	saynt Theodoze preste	xxiii
x	f	saynt Agapite martyr	xxiiii
	g	Invencon of our lady	xxv
xv	a	saynt Castor martyr	xxvi
xiii	b		xxvii
ii	c	saynt Dorothe virgyne	xxviii
	d	Victoryne	xxix
xix	e	saynt Maryne	xxx
xviii	f	saynt Adelme byshop	xxxi

Martins/adria/per/decoratne gregorio/cy.  
Gertrud/alba/bene/innta Maria genitrice.



**April hath. xxx. dayes.**  
**The month. xxx.**

xl	<b>G</b> saynt Theodoric virgyne	li
	<b>H</b> saynt Mary Egypcian	lii
xix	<b>b</b> saynt Wycharde byshop	liii
xviii	<b>c</b> saynt Ambrose byshop	liiii
xvii	<b>d</b> saynt Martinian & martia	lv
xvi	<b>e</b> saynt S. Ictus	lvi
xv	<b>f</b> saynt Euphemye	lvii
	<b>G</b>	lviii
xiiii	<b>H</b> saynt Perpetuus byshop	lix
xiii	<b>b</b>	lxi
xii	<b>c</b> saynt Butlake	lxii
xi	<b>d</b> The same in Latyn	lxiii
	<b>e</b> saynt Juliana	lxiiii
xviii	<b>f</b>	lxv
xvii	<b>G</b> saynt Oswald archbyshop	lxvi
xvi	<b>H</b> saynt Ilydoze	lxvii
xv	<b>b</b> saynt Anicete	lxviii
xiiii	<b>c</b> saynt Clether	lxix
	<b>d</b>	lxx
xiii	<b>e</b> saynt Victor	lxxi
xii	<b>f</b> saynt Symeon byshop	lxxii
xi	<b>G</b> saynt S. other	lxxiii
	<b>H</b> S. George mar.	lxxiiii
xix	<b>b</b> saynt Wilfride byshop	lxxv
xviii	<b>c</b> S. Bartholomew	lxxvi
xvii	<b>d</b> saynt Euse	lxxvii
xvi	<b>e</b> saynt Ananias	lxxviii
xv	<b>f</b>	lxxix
xiiii	<b>G</b> saynt Peter of mylan	lxxx
xiii	<b>H</b> saynt Erkenwalde	lxxxi

April in Ambrosiuscellis nat atq; Tributi,  
 Et valer. sanctus georg. n. arciane vitalis.

**May hath. xxxi. dayes**  
**The month. xxxi.**

xl	<b>b</b> Philip & Jacob apost.	li
	<b>c</b>	lii
xix	<b>d</b> Ascension of the cro.	liiii
xviii	<b>e</b>	liiii
xvii	<b>f</b> saynt Godarde	lv
xvi	<b>G</b> S. John the latyn.	lvi
xv	<b>H</b> saynt John of benetly	lvii
	<b>b</b>	lviii
xiiii	<b>c</b> Trans. of saynt Nicolas	lix
xiii	<b>d</b> saynt Gordian & epimach	lxi
xii	<b>e</b> saynt Anthony martyr	lxii
xi	<b>f</b>	lxiii
	<b>G</b> saynt Sernatius confes.	lxiiii
xviii	<b>H</b> The same in germ.	lxv
xvii	<b>b</b> saynt Ilydoze martyr	lxvi
xvi	<b>c</b>	lxvii
xv	<b>d</b> Trans. of saynt Bernarde	lxviii
xiiii	<b>e</b> saynt Wiscoz martyr	lxix
	<b>f</b> saynt Dunstane byshop	lxx
xiii	<b>G</b>	lxxi
xii	<b>H</b> saynt Helyne quene	lxxii
xi	<b>b</b> saynt Juliane virgyn	lxxiii
	<b>c</b> saynt Desybery martyr	lxxiiii
xix	<b>d</b> Trans. of S. francys	lxxv
xviii	<b>e</b>	lxxvi
xvii	<b>f</b> saynt Austayne	lxxvii
xvi	<b>G</b> saynt Bedepreste	lxxviii
xv	<b>H</b> saynt Germaine byshop	lxxix
xiiii	<b>b</b>	lxxx
xiii	<b>c</b> saynt Felse	lxxxi
xii	<b>d</b> saynt Patronilla virgyn	lxxxii

Philip / Euse / Ioh / goth / Johan latyn / epi /  
 nec / scy / et soph. Mayus in hac serie tenet Me  
 ban in pede Lan.



**June hath. xxx. dayes.**  
**The mone. xix.**

	e	saynt Nicodeme martyr	i
xix	f	saynt Marcelline & Pet.	ii
viij	g	saynt Erasmus	iii
xvi	A	saynt Petrice	iiii
v	b	saynt Boniface	v
	c	saynt Mellon archbys.	vi
xij	d	Trans. of S. wulstane	vii
i	e	saynt medarde & gildarde	viii
	f	Trans. of saynt Edmund	ix
x	g	saynt yue	x
	A	saynt Barnabe apostle	xi
xviii	b	saynt Basylide/cirine. &c.	xii
vii	c	The sun in Cancer	xiii
	d	saynt Basyl byshop	xiiii
xv	e	saynt Uite/modeste & cre.	xv
iiii	f	saynt Rycharde	xvi
	g	saynt Botulph.	xvii
xiii	A		xviii
	b		xix
	c	Trans. of saynt Edward	xx
ix	d	Walburge virgyn	xxi
	e	saynt Albone martyr	xxii
xvii	f	Wygell.	xxiii
vi	g	Quint. saynt John bap.	xxiiii
	A	Trans. saynt elegy byshop	xxv
xliii	b	saynt John & s. Paule	xxvi
ii	c	saynt Crescens	xxvii
	d	Wygell.	xxviii
xix	e	Peter & Paule apost.	xxix
	f	Comeme. of saynt paule	xxx

Nic. marcelli. boni. dat Jun. primi. ba. cyrini.  
 Ciriqz. mar. p.ocus. al. sancti. ioan. io. doz. le.  
 Pe. Pan.

**July hath. xxxi. dayes**  
**The mone. xx.**

xix	g	oct. of saynt John baptist.	i
viii	A	Wyltacion of our la.	ii
	b	Trans. of saynt Thom. ap.	iii
xvi	c	Trans. saynt Martyne	iiii
v	d	Zoe virgyn & martyr	v
	e	oct. of saynt peter & paule	vi
xij	f		vii
i	g	saynt Gymbalde	viii
	A	saynt Eryll byshop	ix
x	b	Seuen brothers mar.	x
	c	Trans. of saynt Benet	xi
xviii	d	saynt Rabor & Felix	xii
vii	e		xiii
	f	The sunne in Leo	xiiii
xv	g	Trans. of saynt Swithun.	xv
iiii	A		xvi
	b	saynt Kenelme kynge	xvii
xiii	c	saynt Arnulph byshop	xviii
i	d	Ruffyne & Justyne	xix
	e	saynt Margarete virgyn	xx
ix	f	saynt Marede virgyn	xxi
	g	Mary magdalene	xxii
xvii	A	saynt Apolinaris byshop	xxiii
vi	b	Wygell.	xxiiii
	c	S. James apostell	xxv
xliii	d	S. Anne mother. &c.	xxvi
ii	e	The seven sleepers	xxvii
	f	saynt Hanson byshop	xxviii
xix	g		xxix
	A	saynt Abdon & sennes	xxx
xix	b	saynt Germaine byshop	xxxi

Jul. Wylt huldrych. oc. bll. chill. fra. bene mar-  
 gar. apett. al. Arnulphus. pax. Mag ap. chris  
 Jacobiqz sim. abdon.



**Augustus hath. xxxi. dayes.**  
The more. xxx.

viij	c		ix
xvi	d	saynet Steven	ix
v	e	Inuencion of saynet Steven	ix
	f	saynet Justine p[re]ste	ix
xix	g		ix
ix	A	Trans. of our Lorde	ix
	b	The feste of Iesu	ix
x	c	saynet Leticia & his felo.	ix
	d	Mygell.	ix
xviii	e	saynet Laurence martyr	ix
vii	f	saynet Eustachius martyr	ix
	g		ix
xv	A	saynet p[ro]p[er]te & his felo.	ix
ix	b	Mygell.	ix
	c	Assumpcion of our lady.	ix
xix	d	The summe in d[is]c[er]n	ix
ix	e	oct. of Laurence	ix
	f		ix
xv	g	saynet Magnus martyr	ix
ix	A	saynet Leodegarius byshop	ix
	b		ix
xviii	c	oct. assumpcion. ac.	ix
vii	d	Mygell.	ix
	e	Bartholomew apostell	ix
xix	f	saynet Leodegarius kynge	ix
ix	g	saynet Sencryne	ix
	A		ix
xv	b	saynet Austayne	ix
ix	c	Decoll. of saynet John	ix
	d	saynet Felix & audacte	ix
xviii	e		ix

De/steph/steph/p[ro]thius/syr/don/cy[st]ro/la[us]  
tyb[er]t/hyp[er]cne. Sumptio/agapiti/tymo/bac  
tholo/rust/aug/coll/aucti.

**September hath. xxx. dayes.**  
The more. xxix.

xvi	f	saynet Gylis abbate	ix
v	g	saynet Anthony martyr	ix
	A		ix
xix	b	Trans. of saynet Cuthbert	ix
ix	c	Bertine abbate	ix
	d	saynet Eugenius	ix
x	e		ix
	f	Trans. of our Lorde	ix
xviii	g	saynet Gorgone martyr	ix
vii	A	saynet Sylvestus byshop	ix
	b		ix
xv	c	saynet Marcyane byshop	ix
ix	d		ix
	e	Trans. of the holy crosse	ix
xix	f	The summe in d[is]c[er]n	ix
ix	g	Edyth virgyne	ix
	A		ix
xv	b	saynet Victor & corone	ix
ix	c	saynet Jannarius mar.	ix
	d	Mygell.	ix
xviii	e	Bartholomew apostell	ix
vii	f	saynet Maurice & his comp.	ix
	g		ix
xix	A	saynet Andoche martyr	ix
ix	b		ix
	c	saynet Cyprian & iustine	ix
xv	d	Cosme & Damiane	ix
ix	e		ix
	f	Michael archangel.	ix
xviii	g		ix

Egidium sep. habet / stat / gorgon. p[ro]tigue.  
cruc. me. Lambertique. Bath. mauricius &  
da. vuen. Mich. hier.



**October hath. xxi. Dayes**  
**he mone. xxi.**

xvi	<b>A</b> saynet Remige byshop	i
b	b	ii
xv	c	iii
d	d saynet francy's confessor	iiii
e	e Apolinaris mar.	v
f	f saynet Fayth	vi
g	g	vii
xviii	<b>A</b> saynet Delage	viii
b	b	ix
c	c saynet Ercen & victor	x
xv	d saynet Richalpus byshop	xi
ii	e saynet Wylfryde	xii
f	f Trans. of saynet Edward	xiii
g	g	xiiii
xvii	<b>A</b> Mulfrau byshop	xv
b	b <b>A</b> he sunne in sedi.	xvi
c	c saynet Andzey virgyne	xvii
xv	d Yncas euangelist	xviii
vi	e saynet Fredeswyde virg.	xix
f	f Austreberte virgyne	xx
g	g xi. thousande virge.	xxi
xiiii	<b>A</b> Mary salome	xxii
ii	b saynet Romayne byshop	xxiii
c	c saynet Bagloze byshop	xxiiii
xiii	d saynet Crispine & Crispi.	xxv
e	e	xxvi
xix	f Wygyl.	xxvii
viii	g <b>A</b> Simon & Jude.	xxviii
b	<b>A</b> saynet Marciscus byshop	xix
c	b saynet Geruayn capua.	xx
xvi	c saynet Quyntyn. Wygyl.	xxi

Remigis/franciscus/marcus/di/ger/artis/  
 calix. Galli/Lucas/vcl vnde/se / sene crispi-  
 m/Simonis/quin.

**November hath. xxi. Dayes**  
**he mone. xxi.**

d	<b>A</b> he fell of al sayntes	i
xix	e <b>A</b> ll soules daye	ii
h	f saynet Wenefrede virgyn	iii
g	g saynet Amantius	iiii
f	<b>A</b> saynet Letepzeste	v
b	b saynet Leonarde	vi
xviii	c saynet Wylfryde archebys.	vii
b	d	viii
c	e saynet Theodore	ix
xv	f	x
ii	g saynet Martyne Byshop	xi
f	<b>A</b> saynet Paterne martyr	xii
g	b	xiii
xvii	c Trans. of saynet Erkenw.	xiiii
b	d <b>A</b> he sunne in lazars	xv
c	e saynet Edmunde archeby.	xvi
xv	f <b>A</b> he byshop	xvii
vi	g oct. of saynet Martyne	xviii
xiiii	<b>A</b> saynet Elizabeth	xix
ii	b saynet Edmunde kynge	xx
c	c Presente of our Lady	xxi
xiii	d Cecily virgyn	xxii
ii	e saynt Clemente	xxiii
x	f saynt Grylogone mar.	xxiiii
g	g <b>A</b> thet me virgyn	xxv
xix	<b>A</b>	xxvi
viii	b saynet Agricole	xxvii
c	c saynet Rufe martyr	xxviii
xvi	d saynet Saturnine Wygyl.	xix
b	e saynt Androwe Apollie.	xx

Omnenuember/leon/qua/theo/martin/bic  
 thique. Post hec Eliza/ce/cle/gris/katherina/  
 sat/An.



**December** hath xxxi. dayes  
The moneth.

	<b>f</b>	g. saynt Albane	i
xix	<b>h</b>	Depol. saynt Osmonde	ix
xviii	<b>a</b>	b saynt Barbara virgyn	xviii
xvii	<b>b</b>	c saynt Sabbe Abbess	xvii
xvi	<b>c</b>	d Concep of our Lady	xvi
xv	<b>d</b>	e oct. of saynt Andrew	xv
xiiii	<b>e</b>	f Decoll. of saynt John	xiiii
xiii	<b>f</b>	g saynt Cyprian Abbote	xiii
xii	<b>g</b>	h saynt Damase	xii
xi	<b>a</b>	i The Innocent	xi
x	<b>b</b>	d saynt Lucie virgyn	x
ix	<b>c</b>	e saynt Valerij byshop	ix
viii	<b>d</b>	f Decoll. of saynt John	viii
vii	<b>e</b>	g saynt Lazarus byshop	vii
vi	<b>f</b>	h Crispin byshop	vi
v	<b>g</b>	i saynt Juliane martyr	v
iiii	<b>a</b>	d saynt Thomas Apol.	iiii
iii	<b>b</b>	e xxx. martyrs	iii
ii	<b>c</b>	g Victorie virgyn	ii
i	<b>d</b>	h Myggell.	i
	<b>e</b>	b Nativite of our Loyde	
	<b>f</b>	c St. Stephen protomartyr	
	<b>g</b>	d St. John Evangeliste	
	<b>a</b>	e Childermas daye	
	<b>b</b>	f	
	<b>c</b>	g Transl. of saynt James	
	<b>d</b>	h saynt Sylvester	

December/barka/Nicolas/a alma Lucia.  
Sanct? abinde Thomas/modo Nat. Steph  
Jo/Pu/Syl.

# The office

of all estates.

A Byllhope must be faultlesse/the husbände of one wyfe/coher/discrete/honestly appareled/herberous/apt to teache/not drunken/no fyghter/not geuen to splithelucere:but gentle/abhorrynge fyghtynge/abhorrynge couetousnes/and one that ruleth his awne house honestly/haupnge chyldzen vnder obedience/with all honestie.

**Rulers.**

Ye that are rulers of the erth / se that you loue ryghteousnes / & that you cōmpt none vne ryghteousnes in iudgement. Thou shalt not fauoure the poore ner honour the myghty / but shalt iudge thy neybour ryghteouslye.

**The Commens.**

Ye shall not deceaue youre bryethen / nether with weyght ner measure : but shall haue true balances and true weyghtes / for I am the lord your God.

**Husbandes.**

Husbandes loue youre wyues / euen as Christ loued the congregacion / & gaue him selfe for it to sanctifie it / & clesed it in the fountayne of water thorow the worde / to make it vnto him selfe a glorious congregacion with oute spot or wrynckle or any soche thinge.

So ought men to loue their wyues / as their awne bodyes. He that loueth his wyfe / loueth him selfe. For no man euer yet hated his awne fleshe but noysshed it. &c.

**Wyues.**

Wyues submyt youre selues to youre awne husbandes / as vnto the Lord. For the husband is the wyues heede euen as Christ is the heede of



the heed of the congregation. Therfore as the congregation is in subiectyon to Christ lykwysse let the wyues be in subiectyon to their husbandes in all thynges.

### **Fathers and mothers.**

ye fathers / moue nat youre chyldren to wrath / but brynge them vp with the nurture and informacyon of the lord.

### **Chyldren.**

Chyldre / obey your fathers & mothers in the lord / for so is it right. Honour thy father & mother (that is the fyrst comaundement that hath any promyse) that thou mayst be in good estate / and lye longe on the erth.

### **Maisters.**

ye maisters / do vnto your seruantes that which is iust & equall / puttynge away al bitterness and threynynge / knowynge that euen ye haue also a mayster in heuen.

### **Seruantes.**

Seruantes / be obedient vnto your bodily masters in all thynges / nat with eye serupce as men please / but in synghenesse of hert / feryng god. And whatsoeuer ye do / do it hertely / as though ye dyd it vnto the lord / and nat vnto men / for asmoche as ye knowe that of the lord ye shall receyue the rewarde of inherytaunce / for ye serue the lord Christ.

### **Wydowes**

She that is a very wydow and scudlesse / putteth her trust in god / and contynueth in supplicacion and prayer nyght and daye.

### **The somme of all.**

Love thy neyghbour as thy selfe / & what soeuer ye wolde that other shulde do to you do you euen the same to them : and what ye wolde nat that other shuld men shulde do to you / so that ye do it nat to them. **Finis.**

Ephe. vi.

Ephe. vi.

Collos. iii.

Collos. iii.

i. Timo. v.

## **William Tyndale Vnto the Christen Reader.**



Ere thou hast (moost deare Reader) the newe Testament or couenaunt made with vs of God in Christes bloude. which I haue looked ouer agayne (now at the last) with all diligence / and compared it vnto the Greke /

and haue wedded oute of it many fautes / which lacke of helpe at the beginninge and ouersight / dyd sowe therein. If ought seme chaunged / or not all to gether agreinge with the Greke / let the fynder of the faute consider the Hebrue phrase or maner of speche lest in the Greke wordes. Whose preterperfedence and presentence is ofte both one / and the futuretence is the optatiue mode also / and the futuretence is ofte the imperatiue mode in the actiue voyce / and in the passiue euer. Lykwysse person for person nomibre for nomibre / and an interrogacion for a condicionall / and soche lyke is with the Hebrues a comen vsage.

I haue also in many places set lyght in the mergent to vnderstonde the text by. If any man fynde fautes ether with the translacon or ought beside (which is easier for many to do / then so well to haue translated it themselves of their awne pregnant wittes / at the beginninge with out fore ensample) to the same it shalbe lawfull to translate it themselves and to put what they lust therto. If I shall perceaue ether by my selfe or by the informacion of other / that ought be escaped me or myght be more playnlye translated / I will shortly after / cause it to be mended. Howbeit

\* in ma



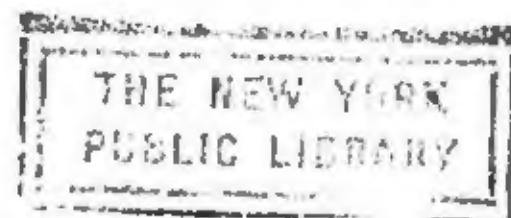
In manye places/ me thinketh it better to put a declaracion in the mergent/ then to runne to farre from the text. And in manye places/ where the text semeth at the fyrst choppe harde to be vnderstonde / yet the circumstances before and after/ and often readinge to gether/ make it playne ynough. &c.

Moreover / because the kyngdome of heauen which is the scripture and worde of God/ maye be so locked vp / that he which readeth or heareth it/ cannot vnderstonde it: as Christ testifieth how that the Scribes and Pharisees had so shut it vp. Matthew .xxij. and had taken awaye the keye of knowledge. Luke .xi. that their Jewes which thought them selues with in/ were yet so locked out/ and are to this daye that they can vnderstonde no sentence of the scripture vnto their saluacion/ though they can reherse the textes euery where and dispute therof as sottelye as the popishe doctors of dunces dercke learnynge/ which with their sophistrie/ serued vs/ as the Pharisees dyd the Jewes. Therefore ( that I myght be founde faythfull to my father and lord in distributinge vnto my brethren and felowes of one fayth/ their due and necessarie fode: so dressinge it and reasonynge it/ that the weake stomakes maye receaue it also/ and be the better for it ) I thought it mye dutye ( most deare reader ) to waite the before/ and to shew the the right waye in/ and to geue the the true keye to open it with all / and to ayme the agynst false prophetes and malicious pprochites/ whose perperuall stodye is to leuen the scripture with gloses and there to locke it vp/ where it shuld saue the soule/ and to make vs shote at a wronge marke/ to put oure trust in those thinges that proffit their belyes onlye and see oure soules.

The

The right waye: ye and the onlye waye to vnderstonde the scripture vnto saluacion/ is that we earnestlye and aboue all thinge/ serche for the profession of oure baptyme or couenantes made betwene God and vs. As for an ensample. Christ sayth Mat. v. Happy are the mercifull/ for they shall obtayne mercye. For here God hath made a couenaunt with vs/ to be mercifull vnto vs/ yf we wilbe mercifull one to another: so that the man which sheweth mercye vnto his neyboure / maye be bolde to trust in God for mercye at all nedes. And contrarie wyse/ iudgement without mercye/ shalbe to him that sheweth not mercye. Iaco. ij. So now/ yf he that sheweth no mercye/ trust in God for mercye/ his fayth is carnall & worldlye/ and but vayne presumption. For God hath promysed mercye onlye to the mercifull. And therfore the merciflesse haue no Godes worde that they shall haue mercye: but contrarie wyse/ that they shall haue iudgement without mercye. And Mat. vi. If ye shall forgeue men their fautes/ your heavenly father shall forgeue you: but and yf ye shall not forgeue men their fautes/ no more shall your father forgeue you your fautes. Here also by the vertue and strenght of this couenaunt wherewith God of his mercye hath bounde him selfe to vs vnworthis/ maye he that forgeueth his neyboure/ be bolde when he returneth a mender/ to beleue and trust in God for remission of whatsoeuer he hath done amysse. And contrarie wyse/ he that will not forgeue/ cannot but dispeare of forgiuence in the ende/ and receiue iudgement without mercye.

The generall couenaunt wherin all other are comprehended & included/ is this. If we meke oure selues to God/ to kepe all his lawes/ after the ensample of Christ: then God hath bounde  
\* . ij. . . . . de him





## W. T. to the Reader

**Lawe.** Dē him selfe vnto vs to kepe and make good all the mercyes promysed in Christ/ thow out all the scripture.

All the whole lawe which was geuen to vtter oure corrupt nature is comprehended in the ten commaundementes. And the ten commaundementes are cōprehended in these two: loue God and thy neybour. And he that loueth his neybour in God and Christ fulfilleth these two/ and consequētye the ten/ and finally all the other. Now yf we loue oure neybores in God and Christ: that is to wete/ yf we be louyngē/ kynde and mercyfull to them/ because God hath created them vnto his lyknes / and Christ hath redemed them/ and bought them with his bloude/ then maye we be bolde to trust in God thow Christ and his deseruyngē/ for all merce. For God hath promysed and bounde him selfe to vs: to shew vs all merce/ and to be a father almighty to vs/ so that we shall not nede to feare the power of all oure aduersaries.

Now yf anye man that submitteth not him selfe to kepe the commaundementes do thinke that he hath any fayth in God: the same mannes fayth is vayne/ worldlye/ damnable/ deuelish & playne presumption/ as it is aboue sayde/ & is no fayth that can iustifie or be accepted before God. And that is it that James meaneth in his epistle. For how can a man be leue (sayth Paul) with out a preacher. Ro. 1. Now reade all the scripture & se where God sent anye to preache merce to anye saue vnto them only that repent and turne to God with all their hertes/ to kepe his commaundementes. Vnto the disobedient that will not turne is threatened wrath/ vengeance and damnacion accordyngē to all the terrible curses and fearful ensamples of the Byble.

Fayth

## W. T. to the Reader

Fayth now in God the father thow oure Lorde Iesus Christ/ accordyngē to the cōcōnantes and apōntemēt made betwene God and vs/ is oure saluation. Wherefore I haue what sayth enen noted the cōcōnantes in the mergentes/ it is that I findest a promyse & no cōcōnante expressed therewith/ the must thou vnderstonde a cōcōnante: that we when we be receaued to grace/ know it to be oure dutie to kepe the lawe. As for an example: when the scripture sayth Mat. vii. Are and it shalbe geuen you: seke and ye shall finde: knocke and it shalbe opened vnto you. It is to be vnderstonde/ yf that when thy neybour seeth / seketh or knocketh to the / thou then shew him the same merce which thou desyrest of God/ then hath God bounde him selfe to helpe the agayne/ and else not.

Also ye se that two thinges are requyred to begin a Christen man. The fyrst is a stedfast fayth and truē in almighty God/ to obtayne all the merce that he hath promysed vs/ thow the deseruyngē and merites of Christes bloude onely/ with out all respect to oure awne workes. And the other is/ that we forsake euill and turne to God/ to kepe his lawes and to feght agaynst oure selues and oure corrupt nature perpetuallye / that we maye do the will of God euery daye better and better.

This haue I sayde (most deare reader) to warne the/ last thou shuldest be deceaued and shuldest not onely reade the scriptures in vayne and to no proffit but also vnto thy greater damnacion. For the nature of Gods worde is/ that whosoever reade it or heare it reasoned/ and disputed before him/ it will beginne immediately to make him euery daye better and better/ tyll he be growen into a perfect man in the knowledge of Christ/ & loue the lawe of God: &.iiij. or else

what the nature of Gods worde is.



## M. C. to the Reader

Or else make him worse and worse/ tyll he be hardened that he openly resist the spirite of God/and then blaspheme/after the ensample of Pharao / Coza / Abiron / Balam / Judas / Symon Magus and soche other.

This to be euen so/the wordes of Christ/ Joh. iij. do well conspyre. This is condemnation (sayth he) the lyght is come into the worlde / but the men loued dercknes moare then lyght/for their dedes were euill. Beholde/when the lyght of Godes worde cometh to a man whether he reade it or here it preached and testified/and he yet haueno loue thereto/ to fashion his lyfe thereafter / but consenteth styll vnto his olde dedes of ignorance: then beginneth his iust damnacion immediatly/ and he is henceforth with out excuse: in that he refused mercye offered him. For God offereth him mercye vpon the condicion that he will mende his liuynge:but he will not come vnder the couenant. And from that houre forwarde he wareth worse and worse/ God takynge his spzite of mercye and grace from him for his vnthankfulnes sake.

And Paul wyrteth. Roma. j. that the Hethen because when they knewe God/they had no lust to honoure him with godly liuynge/therfore God powred his wrath vpon them and toke his spzite from them/and gaue them vp vnto their hertes lustes to serue synne/from iniquitie to iniquitie/tyll they were thorow hardened and past repentaunce.

And Pharao/because when the worde of God was in his contre/and Godes people scattered thorow out all his lond and yet nether loued them or it: therfore God gaue him vp/and in takinge his spzite of grace from him/so hardened his herte with couetousnes/that after ward no miracle coulde conuert him.

Here

## M. C. to the Reader

Here to pertayneth the parable of the talentes. Mat. xxv. The Lorde comaundeth the talent to be taken awaye from the euill & slothfull seruaunt/and to binde him hand and foote/and to cast him into vtter dercknes/and to geue the talent vnto him that had ten/capynge:to all that haue/moare shalbe geuen. But from him that hath not/that he hath shalbe taken from him. That is to saye/he that hath a good herte toward the worde of God/and a set purpose to fashion his dedes there after/and to garnishe it with godly liuynge/and to testifie it to other/the same shall increase moare and moare dayly in the grace of Christ. But he that loueth it not/to lyue thereafter and to edifie other the same shall loose the grace of true knowledge/and be blinded agayne and euery daye ware worse and worse/and blinder and blinder/tyll he be an vtter enemye of the worde of God/and his herte so hardened/that it shalbe impossible to conuert him.

And Luke. xij. The seruaunt that knoweth his masters will / and prepareth not him selfe/shalbe beaten with many stripes: that is/shalbe greater damnacion. And Mat. vij. All that heare the worde of God and do not thereafter/bylde on sande:that is/as the foundation layed of sande cannot resist violence of water/but is vndermined and ouerthrowen/euen so the sayth of them that haue no lust nor loue to the lawe of God/buylded vpon the sande of their awne ymaginacions and not on the rocke of Godes worde accordynge to his covenantes/turneth to desperacion in tyme of tribulacion and when God cometh to iudge.

And the vnpard Mattheu. xxi. planted and hyed oute to the husbandmen that wolde not render to the Lorde of the frute in due tyme/and therfore was taken from them and hyed

\* iij. red oue



## W. T. to the Reader

red oute to other / doth confirme the same .  
For Christ sayth to the Jewes / the kyngdome  
of heauen shalbe taken from you / and geuen to  
a nation that will bringe forth the frutes ther  
of / as it is come to passe . For the Jewes haue  
lost the spirituall knowledge of God and of  
his commaundementes and also of all the scri-  
pture / so that they can vnderstonde nothinge  
godlye . And the doore is locked vp that all their  
knocking is in vayne / though many of the ta-  
ke great payne for Godes sake . And Luke . xij .  
the figge tree that beareth no frute is com-  
maunded to be plucked vp .

And finally hereto pertaineth with infini-  
te other / the terrible parable of the vncleane  
Screte ( Luke . xj . ) which after he is cast oute /  
when he cometh and findeth his house swepte  
& garnished / taketh to him seuen worse then  
him selfe / and cometh and entreth in and dwel-  
leth there / and so is the ende of the man worse  
then the beginnyng . The Jewes / they had  
cleansed them selues with Godes worde / from  
all outward ydolatrie and worshippinge of ydo-  
les . But their hertes remayned still faythles-  
se to God warde and to warde his merce and  
truth and therfore without loue also and lust  
to his lawe and to their neybour for his sa-  
ke / and thorow false trust in their awne workes  
( to which heresie / the chylde of perdition / the  
wicked Bylhope of Rome with his lawyers  
hath brought vs Christen ) were more abho-  
minable ydolaters then befoze / and become  
ten tymes worse in the ende then at the be-  
ginnyng . For the fyrst ydolatre was sone  
spied and easie to be rebuked of the Prophe-  
tes by the scripture . But the latter is more  
sottle to begyle with all and an hundred tymes  
of more difficulte to be wedded oute of men-  
des hertes .

This

## W. T. to the Reader

This also is a conclusion / nothinge more  
certayne / or more proued by the testimonye and  
ensamples of the scripture : that yf anye that  
faouureth the worde of God be so wake that  
he cannot chaste his fleshe him will the Lor-  
de chastise and scourge euery daye sharper and  
sharper / with tribulation and misfortune / that  
nothinge shall prosper with him / but all shall  
go agaynst him / whatsoeuer he taketh in hon-  
de / shall viset him with pouertie / with sick-  
nesses and diseases / and shall plague him with  
plage vpon plage / eche more intolsom / terri-  
ble and fearfull then other / tyll he be at vltter  
refyaunce with his fleshe .

Let vs therfore that haue now at this tyme  
oure eyes opened agayne thorow the tender  
merce of God / kepe a meane . Let vs so put  
oure trust in the mercy of God thorow Christ /  
that we knowe it oure dutie to kepe the lawe  
of God / and to loue oure neybour for their  
athers sake which created them and bought  
them so derely with his bloude . Let vs walke  
in the feare of God / and haue oure eyes open  
into both partes of godes couenauntes / certi-  
fied that none shalbe partaker of the merce /  
but he that will fyght agaynst the fleshe to  
kepe the lawe . And let vs arme oure selues with  
this remembraunce that as Christes worde  
deseruet vs  
is iustifie from synne and let vs in the fauour  
of God / so oure awne dedes thorow wor-  
ke of the spirite of God / helpe vs to conty-  
nue in the fauoure and the grace / into which  
Christ hath brought vs / and that we can no  
onger contynue in fauoure and grace then ou-  
bertes are to kepe the lawe .

Furthermore concerninge the lawe of God /  
is a generall conclusion / that the whole la-  
we whether they be ceremonies / sacrifices / pe-  
sacramentes ether / or preceptes of equitie  
betwene

Christes de-  
deseruet vs  
in the fau-  
oure of  
gods  
oure  
awne helpe  
vs to conty-  
new therein



## W. T. to the Reader

Loue is the  
fullfillinge  
of the lawe

Fayth is  
cause of lo-  
ue.

betwene man and man thoroughout all degrees  
of the worlde/all were geuen for oure profit  
and necessite onlpe / & not for anye nede that  
God hath of oure heppinge them / or that his  
ioye is encreased thereby or that the dede it selfe  
doth please him. That is / all that God re-  
quireth of vs whē we be at one with him / and  
do put oure trust in him / and loue him / is that  
we loue euery man his neybour to ppytie him  
and to haue compassion on him in all his ne-  
des and to be mercyfull vnto him. This to be  
euen so / Christ testifieth Mat. vii. sayenge  
this is the lawe and the Prophetes. That is  
to do as thou wouldest be done to (accordynge  
I meane to the doctrine of the scripture) and  
not to do that thou wouldest not haue done  
the is all that the lawe requyrez & the Pro-  
phetes. And Paule to the Romayns. xiiij. affir-  
meth also that loue is the fullfillynge of the  
lawe / and that he which loueth / doth of hi-  
s owne accorde all that the lawe requyrez. An-  
j. Timo. j. Paul sayth that the loue of a pur-  
bert and good conscience and fayth vnfaigned  
is the ende and fullfillynge of the lawe. For  
fayth vnfaigned in Christs bloude causeth  
loue for Christs sake. Which loue is the prynci-  
pall cause of a good conscience. For then is the conscience pure / whē it  
eye loketh to Christ in all his dedes / to do the  
for his sake, and not for his owne singuler ad-  
uantage or anye other wycked purpose. And  
John both in his Gospell / and also pistles / be-  
herth neuer of anye other lawe the to loue or  
another purely affirmynge that we haue  
him selfe dwellynge in vs and all that God  
despyzeth / yf we loue one the other.

Seinge then that fayth to God / and loue  
& mercyfullnes to oure neybores is all that  
the lawe requyrez / therfore of necessite the

we must

## W. T. to the Reader

we must be vnderstonde and interprete by the  
So that all inferiour lawes are to be kept & ob-  
serued as long as they be seruauntes to fayth  
and loue: and then to be broken immediatlye  
yf thow anye occasion / they hurte ether the  
fayth which we shuld haue to Godward in the  
confidence of Christs bloude or the loue which  
we owe to oure neybores for Christs sake.  
And therfore when the blynde Pharises mur-  
mured and grudged at him and his disciples /  
that they brake the Saboth daye & traditions  
of the elders / & that he him selfe dyd eate with  
publicans and synners / he answereth Mat. ix  
allegynge Elaias the Prophet: go rather and  
learne what this meaneth / I requyer mercye /  
& not sacrifice. And Matthew. xxi. Wh that ye  
wyl what this meaneth / I requyer mercye /  
& not sacrifice. For onlpe loue and mercyfull-  
nes vnderstonde the lawe / and else nothynge  
And he that hath not that wrytten in his har-  
te / shall neuer vnderstonde the lawe no: though  
all the angels of heauen went aboute to tea-  
che him. And he that hath that grauen in his  
harte shall not only vnderstonde the lawe / but  
also shall do of his owne inclination all that is  
required of the lawe / though neuer lawe had  
been geuen: as all mothers do of them selues  
without lawe vnto their chyldren / all that can  
be requyred by anye lawe / loue ouercomynge  
all payne / grefse / tedpousnesse or lothsomnes:  
and euen so no doute yf we had contynued  
in oure fyrst state of innocencie / we shulde cur-  
rely haue fullfilled the lawe / without compulsion  
of the lawe.

And because the lawe (which is a doctryne  
thow teachynge euery man his dute / doth  
offer oure corrupt nature) is sufficientlye de-  
scribed by Moyses / therfore is lytle mencion ma-  
de therof in the new testamēt / save of loue on-  
ly wherin

Onlye loue  
vnderston-  
de the lawe  
etc.



## W. T. to the Reader

ly wherein all the lawe is included as seldom mention is made of the new testament in the olde lawe/ save here and there are promises made vnto them/ that Christ shuld come and blesse them and deliuer them/ and that the Gospell and new testament shulde be preached and published vnto all nations.

Gospell.

The Gospell is glad tydings of mercy and grace and that oure corrupt nature shal be healed agayne for Christes sake & for the merites of his deservynge onely: Let on that condition that we will turne to God / to lerne to kepe his lawes spiritually / that is to saye/ to loue for his sake/ and will also soffre the cure of oure infirmities.

New testament.

The new testament is as moche to saye as a new couenaunt. The olde testamēt is an olde temporall couenaunt made betwene God/ and the carnall chyldren of Abraham/ Isaac/ & Jacob otherwyle called Israel/ vpon the dedes & obseruynge of a temporall lawe. where the ward of the keepynge is temporall lyfe & prosperite in the lande of Chanaan/ and the breakeynge is rewarded with temporall deeth & punishment. But the new testament is an ewerlastynge couenaunt made vnto the chyldren of God thow sayth in Christ / vpon the deservynge of Christ. Where eternall lyfe is promised to all that beleue and deeth to all that are vnbeleuyng. My dedes yf I kepe the lawe are rewarded with the temporall promyses of this lyfe. But yf I beleue in Christ Christes dedes haue purchased for me the eternall promyse of the ewerlastynge lyfe. If I comyt nothing worthy of deeth / I deserue to my reward that no man kylle me: yf I hurte no man/ I am worthy that no man hurte me. If I helpe my neyghoure/ I am worthy that he helpe me agayne. &c. So that with outward dedes with which

I serue

## W. T. to the Reader

I serue other men / I deserue that other men shoulde lyke to me in this worlde: and they extend no further. But Christes dedes extend to lyfe ewerlastynge vnto all that beleue. &c. This be sufficient in this place concernynge the lawe and the Gospell/ new testament and olde: so that there is but one God/ one Christ/ one sayth and one baptisme/ eue so thou vnderstonde that there is but one Gospell/ though manye wyse it and manye preache it. For all preache the same Christ and bringe the same glad tydings. And therto Pauls pistles with the Gospell of John and his fyrst epistle and the fyrst epistle of saynt Peter / are most pure Gospel and moost playnlye and ryghtlye describe the glorye of the grace of Christ: If ye requere more of the lawe seke in the prologe to the Romayns and in other places where it is sufficientlye intreated of.

### Repentaunce.

Concernynge this worde repentaunce or (as they vled) penaunce / the Hebrue hath in the olde Testament generally (Job) turne or be conuerted. For which the translation that we take for Saynt Jeromes hath most parte (conuertere) to turne or be conuerted/ and some tyme yet (agere penitentia) and the Greke in the new testament hath per-actually (Metaneo) to turne in the heart and mynd/ and to come to the ryght knowledge/ and to a manes ryght wyse agayne. For which Metaneo) S. Jeromes translation hath: so some tyme (ago penitenciam) I do repent: some tyme (peniteo) I repent: some tyme (peniteor) I am repentaunt: some tyme (habeo penitentia) I haue repentaunce: some tyme (penitet me) it repenteth me. And Erasmus vseth moche this worde (resipisco) I come to my selfe or to my ryght mynd agayne. And the verpe sens and significatio



signification both of the Hebrew & also of the  
Greke worde is/ to be converted and to turne  
to God with all the hert / to knowe his will  
and to lyue accordyng to his lawes/ and to be  
cured of oure corrupt nature with the oyle  
his spirite and wyne of obedience to his doctrine.  
Which conuersion or turnyng if it be vnto  
fayned / these foure do accompanye it/ and are  
included therein: Confession/ not in the presence  
care/ for that is but mannes inuencion/ but  
God in the hert and before all the congrega-  
tion of God/ how that we be synners and syn-  
full & that oure hole nature is corrupt and in-  
clined to synne & all vnyghteousnes / & there-  
fore euell/ wycked and damnable/ and his lawe  
holp and iust/ by which oure synfull nature  
rebuked: and also to oure neybourcs/ yf we haue  
offended any person particularlye. The  
contricion sorrowfullnes that we be soche dan-  
gerous synners / & not onely haue synned/ but are  
hollye inclined to synne still: The thirdlye saye  
(of which oure olde doctours haue made men-  
tion at all in the description of their peni-  
tence) that God for Christes sake doth forgive  
us and receaue us to mercy/ and is at one  
with us and will heale oure corrupt nature.  
And fourthlye satisfaction or amendes makynge  
ge not to God with holye workes/ but to oure  
neybour whome I haue hurt/ and to the con-  
gregation of God whome I haue offended (if  
any open crime be founde in me) and submyt-  
tyng of a mans selfe vnto the congregacion  
or church of Christ / and to the officers of the  
same/ to haue his lyfe corrected and gouerned  
hence forth of them/ accordyng to the true  
doctrine of the church of Christ. And note that  
that as satisfaction or amendes makynge is  
counted ryghteousnes before the worlde & ap-  
pyng of the synne: so that the worlde when  
haue made

The foure  
partes of  
repentaun-  
ce.

haue made a full amendes hath no further to  
complayne. Euen so sayth in Christes bloude  
is counted righteousnes and a purgynge of all  
synne before God.

Moreouer/ he that synneth agaynst his bro-  
ther synneth also agaynst his father almyghty  
God: And as the synne comytted agaynst  
his brother/ is purged before the worlde with  
makynge amendes or apynge forgyuenes/ euen  
so is the synne comytted agaynst God/ pur-  
ged thorow sayth in Christes bloude onelye.  
For Christ sayth. Joh. viij. except ye beleue  
that I am he / ye shall dye in your synnes.  
That is to saye/ yf ye thinke that there is any  
other sacrifice or satisfaction to Godwardes/  
then me/ ye remaine euer in synne before God  
how soeuer righteous prayere before the worl-  
de. Wherefore now/ whether ye call this Meto-  
noia/repentaunce/contricion or turnyng agay-  
ne to God/ either amendinge ac. or whether ye  
saye/repent/ be conuerted/ tourne to God/ ame-  
de your synne or what ye list / I am con-  
sent so ye vnderstande what is meant thereby  
as I haue now declared.

Elders.

In the olde testament the temporall bee-  
des and rulers of the Jewes which had  
the gouernaunce ouer the laye or com-  
men people are called elders/ as ye maye  
see in the foure Euangelistes. Wote of which  
custome Paule in his epistle & also Peter/ call  
the Prelates and spirituall gouerners which  
are Bysshoppes & Priests elders. Now whe-  
ther ye call them elders or Priests/ it is to me  
all one so that ye vnderstande that they be of-  
ficers and seruantes of the worde of God/  
vnto the which all men both hye & lowe that  
will not rebell agaynst Christ/ must obeye as  
longe as they preache and rule trulye/ and no  
longer.



**A** pprologe into the. iiii. Euangelistes shewynge what they were/and their audoite. And fyrst of  
S. Matthew.

**A** touchynge the Euangelistes: ye see in the new Testament clearly what they were. Fyrst Matthew (as ye reade Math. ix. Mar. ij. Luke. v.) was one of Christes Apostles/and was with Christ all the tyme of his preachynge and sawe and heard his awne selfe all most all that he wrote.

¶ Marke.

**M**arke ye reade (Actes. xij.) how Peter (after he was loosed oute of prison by the angel) came to Markes in this house/where manye of the disciples were prayenge for his deliuerance. And Paul and Barnabas toke him with them from Jerusalem/ & brought him to Antioche/ Actes. xij. And Actes. xij. Paul and Barnabas toke Mark with them when they were sent oute to preach: from whome he also departed as it appereth in the sayde chapter/and returned to Jerusalem agayne. And Actes. xv. Paul and Barnabas were at varpaunce aboute him/ Paul not willynge to take him with them because he forsoke them in their fyrst Jorneye. Not withstanding yet/ when Paul wrote the Epistle to the Collossians/ Marke was with him/ as he sayth in the fourth Chapter: of whome Paul also testifieth/ both that he was Barnabas syster sonne and also his felowe worker in the kyngdome of God.

And. ij. Timothe. iiij. Paul commaunded Timothe to bringe Marke with him/ affirmynge that he was nedefull to him/ to minister to him. And when he wrote to Philemon/ Marke

was with him. Finallye he was also with Peter when he wrote his fyrst epistle/ and so familiar that Peter calleth him his sonne. Whereof ye see/ of whome he learned his Gospel/ eue of the verbe. Apostles/ with whome he had his cōtynuall cōuersacion/ & also of what audoite his wrytynge is / & how worthe of credence.  
Luke.

**L**ucas was Pauls cōpanion/ at the least waye from the. xij. of the Actes forth & with him in all his tribulacion. And he went with Paule at his last goynge vnto Jerusalem. And from thence he folowed Paul to Cesarea where he laye two yere in prison. And from Cesarea he went with Paul to Rome/ where he laye two other yeres in prison. And he was with Paul when he wrote to the Collossians/ as he testifieth in the fourth chapter sayenge: the beloued Lucas the physician saluteth you. And he was with Paul when he wrote the secōde pille to Timothe/ as he sayth in the fourth chapter sayenge: Onlye Lucas is with me. And lyke wyse when he wrote to Philemon/ Lucas was with him. wherby ye see the audoite of the man and of what credence and reuerence his wrytynge is worthe of and thereto of whome he learned the sōpe of his Gospel/ as he him selfe sayth/ how that he learned it and searched it oute with all diligence of them that sawe it and were also parttakers at the doynge. And as for the Actes of the Apostles/ he him selfe was at the doynge of them (at the least) of the moost parte/ & had his parte therein and therfore wrote of his awne experience.

¶ Iohn.

**I**ohn/ what he was / is manifest by the thre fyrst Euangelistes. Fyrst Christes Apostle and that one of the thre. Then Christes nye kynsman/ and for his singuler



guler innocencie and softenes / singulerlye be-  
loued & of singuler familiaritate with Christ  
and euer one of the thre wytnesses of moost  
secret thinges. The cause of his wytyng was  
certayne heresyes that arose in his tyme / and  
namelye two / of which one denyed Christ to  
be verye God / and the other to be verye man  
and to become in the verye fleshe / and nature  
of man. Agaynst which two heresyes he wrote  
both his Gospel and also his fyrst epistle / and  
in the begynnyng of his Gospel sayth that  
the worde or thinge was at the begynnyng /  
and was with God / and was also verye God /  
and that all thinges was created and made by  
it and that it was also made fleshe: that is to  
saye became verye man. And he dwelt among  
vs (sayth he) and we sawe his glorie.

And in the begynnyng of his pistle / he sayth  
we shew you of the thinge that was from the  
begynnyng / which also we heard / sawe with  
oure eyes / & oure handes handeled. And agayn  
we shew you cuerlastyng lyfe / that was  
with the fathur and apered to vs / & we heard  
and sawe. &c. In that he sayth that it was fro  
the begynnyng / and that it was eternall lyfe /  
and that it was with God he affirmeth him to  
be verye God. And that he sayth / we heard / sa-  
we and fealte / he wytnesseth that he was verye  
man also. John also wrote last / and therfore  
touched not the storie that the other had com-  
piled. But wyteth most of the sayth and pro-  
myces / and of the sermones of Christ. This be  
sufficient concernnyng the .iiij. Evangelistes /  
and their auctorite and worthynes  
to be beleued.

# A table for the

Evangelistes wherein thou mayst  
find the synne any story containned in them / and  
initiallye shall note that by the syde of e-  
very chapter standeth these capitall letters. **M.**  
**L.** and the fyrst story that I resyte to be  
in the chapter standeth vppermost / & the secon-  
d farther into the chapter / and so the thyrde /  
and the last standeth lowest & the fyrst hyghest  
and by notyng of this order thou shalt lycht-  
ly fynde any storye containned in them / & fyrst  
beginne with Mathew.

## S. Mathew.

**T**he generation of Jesu Christ.  
The byrth of Christ.

How the wyse men came from the east  
to worship Christ whose starre they had sene.  
How Herode enquired of the Wyse men the ty-  
me of the starre.

How Joseph fled with the chylde and his mo-  
ther into Egypt.

How Herode commaunded all the chyliden to  
be slayne that were vnder .ij. yere olde.

How Joseph after the deeth of Herode was  
called out of Egypt into Israel.

John Baptist preached the kyngdome of god  
and remission of synnes.

John had his garment of camels here.

Jesu was baptised of John in Jordan.

How Christ was tempted of the deuill.

The callinge of Peter and Andrew / and the  
sonnes of Zebede.

The .viij. blessinges.

The salt of the erth who they be.

Thou shalt not kyll.

Thou shalt not breke matrimonye:  
of divorcement.



## S. Mathew

Thou shalt not sweare.

Suffre gladly iniuries and wronges.

Loue youre enemyes.

bi. Of almes/prayer and fastynge.

To not regarde erthy thinges but / seke that which is heuynly that will byde.

Last all care vpon God / for he careth for all.

bi. Judge not that ye be not iudged.

Ye and it shal be gauen you.

Forgeue as ye wolde be forgiven.

The strypte gate and wyde waye.

Beware of false prophetes.

To byld on a rock is sure.

To byld on sande auayleth nothinge.

bi. A leper is censed.

The Centurion that came to Christ.

Peters motherelaw was healed.

Foxes haue holes and byrdes haue nestes.

Let the deed burpe their deed.

Jesus slept in the ship.

How the swyne were carped hedlyng into the see of the deuilles.

How the herd men fled to the cite.

Of the synke of the palseye.

ix. How Mathew was called.

How Christ late and ate with publicans and synners.

The rulers daughter.

The woman that had the bloudy yssue.

Two blynde are cured.

Of him that was domme and deffe.

The haruest is great.

i. The sendynge forth of the Apcstles to preache.

Shepe amonge wolues.

Wyle as serpentes and innocent as doves.

xi. John sent disciples to Christ.

Come vnto me all ye that labour.

The yoke of Christ is easy.

xii. How the disciples dyd eat forne vpon the

## S. Mathew

both dayes.

The wythered hand was healed.

The blynde and dome was healed.

The Pharises requyred a signe.

The vncleane spirite that walketh thowow nye places.

How the mother and brethren of Christ stode at the doze.

The parable of the sower and expounded xiiij. by Christ.

The parable of the tares.

The kyngdome of heuē is lyke to mustard seed

Another parable of leuen.

The parable of the tares is expounded.

The kyngdome of heuen is lyke to treasure.

The kyngdome of heauen is lyke to a merchant.

The kyngdome of heauen is lyke vnto a net.

New and olde.

A Prophet is without honoure in his awne contry.

How Herode put John in prison and hedded him for Herodias sake. xliij.

Of the fyue loues and two fyfthes.

Jesus walked on the see.

Peter walked on the see.

Of the breakynge the commaundementes of God to obserue the traditions of men. xlv.

Blynde leaders.

The woman of Cananye.

Of the great nombze that Christ healed.

Of the vij. loues and a few fyfthes.

The Pharises desyer a signe.

Beware of the leuen of the Pharises. xlvj.

How Christ asked his disciples whome men layde that he was.

Of the confession of Peter which spake in the mouth of all the other disciples.

How Peter intreated Christ to fauer him self.

xx. iij. few who



**S. Mathew.**

fe/whome Christ called Satan immediatly  
for his labour.

Of the iudgement to come/and how men shal  
be rewarded.

xxij. The transfiguration of Christ.

John Baptist is Helyas.

The spyte of the fallynge synnes which coulde  
not be cast out but by prayer and fastynge.

xxij. How Peter went to fetch mony out of the  
mouth of a fysh to paye for Christ and him.

How the disciples enuyred amonge them  
selues who shuld be the greatest amonge them  
wo be to the that geueth occasion of offences.

Of the hundred shepe.

How men bynde and loose.

The power of byndinge and loosynge.

Of him that ought ten thousand talentes.

A couenaunt to the vnnmercifull.

xx. The question of the pharises/whether it  
was lawfull for a man to be deuoried from his  
wyfe or not.

There are chaste which are so bozne.

Younge chyldren were brought to Christ.

Of the ryche man that asked Iesus what he  
myght do to obtayne eternall lyfe.

He that forsaketh for Christes sake any thin-  
ge the same shall receaue an hundredfold in the  
lyfe to come.

xx. The parable of the vyneyard/and of the la-  
bozers that were hyred to worke in it.

The mother of Zebedes chyldren.

The men that were blynde.

xxj. Of the Aste and byr colte.

How the byers and sellers were dzyuen out  
of the temple.

The sygge tre that had no frute.

How the chiefe rulars and Prestes asked of  
Christ by what auctorite he dyd those thinges  
that he dyd.

The que

**S. Mathew.**

The question of Christ to the Pharises.

The parable of two sonnes.

The parable of a vyneyard which was let out  
to hyer.

The parable of the maryage.

xxij.

One had not on his weddyng garment.

The question of Herodes seruantes and the  
Pharises to Christ whether it were lawfull  
to paye tribute.

The question of the Saduces that beleued  
no resurrection.

Of the doctoz that asked Christ/which was  
the chiefe commaundement.

The question that Christ asked of the pharises

They that syt in Moyses seate must be obeyed  
Christ rebuketh the Scribes/Pharises &ypo-  
rites shewenge their wyckednes & ypocrisy.

xxij.

The destruction of the temple.

xxij.

The tokes that shall come befoze the last daye  
How false prophetes shall aryse befoze that  
daye and with sottle miracles and straunge  
holy termes and with soche lyke deceaue the  
Christen makynge them to worship in secret  
places that for God which is not/but beleue  
them not sayth Christ.

Watch for no man knoweth the houre ner the  
tyme.

The ten virgyns of which fyue were wyse  
and fyue were folishe.

xxv.

The parable of the talentes.

Of the comynge of Christ to iudgement/  
and the maner of it.

The assemblynge of Cayphas and the hye  
Prestes/which counceled agayne Christ.

xxvj.

How Iesus was anoynted of Mary of Be-  
thany.

How Judas solde Christ vnto the prestes and  
scribes/for thyrty peces of syluer/which after  
he had betrayed Christ/he brought agayne.

Christ



## S. Mathew.

Christ dyd eate the ester lambe with his disciples.

The institution of the Sacrament of Christs bodye and bloud.

How Christ armed him selfe agaynst he shuld suffer.

How Judas the betrayer came with them that took him.

How Peter denyed that he knew Christ.

xxvij. Christ was deliuered to Pylate.

Judas repented.

Of the cruell tormētes and paynes of Christ

xxvij. How the bodye of Christ was begged & layde in a sepulchre & committed to keepers for to kepe.

The resurrection of Christ.

Of the keepers of the sepulchre which also were witnessers of his resurrection.

How Christ before all his Apostles ascended into heauen / geuyng them commaundement that they shuld preache his Gospell thowow the hole worlde.

Thus endeth the table of the Gospell of Saynt Mathew.

Here foloweth the Gospel of Saynt Marke.

i. Of John Baptist / and how Christ was baptised of him in Iordane.

The callinge of Peter and Andrew and the sonnes of Zebede.

Of him that was possessed of a deuell.

How Peters motherelaw was healed.

How Christ healed diuers diseases.

Of the leper that was cleansed.

Of him that had the palseye.

Of Leuy the sonne of Alphaey.

Jesus ate with publicans.

How the

## S. Marke

How the disciples dyd eate the eares of corne upon the Sabboth daye.

How and olde agre not.

The Sabboth was made for man.

Of him that had the wythered hand.

The callinge of The Apostles.

How the Apostles supposed Christ to be oute of his wyt.

The blasphemy of the Scribes.

The blasphemy of the holy goost.

Christes brethren sought him.

The parable of the sower.

The sower is expounded.

The worde of God maye not be hyd

Jesus slept in the shyp.

How Jesus rebuked the wynde and see.

Of the legion of deuyls.

The rulers daughter that was sycke.

The woman that had the bloudy yssue.

A Prophet hath none honoure in his awne contre.

How Christ sent forth his Apostles and gaue them power to heale diseases.

Of Herode and John Baptist.

Of the fyue loues and two fyshes.

Jesus walked on the see.

How the disciples dyd eate with vnwashed hundes.

Of the breakinge the commaundementes of God to obserue the traditions of men.

That which goeth into the mouth defyleth not / but that which cometh oute.

The Syrophenissa.

Of him that was both deffe and donne.

Of the seuen loues and a few fyshes.

The Pharises requyred a signe.

The leuen of the Pharises.

Of the blynde man.

Christ enuyzed of his disciples whome men sayde



## S. Marke

sayde that he was.

How Peter perswaded Christ.

Peter is called Sathan.

Who is Christes disciple.

ix. How Jesus was transfigured.

The spere of the fallinge sickness is cast out.

The disciples disputed betwene them selues who shuld be greatest.

wo be to them that geue offences.

x. Of deuozement.

Of the riche man that demaunded of Christ what he might do to obtayne eternall lyfe.

It is hard for rych men to enter into the king dome of God.

Of the sonnes of zebede.

Of Barthimeus that was blinde.

xj. Of the colte which Jesus sent his disciples to fetch.

Of the figge tree that was dyed by.

How the byers and sellers were cast out of the temple.

what sayth in God can do.

Forgeue and ye will be forgeuen.

The questiō moued of the Scribes to Christ.

The question of Christ to them agayne.

xij. The vyneyard that was let oute to hyer.

The question of tribute.

The question of the Saduces.

Of the Scrybe that demaunded of Christ which was the chefest commaundement.

The questiō that Christ moued to the scribes Beware of ypocrites.

Of the poore wydowe that offered. ij. mites

xij. The destruction of the temple.

Of the last daye & tyme knoweth no man.

The similitude of the figge tree.

watche for ye knowe not the houre.

xij. Of hir that anoynted Jesus with oyle.

Jesus was betrayed of Judas.

The

## S. Luke

The etter lambe.

The institution of the Sacrament.

Of the heaynes of Christ.

The denyng of Peter.

The sentence of the hye prestes.

He was deliuered to Pylate.

xv.

He was deliuered to death.

His body was begged of pylate.

How he was buryed.

The resurrection of Christ.

xvj.

To whome he appered after he ryle.

How he committed his Gospell to his disci-  
ples to preache.

How he was receaued into heuen.

Thus endeth S. Marke.

Here foloweth of S. Luke.

Of the father & mother of John Baptist/ i.  
& of his natiuite.

The salutation of oure ladye.

How Mary visited Elizabeth hir cousin.

The songe of oure lady called Magnificat.

The songe of zacharias called Benedictus.

The taxation of the worlde.

ij.

The byrth of Christ.

Of the shepardes that songe Gloria in excelsis

A signe was geuen to the shepardes.

The circumcision of Christ.

The songe of Simeon called Nunc dimittis.

Anna the Prophetesse.

Christ is founde disputinge in the temple.

John preached the baptyne of repentaunce.

ij.

Of the that asked John what they shuld do.

Of Herode and John.

Christ is baptised.

The genealogie of Christ.

How Christ fasted & was tēpted of Sathā. iij.  
Jesus



## S. Luke.

Jesus beinge brought of the Jewes vnto the edge of an hye mountayne to haue been throwen downe/hyd him selfe and departed from them.

Of the vncleane sprete.

Of Symon Peters motherelawe.

How he healed diuerse that were diseased:

b. Of the draught of fyfthe.

Of the leper.

Of him that had the palseye.

Of Leui the Publican.

How Jesus dyd eate with publicā's & synners. Wherfore the disciples of John dyd fast and Christes not.

New and olde agre not.

bj. The disciples beinge hungrye dyd eate of the corne as they went on the Sabbath daye.

Of him that had the wythered hand.

The election oz chosinge of the Apostles.

Of the blessings.

we must loue oure ennemyes.

Forgene and ye shalbe forgoen.

It is not lawfull to condempne oure neybour.

The tree is knowne by his frute.

The tonge speaketh of the aboundaunce of the hert.

To bylde on a roke and on a sande what it is.

bij. The Centurions seruauit was sycke.

The onlye sonne of the wedowe.

John sent disciples to Christ.

Of hyz that anoynted Jesus with oyntment.

bij. The parable of the sower.

The sower is expounded.

Of the mother and brethzen of Christ.

How Christ rebuked the see.

Of him that had a legion of deuyls.

Of the rulers daughter.

Of the woman which had an yssue of bloude.

ix. How Jesus sent forth the xij. and gaue the power

## S. Luke.

power and authorite.

Herode heard of Jesu what myracles he dyd.

Of the fyue loues and two fyfthes.

How Christ axeth of his disciples whome me layde that he was.

The transfiguration of Christ.

The spirite of the fallinge sicknes is cast out.

The disputacion who shulde be the greatest of the Apostles.

Of him that was forbydden of the Apostles that he shuld not cast out deuyls.

Christ forbyddeth that they shulde desyer vengeance of them that wold not receaue them to harbour.

The seuentie are sent.

The question of the lawyer.

Of the Samaritan that fell in the handes of theues.

Of Martha and hyz syster Mary.

The Pater noster.

Prayer what it doth.

Of him that was domine.

Of the woman that cryed to Christ.

Who be happie.

Of them that requyred a signe.

Of the Pharisee that bade Christ to dyner.

How Christ rebuketh Scribes / Pharisees and hypocrites.

The leuen of the Pharisees.

Of him that requyred Christ to deuide his heritage betwene his brother and him.

The parable of the ryche man.

For erthy thynges we cught to take no thought Louetousnes must be despised.

Of the watchinge seruauit.

Contende not with youre aduersaryes.

Of the Galileans and them of Siloe.

The fygge tree that bare no frute.

The woman that was bowed to gether is.

healed.



healed.

The Saboth is broken.

The parable of mustard seed & leuen.

Of him that enquired whether there shuld be many sauēd or no.

Of them that shewed Christ that Herode layd waite for him.

Jerusalem killeth the Prophetes.

xiii. Of him that had the droopie.

Louet not the vppermost seates.

Feast the poore rather then thy frendes.

Of them that were bidden to the supper.

The parable of the towre.

Salt is good.

xv. The parable of the hundzed shepe and ten goates.

Of the wastfull and riotouse sonne.

xvi. The wycked steward.

On tytle of the lawe shall not scape till all be fulfilled.

To deuorze is not lawfull.

Of the riche glotten & poore Lazarus.

xvii. Wo be to him that geueth offences.

Forgeue thy brother yf he offende the: what sayth mayedo.

Of the ten leppers.

The Pharises axed of Christ when the kynge dome of God shulde come.

xviii. Praye and cease not,

Of the wycked iudge.

Of the Pharisee and the Publican.

To chyldre belongeth the kingdome of God.

Of the riche man that cam to Christ.

Of him that was blinde.

xix. Of zacheus the Publican.

Of the ten seruantes to whom the talentes are geuen.

Of the cole that Christ sent for.

Jesus bewayled Jerusalem.

Jesus

Jesus cal out the byers and sellers in the temple.

Of the elders that enquired of Christ by what power he dyd those thinges.

The parable of the vyneyarde.

The question of tribute.

Of the Saduces that denyeth the resurrection.

The question of Christ agaynst the Pharises.

Of the poore wedowe that offered two mytes.

Of the destruction of the temple.

Jesus sheweth before the tokens that shall come afoze the destruction of Jerusalem.

The signes.

Watche continually and praye.

Christ is betrayed of Judas.

Of the ester lambe.

xxi.

The institution of the Sacrament.

Of the stryfe betwene the Apostles which of them shulde be the chefest.

How Christ was troubled in the fleshe.

Malchas eare was stryken of.

Jesus was led vnto the chefe preste.

He was led to Pylate.

xxii.

He was mocked of Herode.

Pylate and Herode were made frendes.

Simon of Sirene was compelled to bere the crosse.

Of the women that bewayled Jesus.

The maner of his tormentes and death.

His body was begged & layde in a sepulchre.

The women visited the sepulchre.

xxiii.

Peter ranne vnto the graue.

Of the pilgrimes that went vnto Emaus.

Jesus stode in the myddes of his disciples.

How Jesus ascended into heauen.

Thus endeth S. Luke.

## Here foloweth of S. Iohn.

- i. Iohn Baptiste bare wytnes of Christ.  
The Jewes enuyzed of S. Iohn yf he were Christ.  
Of the callinge of Andrew/Peter/Philip/and Nathanael.
- ii. Of the mariage in the Lane of Galile.  
Of them that were cast oute of the temple.  
How Iesus sayde destroye ye this temple.
- iii. Of Nicodemus and Iesus.  
Of the baptyme of Iesus and Iohn.  
The question of purification.
- iiii. Of the woman of Samarie.  
The rulers sonne that was sycke.  
v. Of him that was xxxviij. yere sycke.  
The Jewes sought Iesus to destroye him.  
Of the resurrection.  
Search the scripture.  
Moses accuseth the Jewes.
- vi. Of the fyuelones and two synners.  
Iesus hid him selfe because the people wolde haue made him a kynge.  
Iesus walked on the see.  
The people folowed Iesus with shippes.  
The people requyred a signe.  
Of the heauenly bread.  
Many of the disciples of Iesu wēt backe from him.
- vii. What Peter sayde to Christ.  
Iesus went pryncely vp vnto the feast.  
The Jewes maruelled how he knewe the scriptures/and was not learned.  
How the people were deuided for Iesus.  
How the rulers and Nicodemus dyd cōtende.
- viii. The woman that was taken in adultery.  
Of them that axed Iesus what he was.  
How they axed him of his father.  
The fredome that Christ promyseth to them that

- that beleue in him.  
Of them that sayde Iesus had a deuyll.  
The Jewes wolde haue stoned him because he sayde he was afore abraham was.
- ix. Of him that was borne blinde & the busyness that was betwene him & the Pharises.  
Of the good shepherd and hyred seruaunt.
- x. Iesus walked in Salomons porche.  
The Jewes toke vp stones to haue stoned him.  
Of the raylinge agayne of Lazarus.
- xi. Of the counsell of the Pharises and Priestes agayne Iesus.  
Marie anoynted the fete of Iesus.
- xii. How the people toke palme in their handes & saluted Christ.  
Of the Breches that enuyzed of Iesus.  
Iesus came a lyght into the worlde.
- xiii. Iesus washed his disciples fete.  
Judas went forth to betraye him.  
Iesus chargeth vs one to loue another.  
Peter axed Christ whether he went.
- xiiii. Thomas sayde he knew not whether Christ went.  
Judas Thaddeus axed of Christ a question.  
Christ promyseth to sende his disciples a comforter which is the holy goost.
- xv. That Christ is a very vyne.  
Christ commaundeth perfite loue to be had.  
Christ sheweth his disciples before/ what shall happen vnto them.
- xvi. The holy goost shall rebuke the worlde.  
Of that he sayde/a lytle & ye shall seme.  
A woman that trauayleth hath sorowe.  
What pe are in my name/the father shall geue it you.
- xvii. The prayer of Iesus for them whome he had geuen to him.  
Iesus is betrayed.
- xviii. The Jewes fell backe to the erth at the word



## The Actes

de of Christ.

Peter strycke of the eare of Malchus:

Jesus was led to Annas and Cayphas/ and from them to Pylate.

xix. Jesus was condemned to the deeth of the rolle.

Of them that stode by the crosse.

Jesus was thrust in with a speare.

Joseph begged the body of Jesus and buryed it.

xx. The resurrection of Christ.

Mary Magdalene came fyrst to the graue & to hir appered Christ fyrst.

As the disciples were gathered to gether/ Jesus came and appered vnto them.

xxi. To Peter and other that were a fyfthinge/ dyd Christ appere agayne.

To Peter he gaue commaundement to fede his shepe and lambes.

Christ shewed befoze vnto Peter what death he shulde dye.

Thus endeth S. John.

## A table for the Actes of the Apostles.

i. After Christ was ascended/ the disciples remayned to gether.

The fyrst sermone of Peter.

The ende of Judas.

How the lot fell on Mathias.

ii. How the disciples receaued the holy goost.

How they spake with diuerse tonges.

The people wondered at them/ and thought them dronken.

At the

## Of the Apostles.

At the preaching of Peter were conuerted a great multitude.

How goods were comen amōge the Apostles.

The halt is cured in the name of Christ. iij.

Peter had nether golde ner siluer.

The sermon of Peter.

Peter and John was presoned.

Peter and John were presoned because they confessed Christ to be the only sauy oure. iij.

The answer of Peter at his examination.

Peter and John were forbydden to preache Christ.

The prayer of the Apostles.

All thinges were comen.

Ananias & Saphira his wyf was slayne for v. lyenge to the holy goost.

How wonderfull myracles God dyd by the bondes of the Apostles.

How the Apostles were presoned & deliuered agayne by the angell of God.

God is rather to be obeyed then men

The counsell of Gamaliel.

The Apostles ceased not preaching.

How. viij. deacones were chosen to minister vj. to the poore.

The accusation of Stephyn

The sermon of Stephyn.

Stephyn is stoned to deeth and prayeth for his enemyes. viij.

Saul consented to his death.

How the congregacion was persecuted.

The buryenge of Stephyn.

Saul made hauocke of the congregacion.

Philip preached in a cite of Samaria.

Of Simon Magus.

Many obtayneth not the gyfte of God.

Philip conuerted the Eneuche.

Saul had a commission to persecute the congregacion. ix.

\*\*\*.ij.

How

## The Actes

How Paul was conuerted and baptised by Ananias / and preached at Damasco.

How he scaped from Damasco and came to Jerusalem to the Apostles.

Eneas was healed by Peter.

Tabitha was rayled from deeth by Peter.

**v.** Of Cornelius the captayne.

The vision of Peter.

**xj.** Peter wolde not be worshipped.

How Peter was rebuked of the Apostles for preachinge Christ vnto the Gentyls.

Barnabas was sent to Antioche to preache.

Agabus shewed of a dearth to be in Iury.

**xij.** Herode put James to deeth and put Peter also in prison.

How the congregacion prayed for Peter.

How the angell of the Lorde deliuered Peter oute of prison by night.

How he went to the house of Mary the mother of Iohn called Marke.

How he was stryken to deeth of the angell of the Lorde.

**xij.** Barnabas and Paul are sent to preache.

Barisus resisted Paul and Barnabas.

Sergius Paulus was conuerted.

The sermon of Paul at Antioch.

**xij.** How the Jewes resisted the truthe.

At Iconium were conuerted both Jewes and Gentyles.

The vnbeleuinge Jewes moued debate.

How Paul fled to Lистра.

A creple is healed.

How Paul and Barnabas wolde the men of Lистра haue offered sacrifice.

How Paul was stoned and lefte for deed.

Paul and Barnabas ordayned preachers in euery congregacion.

**xv.** Of the false Apostles that taught circumcision to be a necessary thinge.

The

## Of the Apostles.

The determinaciō of the Apostles as touchynge the diffencion of circumcision.

The diffencion betwene Paul and Barnabas.

Timothe was circumcised.

xvi.

Timothe went forth with Paule.

The vision of Paule.

Of the woman of Lydia.

How the spirite was cast oute of the mayde that prophesied.

How Paul and Silas were beten with rods and cast in prison.

How they prayed the Lorde in prison.

Of the earth quake.

The keeper of the prison was baptised with all his howsholde.

How the Rulers wolde haue had them gone their wayes / but they wolde not.

Paul preached Christ to the Thessalonians **xvij.**

The vnbeleuinge Jewes wolde haue kyled Paul.

The Thessalonians searched daylye the scriptures.

How Paul fled to Athens.

Paul preached Christ to the Athenians.

How Dionysius and many other were conuerted.

How Paul abode at Corinthum with Aquila and Priscilla. **xviii.**

Paul was a maker of tentes.

Paule was accused afore Gallio.

How Paule share his heed at Thencea.

How Apollos preached Christ.

xix.

Paul preached at Ephesus.

How the vnleane spirite tare the erotisses.

Of the bookes that were burned / and the pyre of them.

Of Demetrius the siluersmyth.

How Paule preached at Macedonia / vntyll **xx.** mydnyght.

Of him



## The Actes

Of him that fell out at the wyndow.  
The communication of Paule with the elders  
of Ephesus.

xxj. How Paule went forth on his sojney warde  
How desirous and glad Paule was to suffer  
for Christes sake.

At the councell of Jamys/Paule pursued him  
selfe after the maner of the Jewes.

How Paule was taken and commaunded to  
pelson.

xxij. Paule declareth to the Jewes how he was  
conuerted to Christ.

Gamaliel was Pauls master.

xxij. Paule shewed him selfe to haue wronge becau  
se he was beaten he beyng a Romayne.

Paul defendeth him selfe.

Ananias the hye prest commaunded him to be  
strycken.

Paule sayth he was a pharisyse.

What the Saduces beleued and what the Pha  
rises beleued.

How the Jewes bowed to kyll Paul.

How the councell was knowen to Paul which  
also caused the ruler Lysias to haue knowledg  
e therof.

xxiij. How Paul was sent to Felix.

Certullus an oratour accused maul before  
Felix.

How Paule defendeth him selfe agaynst Cer  
tullus.

How Felix entreated Paule.

To Felix and his wyfe Paule preached Christ.

xxv. How after the death of Felix/Festus raygned  
in his Rome.

Paule was accused afore Festus.

xxvj. Paule appealeth to Cesar.

How Paule was brought afore kynge Agrip  
pa and Bernice.

How Paule wysshed Agrippa with all the com  
pany

## Of the Apostles.

pany that was there to be Christened.

Here Paule taketh his sojney to Rome. xxvij

How Paule shewed before of their dangerous  
passage and was not beleued.

How Paule comforted them that were with  
him and exhorted them to take meat.

How they were cast on an ylonde called Myle  
tum.

The kyndnes that the people of that ylonde xxvij  
shewed vnto Paule and his company.

How a byper crept on Pauls hand.

How Paule healed the father of Publius which  
was sycke of a feuer.

Paule dyd many miracles in that ylonde.

How Paule departed from thence to Rome.

Paule declareth to the Jewes wherfore he ap  
pealed to Rome.

Paule preached to the Jewes/Christ and the  
kyngdome of God accordyng to the scriptures

How Paule dwelt .ij. yeris in his lodgyng/  
and preached the Gospel vnforboden.

The ende of the Actes.



# The new Testament.



Anno. M.D.  
xxviii.





**The booke conteyned in the  
newe Testament.**

- i. The Gospell of S. Mathew.
- ii. The Gospell of S. Marke.
- iii. The Gospell of S. Luke.
- iiij. The Gospell of S. John.
- v. The Actes of the Apostles/wrytten by S. Luke
- vi. The Pistle of S. Paul to the Romayns.
- vij. The .i. Pistle of S. Paul to the Corinthyās.
- viii. The .ii. Pistle of S. Paul to the Corinthyās.
- ix. The pistle of S. Paul to the Galathyans.
- x. The Pistle of S. Paul to the Ephessians.
- xi. The Pistle of S. Paul to the Philippians.
- xij. The Pistle of S. Paul to the Colossians.
- xiiij. The .i. Pistle of S. Paul to the Thessalonians.
- xv. The .ii. Pistle of S. Paul to the Thessalonians.
- xvi. The fyrst Pistle of S. Paul to Timothe.
- xvij. The second Pistle of S. Paul to Timothe.
- xviii. The Pistle of S. Paul to Titus.
- xix. The Pistle of S. Paul to Philemon.
- xx. The fyrst Pistle of S. Peter.
- xxi. The second Pistle of S. Peter.
- xxii. The fyrst Pistle of S. John.
- xxiii. The second Pistle of S. John.
- xxiiii. The thyrd Pistle of S. John.
- xxv. The pistle vnto the Hebrues.
- xxvi. The Pistle of S. James
- xxvii. The Pistle of S. Jude.
- xxviii. The reuelacion of S. John.

# The Gospell

ffo. i.

of S. Mathew.

The fyrst Chapter.



**T**his is the booke  
of the generation of  
Jesus Christ the son  
of David/ the son

ne also of Abraham.  
Abraham begat Isaac:  
Isaac begat Jacob:  
Jacob begat Judas & his  
brethren:  
Judas begat Phares and  
Zaram of Thamar:

Dauid and  
Abraham  
are fyrst re  
herfed: be  
cause that  
christ was  
specially  
promysed  
vnto them/  
toke of the  
ir seed.  
Gene. xxviii

Phares begat Hesrom:  
Hesrom begat Aram:  
Aram begat Aminadab:  
Aminadab begat Naasson:  
Naasson begat Salmon:  
Salmon begat Boos of Rahab:  
Boos begat Obed of Ruth:

i. para. ii. a.  
Ruth iiii. d

**O**bed begat Jesse:  
Jesse begat Dauid the kynge:  
Dauid the kynge begat Salomon/ of her  
that was the wyfe of Azy:  
Salomon begat Roboam:  
Roboam begat Abia:  
Abia begat Asa:  
Asa begat Josaphat:  
Josaphat begat Jozabab:  
Jozabab begat Asas:  
Asas begat Joatham:  
Joatham begat Achas:  
Achas begat Ezechias:  
Ezechias begat Manasses:

ii. reg. iii. f  
i. para. ii. b

ii. g. Manas.

# The Gospell

Manasses begat Amon:

Amon begat Josias:

Josias begat Jechonias & his brethre aboute the tyme they were caried awaye to Babilon:

And after they were brought to Babilon/

Jechonias begat Salathiel:

Salathiel begat sozobabel:

sozobabel begat Abiud:

Abiud begat Eliachim:

Eliachim begat Azor:

Azor begat Sadoc:

Sadoc begat Achin:

Achin begat Eliud:

Eliud begat Eleasar:

Eleasar begat Matthan:

Matthan begat Jacob:

Jacob begat Joseph the husbnde of Mary/ of which was bozen that Jesus / that is cal- led Christ. ¶

All the generations from Abraham to Da- uid are fowzetene generacions. And fro David vnto the captiuite of Babilon/ are fowzetene generacions. And from the captiuite of Babilon to Christ/ are also fowzetene generacions.

¶ The byrth of Jesus Christ was on this wyse. When his mother Mary was betrou- thed to Joseph/ befoze they came to dwell to- gether/ she was founde with chylde by the ho- ly goost. Then Joseph her husbnde bringe a perfect man / & loth to make an ensample of hyr/ was mynded to put her awaye secretly.

¶ Whill he thus thought/ beholde the angell of the Lorde appered vnto him in a dreame/ sayinge: Joseph the sonne of David/ feare not to take vnto the Mary thy wyfe. For that which is cōceaued in her is of the holy goost. She shall bringe forth a sonne / & thou shalt call his name Jesus. For he shall saue his peo- ple from their synnes. ¶

All

Of S. Mathew.

fo.iii.

¶ All this was done to fulfill that which was spoken of the Lorde by the Prophet/ sayinge: Beholde a mayde shall be with chylde / & shall bringe forth a sonne / and they shall call his name Emanuel/ which is by interpretacion/ God with vs. ¶

And Joseph a lone as he awoke out of sle- pe/ dyd as the angell of the Lorde bade him / & toke his wyfe vnto him / and knewe her not tyll she had brought forth hyr fyrst sonne / and called his name Jesus.

The .ij. Chapter.

¶ When Jesus was bozne at Bethleem in Iury/ in the tyme of Herode the kynge. Beholde ther came wyse men from the West to Ierusalem sayinge: Where is he that is bozne kynge of Iues? We haue sene his starre in the West / and are come to worship him.

When Herode the kynge had hearde this/ he was troubled / & all Ierusalem with him / and he gathered all the chiefe Priestes & Scri- bes of the people / and axed of them where Christ shulde be bozne. And they sayde vnto him: at Bethleem in Iury. For thus it is writ- ten by the Prophet. And thou Bethleem in the londe of Iury/ art not the leest concernin- ge the Princes of Iuda. For out of the shall come the captayne/ that shall gouern my peo- ple Israel.

¶ When Herode pruely called the wyse men / and dyligently enquired of them / the tyme of the starre that appered / & sent them to Beth- leem sayinge: Goo and searche dyligently for the chylde. And when ye haue founde him / bringe me worde / that I maye come and wor- shippe him also.

When they had heard the kynge / they de- parted: & lo the starre which they sawe in the

¶.iii.

Weste

Esai. vii. c

Emanuel

Jesus / th  
at is a sa-  
uy our.

Mich. v. 3.

Joan. vii. f.

li. Parall.  
xxvi.  
i. para. iii. c

\* Ensample  
that is to sa-  
ye / to brin-  
ge his oure  
so puny she  
met for the  
ensample  
of other.  
¶ promp-  
e.



# The Gospell

Ceste/ went befoze them/ tyll it came & stode ouer the place where the chylde was. When they sawe the starre/ they were maruelously gladd: and went into the housse/ and found the chylde with Mary his mother/ & knyled doune and worshipped him/ & opened their treasures/ & offered vnto him gyftes/ gold/ frankincense & myrr. And after they were warned of God in a dreame/ that they shuld not go agayne to Herode/ they returned into their owne countre another waye. &

When they were departed: beholde the angel of the Lorde appered to Joseph in dreame sayinge: aryse & take the chylde and his mother/ and flye into Egypte/ & abyde there tyll I bringe the worde. For Herode wylle seeke the chylde to destroye him. Then he arose/ and toke the chylde and his mother by nyght/ and departed in to Egypte/ & was there vnto the deeth of Herod/ to fulfill that which was spoken of the Lorde/ by the Prophet which sayeth/ out of Egypte haue I called my sonne.

Then Herod perceauinge that he was mocked of the wysemen was exceedinge wroth/ & sent forth and slue all the chylidzen that were in Bethleem/ and in all the costes there of/ as many as were two yere olde and vnder/ accordinge to the tyme which he had diligently searched oute of the wysemen.

Then was fulfilled that which was spoken by the Prophet Jeremy sayinge: On the hilles was a voyce hearde/ morninge/ wepinge/ and greete lamentacion: Rachel wepyng for her chylidzen/ and wolde not be comforted/ because they were not. & se they were not. &

When Herode was deed: beholde/ an angel of the Lorde appered in a dreame to Joseph in Egypte sayinge: aryse & take the chylde and his mother/ & go into the lande of Israel.

# Of S. Mathew. Fo. iii.

For they are deed which sought the chylde's lyfe. Then he arose by/ & toke the chylde & his mother/ & came into the lande of Israel. But when he hearde that Archelaus dyd raygne in Iury/ in the rume of his father Herode/ he was afrayde to goo thither. Not withstandinge after he was warned of God in a dreame he turned a syde into the parties of Galile/ & went & dwelt in a cite called Nazareth/ to fulfill that which was spoken by the Prophetes: he shalbe called a Nazarite. &

## The. iij. Chapter.

In those dayes John the Baptyst came and preached in the wilderness of Iury/ sayinge: Repent/ the kyngdome of heauen is at hande. This is he of whom it is spoken by the Prophet Esay/ which sayeth: The voyce of a cryer in wilderness/ prepare the Lordes waye/ and make his pathes strayght. This John had his garment of camels hewe and a gertell of a skynne aboute his loynes. His meate was locustes & wilde honny. Then went oute to him Ierusalem and all Iury/ and all the region rounde aboute Iordan/ & were baptized of him in Iordan confessinge their synnes. &

When he sawe many of the Pharises & of the Saduces come to his baptyme/ he sayde vnto them: O generaciō of vipers/ who hath taught you to ffe fro the vengeance to come/ Bringeforth therfore the frutes belonginge to repentance. And se that ye ons thinke not to saye in your selues/ we haue Abraham to oure father. For I saye vnto you/ that God is able of these stones to raise vp chylidzen vnto Abraham. Euen now is the axe put vnto the roote of the trees: so that euery tree which bringeth not forth good frute/ is hewed doune and cast into the fyre.

I. iij. I bap.

Judi. xiii.  
Esai. xi

Mare. i. a  
Luc. i. i. a  
Esai. xli. c  
Esai. xli. c &  
J. i. c. Zach.  
i. a.

Esai. xl. a  
John. i. c.  
March. i. a

Luc. iij. b

Ojce. xii. a.

Jerem. xxxi. c

\* were not:  
that is/ be-  
cause they  
appeared no  
where.

Marc. i. b  
Zuc. iii. c  
John. i. d

Zuc. iii. d

Marc. i. b  
Zuc. iii. d

\* All rygh-  
tousnes:  
that is/ to  
do alle the or-  
dynances  
of God for  
soche purpo-  
se as god or  
dayned thi  
for

Jesus sa-  
meth.  
Marc. i. b  
Zuc. iii. d

Out. vii. d.

Psal. xc. c.

I baptise you in water in token of repen-  
taunce: but he that cometh after me, is mygh-  
tier then I/ whose shoes I am not worthy to  
beare. He shall baptise you with the holy goost  
and with fyre: which hath also his fan in his  
hond/ and will pource his floure/ and gadre  
the wheet into his garner/ and will burse the  
chaffe with vnquencheable fyre. \*

\* Then cam Jesus from Galile to Jordan  
vnto John to be baptised of him. But John  
forbade him/ sayinge: I ought to be baptised  
of the: and comest thou to me? Jesus answe-  
red & sayde to him: Let it be so now. For thus  
it becometh vs to fulfill all rightewesnes.  
Then he suffred him. And Jesus asone as he  
was baptised/ came straght out of the water.  
And lo heauen was oped ouer him: & John sa-  
we the spirite of God descende lyke a doue/ &  
lyght vpon him. And loo there came a voyce  
from heauen sayinge: This is that my belo-  
ued sonne in whom is my deylte. \*

The. iiii. Chapter. \*

**T**hen was Jesus led awayne of the spiri-  
te into wildernes/ to be tēted of the  
deuyll. And when he had fasted forty  
dayes & forty nightes/ he was after-  
ward an hungred. Then came to him the tēp-  
ter/ & sayde: yf thou be the sonne of God/ com-  
maunde that these stones be made bread. He  
answered and sayde: yt is wyrtten man shall  
not lyue by brede onlpe/ but by euery worde  
that proceedeth out of the moath of God.

Then the deuyll toke him vnto the holy  
cite/ & set him on a pinnacle of the tēple/ & say-  
de vnto him: yf thou be the sonne of God/ cast  
thy selfe doune. For it is wyrtten: he shall ge-  
ue his angels charge ouer the/ and with their  
handes they shall holde the vp/ that thou da-  
st not thy fote agaynst a stone. And Jesus  
sayde

sayde to him/ yt is wyrtten also: Thou shalt  
not tempte thy Lorde God. Out. vii. c.

The deuyll toke him vnto agayne and ledde  
him in to an exceedinge hye mountayne/ & shew-  
ed him all the kingdomes of the worlde/ &  
all the glozie of them/ & sayde to him: all the-  
se will I geue the/ yf thou wilt fall doune and  
worship me. Then sayde Jesus vnto him:  
I worshippe Satan. For it is wyrtten/ thou shalt  
worship the Lorde thy God/ & him only shalt  
thou serue.

Then the deuyll left him/ and beholde/ the  
angels came and ministred vnto him. \*

\* When Jesus had hearde that John was  
taken/ he departed into Galile & left Naz-  
areth/ & went & dwelt in Capernaum/ which  
is a cite vpon the see/ in the coastes of zabulon  
& Nephtalim/ to fulfill that which was spokē  
by Esay the Prophet/ sayinge: The lande of  
zabulon & Nephtalim/ the waye of the see bey-  
onde Jordan/ Galile of the Gentyls/ the peo-  
ple which sat in darknes/ sawe great lyght/ &  
to them which sat in the region and shadowe  
of death/ lyght is begone to shyne.

From that tyme Jesus begane to preache/  
and to saye: repent/ for the kyngdome of hea-  
uen is at hande. \*

\* As Jesus walked by the see of Galile he  
sawe two brethzen: Symon which was called  
Peter/ and Andrew his brother/ castinge a  
nett into the see/ for they were fyshers/ & he  
sayde vnto them/ folowe me/ and I will make  
you fyshers of men. And they straght waye  
lefte their nettes/ and folowed him.

And he went forth from thence/ and sawe  
other two brethzen/ James the sonne of zebe-  
de/ and John his brother/ in the shippe with  
zebede their father/ mendinge their nettes/ &  
called them. And they without tarynge lefte

A. v. the

Out. vii. c.  
p. d.

Marc. i. b  
Zuc. iii. c  
John. iii. f  
Marc. i.  
Zuc. iii.

Isa. ix. a.

Marc. i.  
Zuc. v. a.

Peter &  
Andrew

James  
John.



# The Gospell

the they and their father and followed him. \* And Jesus went aboute all Galile/teaching in their synagoges/and preachinge the gospell of the kyngdome/and healed all maner of sicknesses/and all maner dyspleases amonge the people. And his fame spreed abroode throughe out all Syria. And they brought vnto him all sicke people that were taken with diuers dyspleases and gripinges/and them that were possessed with deuils/and those which were lunatycke/and those that had the pallsie:and he healed them. And ther folowed him a greates nombre of people/from Galile/ & from the ten cities/and from Ierusalem/and from Iury/ & from the regions that lye beyonde Iordan.

The v. Chapter.

**U**hen he sawe the people/he went vp into a mountayne/and when he was set/his disciples came to him and he opened his mouth /and taught them sayinge: Blessed are the poore in spete: for theirs is the kyngdome of heuen. Blessed are they that moene: for they shalbe comforted. Blessed are the meke: for they shal inheret the erth. Blessed are they which hunger and thirst for rightewesnes:for they shalbe filled. Blessed are the mercifull:for they shal obteyne mercy. Blessed are the pure in herte:for they shal see God. Blessed are the peacemakers:for they shalbe called the chyldren of God. Blessed are they which suffre persecution for rightewesnes sake: for theirs is the kyngdome of heuen. Blessed are ye when men reuple you/and persecute you / and shall falsly say all maner of euill saynges agaynst you for my sake. Reioyce and be glad/for greates is youre rewarde in heuen. \* For so persecuted they the Prophetes which were before youre dayes.

\* Ye are the salt of the erthe:but yf the salt

# Of S. Mathew. Fo. V.

salt haue lost his saltnes / what can be salted therwith? It is thence forth good for nothinge/but to be cast oute/and to betroaden vnder fote of men. Ye are the lyght of the worlde. A cite that is set on an hyll/cannot be hyd/nether do men lyght a candell/and put it vnder a busshell/but on a candellstick/and it lightheth all that are in the house. Let youre lyght so shyne before men/ that they maye see youre good woorkes/and glorify youre father which is in heuen.

\* Thinke not that I am come to destroye the lawe/oz the Prophetes:no I am not come to destroye them/but to fulfyll them. For true I saye vnto you/tyll heuen and erth perishe/one tittle oz one tytle of the lawe shal not scape/tyll all be fulfilled.

Whosoever breaketh one of these lest commandementes / and teacheth men so / he shalbe called the lest in the kyngdome of heuen. But whosoever obserueth and teacheth / the same shalbe called greates in the kyngdome of heuen. \*

\* For I saye vnto you/except youre rightewesnes exceede the rightewesnes of the Scribes and Pharises / ye cannot entre into the kyngdome of heuen. \*

Ye haue herde howe it was sayd vnto them of the olde tyme:Thou shalt not kyll. For whosoever killeth / shal be in daunger of iudgement. But I say vnto you/whosoever is angry with his brother/shalbe in daunger of iudgement. Whosoever sayeth vnto his brother racha/shalbe in daunger of a counsell. But whosoever sayeth thou fool / shalbe in daunger of hell fyre/

Therefore when thou offrest thy gifte at the altare/and ther remembrest that thy brother hath ought agaynst the: leaue there thyne of lyege. fringe

Salt.

Mat. ix. a  
Luc. xiii. a.  
Lyght.  
Mat. xiii. c.  
Luc. xiii. c.  
and. x. c.

Luc. xvi. d

Jacob. ii. b

Luc. vi. d

Couena-  
ntes.

pet. iii. c

Erod. ix. c  
Mat. v. b

Math.

hell

Reconc

# The Gospell

fringe befoze the altre/and go thy waye syt  
and be reconcyled to thy brother/and then co  
me and offee thy gyfte. ¶

Luc. xii. g

aduoutre

Pro. xv. c

Eccles. xii. d

Mar. ix. g

Right  
eye.

Right  
hande.

Deuoyce-  
ment.

Mat. x

Lu xvi. d

cor. vii. b.

enit. xix. c

rod. xx. b

Deu. v. b

aco. v. c

were.

Agre with thyne aduersary quicklye/whp  
les thou arte in the waye with him/ lest that  
aduersary deliuer the to the iudge/and the  
iudge deliuer the to the mynister/ and then  
thou be cast into prison. Merely I say vnto  
the: thou shalt not come out thence tyll thou  
haue payed the vtmost farthinge.

We haue hearde howe it was sayde to the  
of olde tyme. Thou shalt not commit aduou  
trye. But I say vnto you/that whosoever loo  
keth on a wyfe/lustinge after her/hath comit  
ted aduoutrie with hyr alredy in his hert.

Wherfoze yf thy ryght eye offende the/pluc  
ke him out/ & cast him from the. Better it is  
foz the that one of thy mēbres perishe/ then  
that thy hole body shuld be cast into hell. Al  
so yf thy right honde offende the/cut him of &  
cast him from the. Better it is that one of thy  
membres perishe/ then that all thy body shul  
de be caste in to hell. ¶

It is sayd/whosoever put awaye his wyfe/  
let him geue her a testymonyall also of the de  
uoycement. But I saye vnto you: whosoever  
put awaye his wyfe (except it be for fornicat  
ion) causeth her to breake matrimony. And  
whosoever maryeth her that is deuoyced/brea  
keth wedlocke.

Agayne ye haue hearde how it was sayd to  
them of olde tyme/ thou shalt not forswere  
thy selfe/ but shalt perfoyme thyne othe to  
God. But I saye vnto you/swere not at all:  
nether by heauen/ for it is Goddes seate:  
nor yet by the erth/ for it is his fote stole: ne  
ther by Ierusalem: for it is the cyte of that grea  
te kinge: nether shalt thou sweare by thy heed/  
because thou canst not make one wypte heer/  
oz blac

# Of S. Mathew.

# ffo Bil.

oz blake. But poure communicacion shalber  
ye/pe:nay/map. For whatsoeuer is moze then  
that/commeth of euill.

We haue hearde how it is sayde/ an eye for  
an eye: a toth for a toth. But I saye to you/  
that ye resist not wydge. But whosoever geue  
the a blowe on thy right cheke/tourne to him  
the other. And yf any man will sue the at the  
lawe/ and take awaye thy coote/ let him haue  
thy cloocke also. And whosoever will compell  
the to goo a myle/goo with him twapne. Ge  
ue to him that axeth/and from him that wol  
de bozowe tourne not awaye.

We haue hearde how it is sayde: thou shalt  
loue thyne neyghbour/ & hate thyne enemy.  
But I saye vnto you/loue poure enemies.  
Blesse the that curse you. Do good to them  
that hate you. Praye for the which doo you  
wydge and persecute you/ that ye maye be the  
childern of poure father that is in heauē: for  
he maketh his sunne to aryse on the yuell/ &  
on the good/and sendeth his reyn on the iu  
ste and vniuste. For yf ye loue them/which lo  
ue you: what rewarde shall ye haue? Do not  
the publicans euen so? And yf ye be frendly to  
poure brethren onely: what singuler thinge  
doo ye? Do not the Publicans lyke wyse?  
Ye shall therfore be perfecte/euē as poure fa  
ther which is in heauen/is perfecte.

# The. vi. Chapter.

Take hede to poure almes. That ye ge  
ue it not in the syght of men/to the in  
tent that ye wolde be sene of the. Or  
els ye get no rewarde of poure father  
which is in heauē. When soeuer therfore thou  
geuest thyne almes/thou shalt not make a tro  
pet to be blowen before the as the pporytes  
do in the synagogis and in the stretis/for to  
be praysed of men. Merely I say vnto you/  
they

Exod. xxi. c.

Mat. xix.

Leu. xxi. c.

Luc. vi. c.

Right  
cheke

Leu. xxi. b.

Leu. xxi. b.

Luc. vi. f

Publicans

Almes.

Trompe



# The Gospell

they haue their rewarde. But when thou doest thyne almes / let not thy lyfte hand knowe what thy righte hand doth / that thyne almes may be secret: and thy father which seith in secret / shall rewarde the openly. **R**

Prayer.

And when thou prayest / thou shalt not be as the hypocrites are. For they loue to stond and praye in the synagoges / and in the corners of the stretes / because they wolde be sene of men. **B** Merely I saye vnto you / they haue their rewarde. But when thou prayest / entre into thy chamber / and shut thy doore to the / and praye to thy father which is in secreete: and thy father which seith in secret / shall rewarde the openly.

Babylng  
ge

And when ye praye / haue not moche / as the hethen do: for they thinke that they shalbe herde / for their moche babylnges sake. Be ye not lyke them therfore. For yourre father knoweth wherof ye haue neede / before ye are of him. After this maner therfore praye ye.

Luc. xi. a.  
The Pa-  
ternoster

Oure father which arte in heuen / halowed be thy name. Let thy kyngdome come. Thy will be fulfilled / as wel in erth / as it is in heuen. Geue vs this daye oure dailly breede. And forgeue vs oure trespasses / euen as we for geue oure trespassers. And leade vs not into temptation: but deliuer vs from euyl. For thy ne is the kyngedome and the power / and the glo ry for euer. Amen. For and yf ye shall forgeue other men their trespasses / yourre heuenly fa- ther shall also forgeue you. But and ye will not forgeue men their trespasses / nomoze shall yourre father forgeue yourre trespasses.

Mat. xi. c.  
Eccl. xi. Biii  
Couena-  
nt.

**R** Moreouer when ye faste / be not sad as the hypocrites are. For they disfigure their fa- ces / that they myght besene of men how they faste. Merely I saye vnto you / they haue their rewarde. But thou / when thou fastest / annoyne thyne heed / and washe thy face / that it appe- re not

Of S. Mathew.

ffo. Vii.

re not vnto men howe that thou fastest: but vnto thy father which is in secreete: and thy fa- ther which seeth in secreete / shall rewarde the openly. **Luce. xii. d.**

**R** Se that ye gaddye you not treasure vpon the erth / where rust and mothes corrupte / and where thieues breake through and steale. But gaddye ye treasure together in heuen where ne- ther rust nor mothes corrupte / and where the- ves nether breake vp nor yet steale. For where soeuer youre treasure is / there will youre her- tes be also. **Luce. xii. d.**

Treasure

The lyght of the body is thyne eye. Wher- fore yf thyne eye be synple all thy body shalbe full of lyght. But and yf thyne eye be wycked then all thy body shalbe full of darckenes. Wherfore yf the lyght that is in the / be dar- kenes: how greate is that darckenes. **Luce. xii. e**

Darcknes

**R** No man can serue two masters. For ether he shall hate the one and loue the other: or els he shall lene to the one and despise the other: ye cannot serue God and mammon. Therfore I saye vnto you / be not carefull for yourre lyfe / what ye shall eat / or what ye shall drinke / nor yet for yourre body / what ye shall put on. For not the lyfe moze worth then meat / and the bo dy moze of value then rayment. Beholde the foules of payre: for they sowe not / nether ree- pe / nor yet cary into the barnes: and yet yourre heuenly father fedeth them. Are ye not moche better then they? **Two ma-  
sters.**

Luce. xii.

Foules.

Which of you ( though he toke thought therfore ) coulde put one cubit vnto his statu- rer? And why care ye then for rayment? Consy- dze the lylies of the felde / how they growe. They labour not nether spynne. And yet for all that I saye vnto you / that euen Salomon in all his royalte was not araped lyke vnto one of these. Wherfore yf God so clothe the

Lilies.

# The Gospell

the grasse/ which ys to dape in the felde / and to morowe shalbe caste in to the founnace / shall he not moche moze do the same vnto you / o ye of lytle fapth?

Therefore take no thought sayinge: what shall we eate / or what shall we drinke / or whether with shall we be clothed? After all these thinges seke the gentyls. For youre heuynly father knoweth that ye haue neede of all these thynges. But rather seke ye first the kyngdome of heuē and the rightwisnes therof / and all these thinges shalbe ministred vnto you.

Lare not then for the morow / but let the morow care for it selfe: for the dape present hath euer ynough of his awne trouble.

The .vii. Chapter.

**J**udge not / that ye be not iudged. For as ye iudge so shall ye be iudged. And with what mesure ye mete / with the same shall it be mesured to you agayne. Why seist thou a moote in thy brothers eye / and perceauest not the beame that ys yn thyne awne eye. Or why sayest thou to thy brother: suffre me to plucke oute the moote oute of thyne eye / and behold a beame is in thyne awne eye. Ppocryte / first cast oute the beame oute of thyne awne eye / and then shalt thou se clearly to plucke oute the moote out of thy brothers eye.

Geve not that which is holy / to dogges / ne ther cast ye youre pearles before swyne / lest they treade them vnder their fete / and the o- ther tourne agayne and all to rent you.

Are and it shalbe geven you. Seke and ye shall fynd. Knoke and it shalbe opened vnto you. For whosoever axeth receaveth / and he that seketh findeth / and to him that knocketh it shalbe opened. Is there eny mā amōge you which if his sonne axed him bread / wolde of-

fer him

# Of S. Mathew. Jo. ix.

fer him a stone? Or if he axed fyre / wolde he profer him a serpent? If ye then which are euyl can geue to youre chyldren good gyftes how moche moze shall youre father which is in heven geue good thynges to them that axe him?

Therefore whatsoever ye wolde that men shulde do to you / euen so do ye to them. This ys the lawe and the Prophetes.

Enter in at the straye gate: for wyde is the gate / and broad is the waye that leadeth to destruction: and many ther be which go yn ther at. But straye is the gate / and narrowe ys the waye which leadeth vnto lyfe: and fewe there be that fynde it.

Beware of false Prophetes / which come to you in shepes clothinge / but inwardly they are rauenynge wolues. Ye shall knowe them by their frutes. Do men gaddie grapes of thornes / or figges of byztes? Euen so euer good tree byngeth forth good frute. But a corrupte tree byngeth forth euyl frute. A good tree cannot bynge forth the bad frute: nor yet a bad tree can bynge forth good frute. Every tree that bringeth not forth good frute / shalbe hewen doune / and cast into the fyre. Wherefore by their frutes ye shall knowe the.

Not all they that saye vnto me / Master master / shall enter in to the kyngdome of heauē: but he that dothe my fathers will which is in heauen. Many will saye to me in that dape: Master / master / haue we not in thy name prophesied / and in thy name haue caste oute deuyls? And in thy name haue done many miracles? And then will I knowlege vnto them that I neuer knewe them. Departe fro me / ye workers of iniquite.

Whosoever heareth of me these sayinges / & doth the same / I will lyken him vnto a wyse man

Law and prophe-

tes. Luce. vi. Luce. xii.

Straye gate.

Narrow waye.

False p-

phetes. Luce. vi.

Master

Master

Luce. xii.

psalm. 8

kyngdo-  
me of hea-  
uen.

Judge  
not. Lu. xi. f

Dogges  
and swy-  
ne.

Couena-  
ntes. Lu. xi. b



To buy  
be on fan  
de.

man which bult his house on a rocke: & about  
dunce of rayne descended/ & the fluddes came/  
and the windes blew & bet vpon that same  
house & it fell not/ because it was grounde  
on the rocke. And whosoeuer heareth of me  
these sayings and do them not/ shalbe lyke-  
ned vnto a folyshe man which bult his hous-  
se vpon the sonde: and aboundaunce of rayne  
descended/ and the fluddes came/ and the win-  
des blew and beet vpon that house/ and it  
fell/ and great was the fall of it.

And it came to passe/ that when Iesus had  
ended these sayings/ the people were aston-  
nyed at his doctrine. For he taught them as  
one hauinge power/ and not as the Scribes.

The viij. Chapter.

**W**hen he was come downe from the  
mountayne/ moche people folowed  
him. And lo/ ther came a leper & wor-  
shipped him sayinge: Master if thou  
wilt thou canst make me cleane. And Iesus put  
forth his hōd & touched him sayinge: I will/  
be thou cleane/ & immediatly his leprosy was  
cleansed. And Iesus sayde vnto him: See thou  
tell no man/ but go and shewe thy selfe to the  
prieest/ & offer the gyfte that Moyses commaun-  
ded in wytnes to them.

When Iesus was entred into Capernaum  
ther came vnto him a certayne Centurion/ &  
besought him sayinge: Master my seruante ly-  
eth sicke at home of the palsy/ & is greuously  
payned. And Iesus sayd vnto him: I will co-  
me and heale him. The Centurion answered  
and sayde: Syr I am not worthy that thou  
shuldest come vnder my rofe/ but speake the  
worde only & my seruante shalbe healed. For  
I also my selfe am a man vnder power/ & ha-  
ue souldyers vnder me/ & I saye to one go/ &  
he goeth/ & to another come/ & he cometh: & to

my

my seruant/ do this/ & he doeth it. When Ie-  
sus hearde that/ he marueled and sayd to the  
that folowed him: Merely I saye vnto you/  
I haue not founde so great fayth: no/ not in Is-  
rael. I say therfore vnto you that many shall  
come from the east & west/ and shall rest with  
Abraham/ Isaac & Jacob in the kyngdome of  
heauen: & the chyldren of the kyngdome shal-  
be cast out in to vtter darchnes: there shalbe  
weepinge and gnashinge of teth. Then Iesus  
sayde vnto the Centurion/ go thy way/ and  
as thou belieuest so be it vnto the. And his ser-  
uant was healed the selfe houre.

And then Iesus went to Peters house/ &  
sawe his wyues mother lyinge sicke of a fe-  
uer/ and touched her hande/ and the feuer left  
hir: and she arose/ and ministered vnto them.

When the euen was come/ they brought vn-  
to him many that were possessed with deuyls.  
And he cast out the spites with a worde/ and  
healed all that were sicke/ to fulfill that which  
was spoken by Esayas the Prophet sayinge:  
He toke on him oure infirmities/ and bare ou-  
re sicknesses.

When Iesus sawe moche people about him/  
he commaunded to go ouer the water. And ther  
came a Scribe and sayde vnto him: master/ I  
will folow the whither soeuer thou goest. And  
Iesus sayde vnto him: the foxes haue holes/  
and the byrddes of the ayer haue nestes/ but  
the sonne of the man hath not wheron to rest  
his heed. Another that was of his disciples  
sayde vnto him: master/ suffre me fyrst to go  
and burye my father. But Iesus sayde vn-  
to him: folowe me/ and let the deed burye  
their deed.

And he entred in to a shyppe/ & his disci-  
ples folowed him. And beholde ther arose a  
greate tempest in the see/ in so moche that the

shyppe

uttered  
chines.

Marc. i. c.  
Luc. vii. f.  
Peters  
mothers  
lawe.

Marc. i. d

Luc. ix. g

foxes &  
byrdes.

Burpe.

Marc. i. iij.  
Luc. vii. d

Marc. i. c.  
Luc. vii. f.

Marc. i. d.  
Luc. vii. f.

leper.

Leui. xiii.  
Luc. vii. a.

Centurio



# The Gospell

Jesus fle  
peth in  
the ship.

Ship was covered with waues / and he was  
a slepe. And his disciples came to him / & aroo  
ke him sayinge: master saue vs / we perishe.  
And he sayd to the: why are ye fearfull / o ye  
of lytell fapth? Then he arose / & rebuked the  
wyndes & the see / & ther folowed a greate cal  
me. And the men marueyled & sayd: what ma  
is this / that both wyndes & see obey him? **R**

And when he was come to the other syde / in  
to the countre of the Bergesites / ther met him  
two possessed of deuyles / which came out of  
the graues / & were out of measure feare / so p  
no ma myght go by that waye. And beholde  
they cryed out sayinge: O Jesu the sonne of  
God what haue we to do with the? Art thou  
come hither to tormēt vs before the tyme be  
come? And ther was a good waye of frō them  
a greate heerd of swyne feedinge. Then the de  
uyls besought him sayinge: yf thou cast vs  
out / suffre vs to go oure waye into p heerd of  
swyne. And he sayd vnto them: go poure way  
es. Then went they out / & departed into the  
heerd of swyne. And beholde the whoule he  
erd of swyne was carped with violence hed  
linge in to the see / and perished in the water.  
Then the heerdmen fled & went their way  
es into the cyte / and tolde euery thinge / and  
what had fortunēd vnto the possessed of the  
deuyls. And beholde all the cyte came out &  
met Jesus. And when they sawe him / they be  
sought him to departe out of their costes.

## The ix. Chapter.

Then he entred into a shippe and passed  
ouer & came in to his awne cyte. And  
lo / they brought to him a man sicke of  
the pallsie / lyinge in his bed. And when Jesus  
sawe the fapth of them / he sayde to the sicke  
of the pallsie: sonne be of good chere / thy syn  
nes be forgeuen the. And beholde certayne of  
the

Marci. 8. a.  
Luce. 8. 11. d  
Bergesites.

Marci. 8. a.  
Luce. 8. d  
Pallsie.

# Of S. Mathew. Fo. vi

the Scribes sayde in them selues / this man  
blasphemeth. And when Jesus sawe their  
their thoughtes / he sayde: wherfore thinke ye  
supill in poure hertes? Whether is esier to  
saye / thy synnes be forgeuen the / or to saye: ary  
se & walke? That ye maye knowe that the son  
ne of man hath power to forgeue synnes in  
erth / then sayd he vnto the sicke of the pallsie:  
aryse / take vp thy bed / and go home to thyne  
houffe. And he arose & departed to his awne  
houffe. And when the people sawe it they mar  
ueyled and glorified God which had geuen su  
che power to men. **R**

And as Jesus passed forth frō thence / he  
sawe a ma sit a receauinge of custome / named  
Mathew / and sayde to him: folow me. And  
he arose & folowed him. And it came to passe  
as he sat at meate in the houffe: beholde ma  
ny publicans and synners came and sate dow  
ne also with Jesus and his disciples.

When the Pharises sawe that / they sayd to  
his disciples: why eateth poure master with  
publicans and synners? When Jesus hearde  
that / he sayde vnto the: the whole neade not  
the phisicion / but they that are sicke. Goo and  
learne what that meaneth: I haue pleasure  
in mercy / and not in offeringe. For I am not  
come to call the ryghtewes / but the synners  
to repentance. **R**

Then came the disciples of Ihs to him say  
inge: why do we & the Pharises faste ofte: but  
thy disciples fast not? And Jesus sayde vnto  
them: can the weddinge chyldre moine as lon  
ge as the bydegrome is with them? The tyme  
will come when the bydegrome shalbe taken  
from them / & then shall they faste. No man re  
ceyth an olde garment with a pece of newe cloo  
th. For then taketh he awaye the pece agayne  
from the garment / & the rent is made greater.

25. iii. Rather

This myra  
cle shalbe a  
sygne to  
you / that  
haue power  
to forgeue  
synnes.

Marci. 8. b  
Luce. 8. f  
Mathew

Publica  
ns ate w  
ith Jesus  
Mercie &  
not sacri  
fice.  
Osee. 6. e.

Johns  
disciples  
fast.

New and  
olde agre  
not.



## The Gospell

Neither do men put newe wyne into olde vessels/for then the vessels breake/and the wyne runneth oute/and the vessels perishe. But they put newe wyne into newe vessels and so are both saued together. ¶

¶ Whyle he thus spake vnto them/beholde ther came a certayne ruler/ & worshipped him. sayng my daughter is euē now deceased/ but come & lay thy honde on her & she shall lye. And Jesus arose and folowed him with his disciples. And beholde a woman which was diseased with an issue of bloude. xij. yerres/ came behinde him & touched the heme of his vesture. For she sayd in her selfe: if I may touche but euē his vesture only/ I shalbe safe. When Jesus turned him about/ & behelde her sayinge: Doughter be of good comforte/ thy fayth hath made the safe. And she was made whole euē that same houre.

And when Jesus came into the rulers house/ & sawe the minstrels and the people raginge/ he sayde vnto them: get you hence/ for the mayde is not deed/ but slepeth. And they laughed him to scorn. ¶ None as the people were put forth/ he went in and toke her by the hand/ & the mayde arose. And this was noysed throughout all that lande.

And as Jesus departed thence/ two blinde men folowed him crying & sayinge: O thou sonne of Dauid haue mercy on vs. And when he was come to house/ the blinde came to him. And Jesus sayde vnto them: Belue ye that I am able to do this? And they sayde vnto him: yē Lord. Then touched he their eyes/ sayinge: accordinge to youre fayth be it vnto you. And their eyes were opened. And Jesus charged the sayinge. That no man knowe of it. But they as sone as they were departed/ spread abroad his name throughe oute all the lōde. As they

## Of S. Mathew. Jo. vii

As they went out/ beholde/ they brought to him a dome man possessed of a deuyll. And as soone as the deuyll was cast oute/ the dome spake. And the people merueyled/ sayinge. It was neuer so sene in Israel. But the Pharisees sayde: he casteth oute deuylls/ by the power of he chiefe deuyll.

¶ And Jesus went about all cities & townes/ teaching in their synagoges and preachinge the glad tydings of the kyngdome/ & healinge all manner sickness and delase amonge the people. But when he sawe the people/ he had compassion on them/ because they were pynned awaie/ and scattered abroad/ euē as shepe hauinge no shepheard.

¶ Then sayde he to his disciples: the heruest is greute/ but the labozers are fewe. Wherfore praye the lord of the haruest/ to sende for the labozers into his haruest.

### The x. Chapter.

¶ And he called his. xij. disciples vnto him/ & gaue them power ouer vncleane spites/ to cast them oute/ and to heale all maner of sicknesses/ & all maner diseases.

¶ The names of the. xij. Apostles are these. The first/ Simon called also Peter: and Andrew his brother. James the sonne of zebede and John his brother. Philip & Bartlemew. Thomas and Mathew the publican. James the sonne of Alphe/ and Lebbeus other wyse called Taddeus. Simō of Cane/ and Judas Iscariot/ which also betrayed him.

¶ These xij. dyd. Jesus send/ & commanded them sayinge: Go not into the wayes that leade to gentyls/ & into the cities of the Samaritans enter ye not. But go rather to the lost shepe of the house of Israel. Go & preache sayinge: that the kyngdome of heauē is at hōde. ¶ Heale the sicke/ cleanse the lepers/ raise the dead.

The ruler's daughter.  
Mar. vii. 1  
Luce. vii. 1  
Bloude.  
Luce.

The ruler's daughter.

Two blinde men are cured.

Mar. vii. c  
Luce. xi. 6

Deum.

The chief deuyll.

Haruest is great.

Mar. iii. b  
Luce. vi. b.

The apostles are sent.

Luce. ix. a

# The Gospell

deed' caste oute the deuyls. Frely ye haue recea-  
ued / freely geue agayne. Possesse not golde / nor  
silver / nor brasse in poure gerdels / nor yet scrip  
towards your iorney: nether two cotes / re-  
ther shoes / nor yet a staffe. For the workman  
is worthy to haue his meate. In to what oc-  
cure crite of tounye ye shall come / enquire who  
is worthy in it / & there abyde tyll ye goo thence.  
And when ye come in to an house / salute the sa-  
me. And yf the house be worthy / your praece  
shall come vpon it. But yf it be not worthy /  
your praece shall retourne to you agayne.

And whosoever shall not receaue you / nor  
will heare your preachinge: when ye departe  
oute of that house or that cite / shake of the du-  
ste of your fete. Truly I saye vnto you: it shal  
be easier for the londe of sodom & Gomorra  
in the daye of iudgement / then for that cite.

Beholde I sende you forth as shepe among  
wolves. Be ye therfore wyle as serpentes /  
and innocent as doves. Beware of men / for  
they shall deliuer you vp to the counsels / and  
shall scourge you in their synagoges. And ye  
shall be brought to the heed rulers & kynge  
for my sake / in witness to the & to the Gityls.

But when they deliuer you vp / take no  
thought how or what ye shall speake / for ye  
shal be geuen you / even in that same houre /  
what ye shall saye. For it is not ye that speke /  
but the spyte of your father which speaketh  
in you.

The brother shall betraye the brother to  
death / & the father the sonne. And the chyl-  
dren shall aryse agaynst their fathers & mothers / &  
shall put them to death: and ye shall be hated  
of all men for my name. But he that endureth  
to the ende / shal be saued.

When they persecute you in one cite / fflye in  
to another. I tell you for a trueth / ye shall  
not

# Of S. Mathew Jo. viii.

not synne the all that cities of Israel / tyll the  
sonne of man be come. The disciples not a-  
bove hys master: nor yet the seruaunt aboue  
his lord. It is ynough for the disciple to be  
as hys master ys / and that the seruaunt be as  
his lord ys. If they have called the lord of  
the house Beelzebub: how much more shal  
they call them of his householde so? Feare  
them not therfore.

There is no thyng so closte / that shall not  
be opened / and no thyng so hyd / that shall  
not be knowne.

what I tell you in darcknes / that speake ye  
in lyght. And what ye heare in the care / that  
preache ye on the house toppes.

And feare ye not them which kyll the body  
and be not able to kyll the soule. But rather fea-  
re him / which is able to deliroye both soule  
and body into hell. Are not two sparowes sol-  
de for a farthinge? And none of them dothe  
lyght on the ground / without your father.  
And now are all the heres of your heedis vñ-  
bied. Feare ye not therfore: ye are of more va-  
lue then many sparowes.

whosoever therfore shall knowlege me be-  
fore men / him will I knowlege also before  
my father which is in heuen. But whosoever  
shall denye me before men / him will I also de-  
nye before my father which is in heuen.

Thynke not / that I am come to sende praece  
into the erth. I came not to sende praece / but a  
sworde. For I am come to set a man at vary-  
aunce agaynst his father / and the daughter age-  
ynst hyr mother / & the daughter lawe agaynst  
her mother lawe: And a mannes foes shal be  
they of his awne householde.

He that loueth his father / or mother more  
then me / is not mete for me. And he that loueth  
his sonne / or daughter more then me / is not  
mete

Disciple

Marc. iii  
Luce. xii  
and. xii. a

Feare.

Sparowes.

Confess  
Mar. xiii  
Luce. xii. a  
and. xii. b  
Denye.  
Luce. xii. c  
I will  
de.

Luce. x. e

Dust.

3 shepe among  
wolves.

Wyle as  
serpentes.  
Innocent  
as doves

The spiri-  
tes speake  
th in vs.  
John. vi.

not

B. b. mete



# The Gospell

mete for me. And he that taketh not his crosse and foloweth me / is not mete for me. He that syndeth his lyfe / shall lose it: and he that losith his lyfe for my sake / shall synde it.

He that receauith you / receauith me: and he that receauith me / receauith him that sent me. He that receauith a Prophet in the name of a Prophet / shall receaue a Prophetes rewarde. And he that receauith a righteous man in the name of a righteous man / shall receaue the rewarde of a righteous mā. And whosoever shall geue vnto one of these lytle ones to drinke / a cuppe of colde water only / in the name of a discipule: I tell you of a trouth / he shall not lose his rewarde.

The .xj. Chapter.

**A**nd it came to passe when Iesus had made an ende of commaunding his .xj. discipules / that he departed thence / to teache and to preache in their cities.

\* When John beinge in prison hearde the workes of Christ / he sent two of his disciples and sayde vnto him. Arte thou he that shall come: or shall we loke for another. Iesus answered and sayde vnto them. Go and shewe John what ye haue hearde and sene. The blynd se / the halt goo / the lepers are censed: the deaf heare / the ded ryse ageyne / and the glad sydinges is preached to the poore. And happy is he that is not offended by me.

And as they departed / Iesus begane to speake vnto the people of John. What for to se / went ye out into the wyldernes: went ye out to se a rede shaken with the wynde: other what went ye out for to se: A man clothed in soofte rayment: Beholde they that weare soofte clothing / are in kynge's howses. But what went ye oute for to se: A prophete. Ye I saye to you and moze then a prophete. For this is he of whom it is writen. Beholde / I sende my messenger

# Of S. Mathew Fo. xlii.

senger before thy face / which shall prepare thy waye before the. \*

\* Merely I saye vnto you / amonge the chyl-  
dren of women arose there not a gretter then John the Baptist. Notwithstandinge he that is lesse \* in the kyngdome of heuen / is gretter then he. From the tyme of John Baptist herterto the kyngdome of heuen suffreth violence and they that goo to it with violence pluck it vnto them. For all the Prophetes and the lawe prophesied vnto the tyme of John. Also yf ye wil receaue it / this is helyas which shuld come. He that hath eares to heare let him heare. \*

**B**ut wher vnto shall I lyken this generation: It is lyke vnto chyliden which spt in the market and call vnto their felowes / & saye: we haue pypped vnto you / & ye haue not daunced: We haue mouued vnto you / and ye haue not sorowed. For John came nether eatinge nor drinke / and they saye / he hath the deuyl. The sonne of man came eatinge and drinke / and they saye / beholde a glutton and drinker of wyne / and a frend vnto publicans & synners. Neuerthelater wysdome is iustified of hir chyliden.

\* Then began he to vpbraid the cities / in which most of his miracles were done / because they mended not. Wo be to the Chorazin. Wo be to the Bethsaida: for yf the miracles which were shewed in you / had bene done in Tyre and Sidon / they had repented longe agoone in sack cloth and ashes. Neuerthelasse I saye to you: it shall be elier for Tyre and Sidon at the daye of iudgement / then for you. And thou Capernaum / which art lyft vnto heuen / shalt be brought downe to hell. For yf the miracles which haue bene done in the / had bene shewed in iudon: they had remanued to this daye. Neuer.

\* christ wh  
che simble  
him selfe  
the crosse  
was lesse.  
Lu. vi. 10

Mal. iiii.

Luce. vii.

wisdom  
Luce. x.

Chorazin  
Bethsai  
da. Sid  
Tyre. &  
pernau

16. piii.

recreane.  
m. a. xii. c.  
louena-  
tes.  
arc. ix. f.

16. vii. e.  
ohn sen  
ch to  
huit.

16. a. iii. a

# The Gospell

Neuerthelesse I saye vnto you: it shalbe easier  
for the lorde of Zedon in the daye of iudge-  
ment / then for the. **x**

**x** At that tyme Iesus answered and sayd:  
I praye the o father Lorde of heuen and erth/  
because thou hast hyd these thinges from the  
wyse and prudent / and hast opened them vnto  
babes: euen so father / for so it pleased the. All  
thinges are geuen vnto me of my father. And  
nowe knoweth the sonne but the father: nether  
knoweth eny man the father / saue the sonne /  
and he to whome the sonne will open him.

Come vnto me all ye that laboure and are  
laden and I will ease you. Take my yoke on  
you & lerne of me / for I am meke and lowly in  
herte: and ye shall fynd rest vnto youre soules.  
For my yoke is easy / and my burde is lyght. **x**

## The .xii. Chapter. **x**

**A**t that tyme Iesus went on the Saboth  
dayes thowow the corne & his disciples  
were an hongred / & begane to plucke the  
eares of corne / & to eate. when the Pha-  
rises sawe that / they sayde vnto him: Beholde /  
thy disciples do that which is not lawfull to  
do upon the Saboth daye. He sayde vnto them:  
Haue ye not reed what Dauid dyd / when he  
was an hongered / and they also which were  
with him? How he entred into the house of  
God / & ate the halowed leues which were not  
lawfull / for him to eate nether for them which  
were with him / but only for the prestes. Or ha-  
ue ye not reed in the lawe / how that the prestes  
in the temple breake the Saboth daye / and yet  
are blamelesse? But I saye vnto you: that here  
is one greater then the temple. wherfore yf ye  
had wist what this sayinge meeneth: I require  
mercy / and not sacrifice: ye wold neuer haue con-  
demned innocentes. For the sonne of man is  
lord euen of the Saboth daye.

And he

# Of S. Mathew. .ffo. .xx.

**B** And he departed thence / and went into their  
synagoge: and beholde ther was a man / whiche  
had his hande dyed vp. And they axed him  
sayinge: is it lawfull to heale upon the Saboth  
dayes? because they myght acuse him. And he  
sayde vnto them: whiche of you wolde it be yf  
he had a shepe fallen into a pitte on the Saboth  
daye / that wolde not take him & lyft him out?  
And how moche is a man better then a sheper  
wherfore it is lesfull to do a good dede on the  
Saboth dayes. Then sayde he to the man: stretch  
forth thy hand. And he stretched it forth. And  
it was made whole agayne lyke vnto the other.

**x** Then the Pharises went out / and helde a  
counsell agaynst him / how they myght destro-  
ye him. When Iesus knewe that / he departed  
thence / & moche people folowed him / and he hea-  
led them all / and charged them / that they shuld  
not make him knowe: to fulfyll that which was  
spoken by I say the Prophet / which sayeth.  
Beholde / my chyld / whom I haue chosen / my  
beloued / in whom my soule deliteth. I will put  
my sprete on him / & he shall shewe iudgement  
to the gentyls. He shall not stryue / he shall not  
crye / nether shall eny man heare his voyce in  
the streetes / a brysed reede shall he not breake /  
and flaxe that begynneth to burne / he shall not  
quench / tyll he sende forth iudgement vnto vido-  
rye / & in his name shall the gentyls truste. **x**

Then was brought to him / one possessed  
with a deuyll which was both blynde & dom-  
me: and he healed him / in somoch that he which  
was blynd and domme / both spake and sawe.  
And all the people were amased / & sayde: Is  
not this that sonne of Dauid? But when the  
Pharises hearde that / they sayde: This fellow  
dyueth the deuylls no nother wyse oute but by  
the helpe of Belzebub the chefe of the deuylls.

But Iesus knewe their thoughtes & sayde  
to them

Marci. i.  
Luc. xi. b.

whether  
de hande  
Saboth.

Esai. xii.

Marci. ii.  
Luc. xi. b.  
Blynde.  
Deme.

Belze-  
bub.



to the. Every kyngdome deuided with in it selfe/shalbe brought to naught. Neither shall any cite or household deuided agens it selfe/cey-  
nue. Do yf satan cast out satan/the he is deuied agens it selfe. How shall the his kyngdome endure? Also yf I by the helpe of Belzebub cast out devyls: by whose helpe do poure chylde-  
ren cast the out? Therfore they shalbe poure iudges. But yf I cast out the devyls by the spyte of god: then is the kyngdome of god come on you.

Either how can a man enter into a strong mans house/ & violently take awaye his goodes: excepte he first binde the stronge man/ & the spoy-  
le his house? He that is not with me/ is aga-  
ynst me. And he that gathereth not with me/ scattereth abrode. Wherefore I saye vnto you/ all maner of synne & blasphemy shalbe forgiven vnto men: but the blasphemy of the spyte/ shall  
not be forgiven vnto men. And whosoever spea-  
keth a worde agaynst the sonne of man/ it shalbe forgiven him. But whosoever speaketh agaynst the holy gost/ it shall not be forgiven him/ no ne-  
ther in this worlde/ neither in y worlde to come.

Either make the tree good/ & his frute good also: or els make the tree euill/ & his frute euill also. For the tree is knowen by his frute. O ge-  
neracion of vipers / how can ye saye well/ when ye poure selues are euill/ For of the aboundance of the hert/ the mouth speaketh. A good man  
oute of the good treasure of his hert/ bringeth forth good thinges. And an euill man out of his euill treasure/ bringeth forth euill thin-  
ges. But I say vnto you/ that of euery yvell worde that men shall haue spoken: they shall  
geue a countes at the daye of iudgement. For by thy wordes thou shalt be iustified: and by thy  
wordes thou shalt be condemned.

Then answered certeyne of the Scribes & of the Pharises sayinge: Master/ we wolde  
sayne

sayne le asigne of the. He answered & sayde to the: The euill & aduoutrous generacion scheth  
a signe/ but ther shall no signe be geuen to the/ saue the signe of the Prophete Jonas. For as  
Jonas was thre dayes and thre nyghtes in the  
whales belly: so shall the sonne of man be thre  
dayes and thre nyghtes in the hert of the erth.  
The men of Ninisue shall ryle at the daye of  
iudgement with this nation/ & condemne them:  
for they amended at the preachinge of Jonas.  
And beholde / a greater then Jonas is here.

The quene of the south shall ryle at the daye of  
iudgement to this generacion/ & shall condemne  
the: for she came from the vtmost parties of the  
worlde to heare the wysdome of Salomon.  
And beholde a greater then Salomon is here.

When the vncleane spyte is gone out of a  
man/ he walketh throughtout dry places/ seking  
rest and fyndeth none. Then he sayeth: I will  
retourne agayne into my house/ from whence  
I came oute. And when he is come/ he fyndeth  
the house empty and swepte and garnished.  
Then he goeth his waye/ and taketh vnto him  
seuen other spytes worse then him selfe/ & so  
entre they in and dwell there. And the ende of  
that man is worse then the begynning. Euen  
so shall it be with this euell nacion.

Whill he yet talked to the people: beholde his  
mother and his brethren stode without/ desy-  
ringe to speake with him. Then one sayde vnto  
him: beholde thy mother and thy brethren ston-  
de without/ desyringe to speke with the.

He answered and sayd to him that tolde him:  
Who is my mother? or who are my brethren?  
And he stretched forth his hond ouer his disci-  
ples and sayd: behold my mother and my bre-  
thren. For whosoever doth my fathers will  
which is in heuen/ the same is my brother/ su-  
ner and mother.

The xij. Chap.  
The

Argne

Jon. ii. a  
Argne of  
Jonas.

Minisiti  
Jon. ii. b  
Quene  
of the south

iii. Reg. x. a  
ii. para. ix. c  
The vnc-  
leane spyte  
cometh  
agayne.

Marc. iii. d  
Luc. vii. e  
Mother  
and brethren

Mar. iii. d  
Luc. vii. b

Blasphe-  
my.

Luc. vii. b

As the fr.

ute is so  
the is the  
tree.

Yvell  
worde.

Luc. xi. b.

Mat. xiii. a.  
Luc. xiii. a.

sower.

**T**he same daye went Iesus out of the house/and sat by the see syde/and moch people resorted vnto him/so grettly that he went/ & sat in a shippe/and all the people stood on the shoore. And he spake many thynges to them in similitudes/sayinge: Beholde/the sower went forth to sowe. And as he sowed/some fell by the wayes syde/ & the fowles came and deuoured it vp. Some fell upon stony grounde where it had no moche erth/ & anon it sprong vp/ because it had no depth of erth: & when the sunne was vp it caught heet/and forlake of rotyng wylde awaye. Some fell amonge thornes/ & the thornes spronge vp & chooked it. Butte fell in good ground/and brought forth good fruite:some an hundred fold some sixtie fold/ some thyrty folde. whosoever hath eares to heare let him heare

And the disciples came and sayde to him: Why speakest thou to them in parables? He answered and sayde vnto them: it is geuen vnto you to knowe the secretes of the kyngdome of heauen/ but to them it is not geuen. \* For whosoever hath to him shall be geuen: and he shall haue aboundance. But whosoever hath not: fro him shall be takyn awaye even that he hath. Therefore speake I to them in similitudes: for though they se/ they se not: and hearinge they heare not: nether vnderstonde. And in them is fulfilled the Prophecie of Esayas/ which prophesie sayth: with the eares ye shall heare & shall not vnderstonde/ and with the eyes ye shall se/ and shall not perceaue. For this peoples hartes are waxed grosse/ and their eares were dull of hearinge/ & their eyes haue they closed lest they shulde se with their eyes/ and heare with their eares/ and shuld vnderstonde with their hartes/ and shuld tounce/ that I myght heale the. But blessed are your eyes/ for they se: & you

receaues / for they heare. Verely I saye vnto you/ that many prophetes & persayet me haue desyred to se the thynges which ye se/ and haue not sene them: & to heare the thynges which ye heare/ & haue not herde them. Heare ye therefore the similitude of the sower. Whosoever heareth the worde of the kyngdome & vnderstonde/ it is not/ ther cometh the euill man & catcheth awaye that which was sowne in his hart. And this is he which was sowne by the waye syde. But he that was sowne in the stony ground/ is he which heareth the worde of God/ & anon with ioye receaueth it/ yett hath he no rotes in him selfe/ & therefore dureth but a season: for as sone as tribulacion or persecucion aryseth because of the worde / by & by he falleth. He that was sowne amonge thornes/ is he that heareth the worde of God: but the care of this worlde/ & the distayrfulnes of riches choke the worde/ & so is he made vnfruitfull. He which is sowne in the good grounde is he that heareth the worde and vnderstonde/ it: which also bereth fruite and bringeth forth/ some an hundred folde/ some sixtie folde/ and some thyrty folde.

Another similitude put he forth vnto them sayinge: \* The kyngdome of heauen is lyke vnto a man which sowed good seed in his felde. But whyll men slepte ther came his foe & sowed tares amōge the wheate/ and went his waye. When the blade was spronge vp & had brought forth fruite/ then appered the tares also. The seruautes came to the housholder/ & sayde vnto him: Hyz sowedest not thou good seed in thy cloffe/ from whence then hath it tares? He sayde to them: the enuious man hath done this. When the seruautes sayde vnto him: wilt thou then that we go & gader the? But he sayde/ nay/ lest whyll ye go aboute to weede

Mat. xiii. b.  
Luc. xiii. b.  
The sower is expounded.

Tares.

\* I conueni-  
unt to them  
that sowe  
the worde  
of god to  
forther it  
that they sh  
all encrease  
ther. n. and  
another th  
at they sh  
as loue: s  
ner/ shall  
lose it gay  
ne / & waye  
blende.  
I saie. Et  
Mat. xiii. b.  
Luc. xiii. b.  
Ic. xiii. f  
Actu. x. f  
Roma. xi. d  
Luc. x. d



wede out the tares / ye plucke vpp also with them the wheate by the rootes: let bothe growe to gether tyll haruest come / and in tyme of haruest / I wyl saye to the reapers / gather ye fyrst the tares / and bind them in sheues to be brytt: but gather the wheate into my barn.

\* Another parable he put forth vnto them sayinge: The kyngdome of heauen is lyke vnto a grayne of mustard seed / which a man taketh & soweth in his felde / which is the leest of all seedes. But when it is growne / it is the greatest amonge perbes / & it is a tree: so that the byrddes of the ayer come and bylde in the bzaunches of it.

Another similitude sayde he to them. The kyngdome of heauen is lyke vnto leue which a woman taketh and bydeth in. (i). peckes of meele / tyll all be leuended.

All these thinges spake Iesus vnto the people by similitudes / and with oute similitudes spake he nothinge to them / to fulfill that which was spoken by the Prophet sayinge: I will open my mouth in similitudes / and will speake forth thinges which haue bene kepte secrete from the begynninge of the worlde.

\* Then sent Iesus the people awaye / & came to housse. And his disciples came vnto him / sayinge: declare vnto vs the similitude of the tares of the felde. Then answered he & sayde to them. He that soweth the good seede is the sonne of man. And the felde is the worlde. And the chyldre of the kyngdome / they are the good seed. And the tares are the chyldren of the wycked. And the enemye that soweth them / is the druyll. The haruest is the ende of the worlde. And the reapers be the angels. For euen as the tares are gaddzed and byeng in the fyre: so shall it be in the ende of this worlde. The sonne of man shall sende forth his

his angels / and they shall gather out of his kyngdome all thinges that offende / & them which do iniquite / and shall cast them into a furnes of fyre. There shalbe waylinge and gnashinge of teth. Then shall the iuste men shyne as bryght as the sunne in the kyngdome of their father. Whosoever hath eares to heare / let him heare.

\* Agayne the kyngdome of heauen is lyke vnto treasure hydde in the felde / the which a man fyndeth and bydeth: and for ioye thereof goeth and selleth all that he hath / and byeth that felde.

Agayne the kyngdome of heauen is lyke to a marchaunt that seketh good pearles / which when he had founde one pzeious pearle / wylt and solde all that he had / and bought it.

Agayne the kyngdome of heauen is lyke vnto a neet cast into the see / that gadereth of all kyndes of fyshes: which when it is full / men drawe to londe / & sitte & gadze the good into vessels / & cast the bad awaye. So shall it be at the ende of the worlde. The angels shall come oute & seuer the bad from the good / & shall cast the bad into a furnes of fyre: there shalbe waylinge and gnashinge of teth.

Iesus sayde vnto them: vnderstonde ye all these thinges. They sayde: ye. Forde. Then sayde he vnto them: Therefore euery scribe which is taught vnto the kyngdome of heauen is lyke an housholder / which bringeth forth / out of his treasure / thinges bothe new and olde.

¶ And it came to passe when Iesus had finished these similitudes / that he departed thence / and came in to his awne countre / & taught the in their synagoges / in so moche that they were astonyed and sayde: whence cometh all this wysdome & power vnto him? Is not this

Mar. iiii. d.  
Mustard seed.

Mar. iiii. d.

Isa. lxxviii.

Tares are expounded.

1. po. iiii. c.

Cap. iiii. b.

Treasure

Pearles.

Pette.

New and olde.

Mar. vi. a.  
Luc. iiii. c.  
Joh. iiii. e.



the carpenters sonne? Is not his mother cal-  
led Mary? & his brethren be called James and  
Joses & Simon & Judas? And are not his sis-  
ters all here with vs? Whence hath he all the  
se things. And they were offended by him.  
Then Jesus sayde to them: a Prophet is not  
without honoure/ saue in his awne countre/ &  
amonge his awne kynne. And he dyd not ma-  
ny miracles there/ for there vnbeleues sake.

The. xliii. Chapter.

**A**t that tyme Herode the Tetrarcha  
hearde of the fame of Jesus & sayde vn-  
to his seruantes: this is John the Bap-  
tist. He is risen agayne from deeth. and  
therfore are soche myracles wrought by him.  
For Herode had taken John/ & bound him/ &  
put him in prison for Herodias sake/ his bro-  
ther Philips wyfe. For John sayd vnto him:  
it is not lawfull for the to haue her. And whē  
he wold haue put him to deeth/ he feared the  
people/ because they counted him as a prophet.

But when Herodes byyth daye was come/  
the daughter of Herodias daunsed before thē/  
& pleased Herod. Wherfore he promised with  
an oth/ that he wolde geue hir whatsoever  
she wolde axe. And she bringe informed of her  
mother before/ sayde: geue me here John bap-  
tistes heed in a platter. And the kynge sor-  
rowed. Neuertheless for his othes sake/ and for  
their sakes which sate also at the table/ he com-  
maunded it to be geuen hir: & sent & beheeded  
John in the prison/ & his heed was brought  
in a platter and geuen to the damsell/ and she  
brought it to her mother. And his disciples  
came and toke vp his body/ and buried it: &  
went and tolde Jesus.

When Jesus hearde that/ he departed then-  
ce by shyppe into a desert place out of the wa-  
ye. And when the people had hearde ther of/  
they

they folowed him a fote out of their cyties.  
And Jesus went forth & sawe moche people/  
& his herte dyd melte vpon them/ & he healed  
of them those that were sicke. Whene eue was  
come/ his disciples came to him sayinge: this  
is a deserte place/ & the daye is spent: let the  
people departe/ that they maye go into the  
tounes/ & bye them vytalles. But Jesus say-  
de to thē: They haue no neade to go awaye.  
Geue ye them to cate. Then sayde they vnto  
him: we haue here but. v. loues & two fyshes.  
And he sayd: bringe them hyther. And he com-  
maunded the people to sit downe on the grasse:  
& toke the. v. loues & the. ii. fyshes/ & lokyd vp  
to heauen and blessed/ & brake and gaue the lo-  
ues to his disciples/ & the disciples gaue thē  
to the people. And they dyd all cate/ and we-  
re suffised. And they gadered vp of the gobets  
that remayned xii. baskets full. And they that  
ate/ were in nombze about. v. M. men/ besy-  
de women and chyldzen.

**A**nd straght waye Jesus made his disci-  
ples enter into a shyppe/ & to'goo ouer before  
him/ whill he sent the people awaye. And asso-  
ne as he had sent the people awaye/ he wet vp  
into a mountayne alone to praye. And when  
nyght was come/ he was there him self alone.  
And the shyppe was now in the middes of the  
see/ & was toost with waues/ for it was a con-  
trary wynde. In the fourth. watche of the  
nyght Jesus cam vnto them walkinge on the  
see. And when his disciples sawe him walkin-  
ge on the see/ they were troubled/ sayinge: it  
is some spyte/ and cryed oute for feare. And  
streyght waye Jesus spake vnto them sayin-  
ge: be of good cheare/ it is I/ be not afrayed.

Peter answered him/ and sayde: master/ if  
thou be he/ byd me to come vnto the on the  
water. And he sayd/ come. And when Peter  
the water

John. vi. a

fyue lo-  
ues & two  
fyshes.

Marc. vi. f  
John. vi. b

Jesus w-  
alked on  
the see.

Peter w-  
alketh on  
the water

Prophet.

Marc. vi. b  
Luc. ix. a

John bap-  
tist is pry-  
soned.

Marc. vi. b  
Luc. xii. d

John ba-  
ptist is be-  
headed.

Luc. ix. b  
Marc. vi. d



was come doune out of the shyppe he walked on the water/to go to Jesus. But when he sawe a myghty wynde/he was afrayed. And as he beganne to synke/he cryed sayinge: master saue me. And immediatly Jesus stretched forth his honde/ & caught him/ & sayd to him: Thou of litell fayth/ wherfore diddest thou dout? And as sone as they were come into the shyppe/the wynde ceased. Then they that were in the shyppe / came and worshipped him/ sayinge: of a truth thou arte the sonne of God. And when they were come ouer / they went into the loude of Genazareth. And when the men of that place had knowledge of him/ they sent out into all that countre rounde about/ and brought unto him all that were sicke/ and besought him/ that they might touche the hemme of his vesture only. And as many as touched it were made safe.

The .xv. Chapter

Then came to Jesuscribes & Pharisees from Jerusalem/ sayinge: why do thy disciples transgresse the tradicions of the elders/ for they weashe not their hondes when they eate bread. He answered & sayde vnto them: why do ye also transgresse the commaundement of God/ thowen your tradicions/ for God commaunded sayinge: honoure thy father and mother and he that curseth father or mother shall suffer deeth. But ye saye/ euery man shall saye to his father or mother: that which thou desyrest of me to helpe the with: is geuen God: and so shall he not honoure his father or his mother. And thus haue ye made/ that the commaundement of God is without effecte/ through your tradicions. Ypocrytes/ well prophesied of you say as sayinge: This people draweth nye vnto me with their mouthes / and honoureth me with

with their lippes/ howebeit their hertes are farre from me: but in vayne they worshyppe me teachinge doctrines / which are nothinge but mens precepts.

And he called the people vnto him / & sayde to them: heare and vnderstonde. That which goeth in to the mouth/ defyleth not the man: but that which commeth out of the mouth/ defyleth the man.

Then came his disciples / and sayde vnto him: perceauest thou not/ how that the Pharisees are offended in hearinge this sayinge? He answered & sayd: all plantes which my heauy father hath not planted/ shall be plucked vp by the rotes. Let the alone/ they be the blinde leaders of the blinde. If the blinde leade the blinde / both shall fall into the dyche.

Then answered Peter & sayd to him: declare vnto vs this parable. Then sayde Jesus: are ye yet without vnderstoddinge/ perceauye ye not/ that whatsoeuer goeth in at the mouth/ descendeth doune into the bely/ & is cast out into the draught? But those thinges which procede out of the mouth/ come from the herte/ and they defyle the man. For out of the herte come euill thoughtis/ murder/ breaking of wedlocke whoredoms/ theefte/ false witnessinge/ blasphemye. These are the thinges which defyle a man. But to eate with vncleane hondes/ defyleth not a man.

And Jesus went thence/ & departed into the costes of Tyre and Sidon. And beholde a woman which was a Cananite came out of the same costes / and cryed vnto him sayinge: haue mercy on me forde the sonne of Dauid / my daughter is ptyously vexed with a devyll. And he gaue her neuer a worde to answer. Then came to him his disciples / and besought him sayinge: sende her awaye/ for she followeth

Mennes preceptes  
Mar. vii. c

What defyleth a man.

Plantes

Luc. vi. f.  
Blinde leaders.  
Mar. vii. c

With what a man is defiled

The woman of Cananite

Mar. vi. g

Genazareth.

hemme.

Mar. vii. a  
Traditions.

Exod. xx. c  
Deut. v. b  
Eph. vi. a  
Leu. x. b  
Pro. xx. c

Isai. xlii. x

loweth vs crying. He answered / and sayde:  
I am not sent / but vnto the loost shepe of the  
house of Israel. Then she came & worshipped  
him / saying: master helpe me. He answered &  
sayde: yt is not good / to take the chyldrens  
bread / and to cast it to whelpes. She answered  
and sayd: trithe Lorde / neuerthelesse the  
whelpes eate of the crōmes / which fall from  
their masters table. Then Iesus answered &  
sayde vnto her. O womā greate is thy sayth /  
be it to the / euen as thou desyrest. And her  
doughter was made whole euen at that sa-  
me houre. ✠

Marc. vii. d

Then Iesus went awaye from thence / & ca-  
me nye vnto the see of Galile / and went vp in  
to a mountayne and sat doune there. And mo-  
che people came vnto him / hauinge with the /  
halt / blynde / dymme / maimed / and other ma-  
ny: and cast them doune at Iesus fete. And he  
healed them / in so moche that the people won-  
dered / to se the dōme speake / the maimed who-  
le / the halt to go / & the blynde to se. And they  
glorified the God of Israel.

Marc. viii. a

Then Iesus called his disciples to him / and  
sayde: I haue compassion on the people / becau-  
se they haue cōtinued with me now. iij. dayes /  
& haue nought to eate: & I will not let the de-  
parte fasting / lest they perishe in the waye.  
And his disciples sayd vnto him: whēce shuld  
we get so moche bread in the wyldernes / as  
shuld suffice so greate a multitude? And Je-  
sus sayde vnto them: how many loues haue  
ye? And they sayde: seuen / and a fewe lytle  
spyches. And he commaunded the people to syt  
doune on the grounde: and toke the seuen lo-  
ues / and the spyches / and gaue thankes / and  
broke them / and gaue to his disciples / and the  
disciples gaue them to the people. And they  
dyd all eate and were suffised. And they toke  
vp of

Seuen lo-  
ues.

vp of the broken meate that was lefte. vij. bas-  
ketes full. And yet they that ate were. iij. M.  
men / besyde women and chyliden. And he sent  
awaye the people / and toke shippe and came in  
to the parties of Magdala. ¶ The. xvi. Cha.

Then came the Pharises and Saduces /  
& dyd tempte him / desyringe him to shewe  
them some signe from heuen. He an-  
swered and sayde vnto them. At euen ye saye /  
we shall haue sayze wedder / and that because  
the skye is reed: and in the morninge ye saye / to  
daye shalbe foule wedder and that because the  
skye is cloudy and reed. O ye ypocrites / ye can  
discerne the fasson of the skye: and can ye not  
discerne the signes of the tymes? The frowar-  
denacion and aduoutrous seketh a signe / & the-  
re shall no nother signe be geue vnto them but  
the signe of the Prophet Jonas. So lefte he  
them and departed.

Marc. vii. b  
Luc. xii. g.

Signe of  
Jonas  
Jona. ii. a

And when his disciples were come to the  
other syde of the water / they had forgotten to  
take bread with them. Then Iesus sayd vnto  
them: Take hede and beware of the leuen of the  
Pharises & of the Saduces. And they thought  
in the selues sayinge: because we haue brought  
no bread with vs. When Iesus vnderstode that /  
he sayd vnto them. O ye of lytell faith / why  
are poure mindes cumbred because ye haue  
brought no bread? Do ye not yet perceaue / ne-  
ther remember those. v. loues when there were  
v. M. men / & how many baskettes toke ye vpe  
Nether the. vij. loues when there were. v. M.  
and how many baskettes toke ye vpe / why per-  
ceauē ye not then / that I spake not vnto you of  
bread / when I sayde / beware of the leue of the  
Pharises and of the Saduces? Then vndersto-  
de they / how that he bad not them beware of  
the leue of bread: but of the doctrine of the Pha-  
rises / and of the Saduces.

Marc. viii. b  
Luc. xii. a

Leuen.

L. v. ✠ when



**Mar. xii. 1. Luc. ix. 18.** When Jesus came into the costes of the cite which is called Cesarea Philippi/ he axed his disciples sayinge: whom do men saye that I the sonne of man am? They sayde/ some saye that thou arte John Baptist/ some Helias/ some Jeremias/ or one of the Prophets. He sayde vnto them: but whom saye ye that I am? Simon Peter answered & sayde: Thou arte Christ the sonne of the lyvinge God. And Jesus answered & sayde to him: happy arte thou Simon the sonne of Jonas/ for flesh and bloud hath not opened vnto the that/ but my father which is in heuen. And I saye also vnto the/ that thou arte Peter: and upon this rocke I will bylde my congregation. And the gates of hell shall not preuaile agaynst it. And I will geue vnto the the keyes of the kyngdome of heuen: & what soeuer thou byndest vpon erth/ shall be bounde in heuen: and what soeuer thou lowsest on erth/ shall be lowsed in heuen. **¶**

keyes:

Bynde & lowse.

When our Lord sayde ordone/ it was as shuld me to proude he daffherd them in the seeke with his deathe & passion.

Peter is Satan.

Christes disciples.

When he charged his disciples that they shuld tell no man / that he was Jesus Christ. From that tyme forth Jesus began to shewe vnto his disciples how that he must go vnto Jerusalem/ and suffer many thinges of the elders/ and of the hye Priestes/ & of the Scribes/ & must be kylled/ & rylse agayne the thyrde dawe. But Peter toke him a syde/ and began to rebuke him sayinge: master saue thy selfe/ this shall not come vnto the. Then tourned he aboute/ and sayde vnto Peter: come after me Satan/ thou offendest me/ because thou sauiourest not godly thinges/ but worldly thinges.

Jesus then sayde to his disciples. If any man will folowe me/ leet him forsake him selfe/ & take vp his crosse and folowe me. For who soeuer will saue his lyfe/ shall loose it. And who soeuer shall loose his lyfe for my sake/ shall fynde it. What shall it pproffet a man/ though he

shulde

bulde wyne all the whoole worlde: yf he lose his awne soule? Or els what shall a man geue to redeme his soule agayne with all? For the sonne of man shall come in the glory of his father/ with his angels: & then shall he rewarde euery man accordyng to his dedes. Merely I saye vnto you / some ther be a monge them that here stonde/ which shall not taste of deeth/ tyll they shall haue sene the sonne of man come in his kyngdome.

The xvij. Chapter. **¶**

**A**fter vi. dayes Jesus toke Peter & James & John his brother/ & brought them vp into an hye mountayne out of the waye/ and was transfigured befoze them: & his face dyd shyne as the sunne/ and his clothes were as whyte as the lyght. And beholde ther appered vnto them/ Moyses & Helias/ talkinge with him. Then answered Peter/ and sayde to Jesus: master here is good beinge for vs. If thou wilt/ leet vs make here. iij. tabernacles/ one for the/ and one for Moyses & one for Helias. Whyll he yet spake/ beholde a bryght cloude shadowed them. And beholde there came a voyce out of that cloude sayinge: this is my deare sonne/ in whom I deelyte/ heare him. And when the disciples hearde that/ they fell on their faces and were sooze afrayed. And Jesus came and touched them / and sayde: arylse and be not afrayed. And when they looked vp/ they saw no man/ saue Jesus only.

And as they came doune from the mountayne/ Jesus charged them sayinge: se that ye shewe the vision to no man/ vn tyll the sonne of man be rylsen agayne from deeth. And his disciples axed of him / sayinge: Why then saye the Scribes/ that Helias muste fyrst come? Jesus answered / and sayd vnto them: Helias shall fyrst come/ and restore all thinges. And I saye

Mar. xiii. 1. Luc. ix. 18. Judgem. rnt. Dedes. Roma. i. 1. Mar. ix. 1. Luc. ix. 1.

Mar. ix. 1. Luc. ix. 1.

Transfig. uration.

ii. par. i. 8. Heare hi.

Mar. ix. 1. 2. I fear the h. e vision he puttech the in mynde o. his deeth.

# The Gospell

Of S. Mathew.

To xviii

Tribute.

Mat. iii. 15. I saye vnto you that Elias is come already / and they knewe him not: but haue done vnto him what soeuer they luste. In lyke wyse shall also the sonne of man suffre of them. Then the disciples perceaued that he spake vnto them of Iohn Baptist.

And when they were come to the people / there came to him a certayne man / and knelyng doune to him / & sayde: Master haue mercy on my sonne for he is frantick: & is sore vexed. And oft tymes he falleth into the fyre / and oft into the water. And I brought him to thy disciples / and they coude not heale him. Iesus answered and sayde: O generation faithles and croked: how longe shall I be with you? how longe shall I suffre you? bring him hither to me. And Iesus rebuked the deuyll / and he cam out of him. And the chylde was healed euen that same houre.

Then came the disciples to Iesus secretly / & sayde: why could not we cast him out? Iesus sayd vnto them: Because of youre vnbelefe. For I saye verely vnto you: yf ye had faythe as a grayne of musterd seed / ye shuld saye vnto this mountayne / remoue hence to yonder place / and he shuld remoue: nether shuld eny thinge be vnpossible for you to do. Now best this kynde goeth not oute / but by prayer and fastinge.

As they passed the tyme in Galile / Iesus sayde vnto them: the sonne of man shalbe betrayed into the hondes of men / and they shall kyl him / and the thyrde daye he shall ryse agayne. And they sorowed greatly.

And when they were come to Capernaum / they that were wont to gadze poll money / came to Peter and sayde: Doth youre master paye tribute? He sayd: ye. And when he was come into the house / Iesus spake fyrst to him / saying: what thinkest thou Simon? of whome do the kynge

kynges of the erth take tribute or poll moneye of their chyl dren / or of straungers? Peter sayde vnto him: of straungers. Then sayd Iesus vnto him agayne: Then are the chyl dren fre. Neuer thelesse / lest we shuld offende them: goo to the see / and cast in thyne angle / and take the fyssh that fyrst cometh by: and when thou hast opened his mouth / thou shalt fynde a pence of twentie pence: that take and paye for me and the.

The xviii. Chapter.

The same tyme the disciples came vnto Iesus saying: who is the greatest in the kyngdome of heuen? Iesus called a chylde / de vnto him / and set him in the myddes of thyn: and sayd: Verely I say vnto you: except ye tourne / and become as chyl dren / ye cannot enter in to the kyngdome of heuen. Whosoever therefore humble him selfe as this chylde / the same is the greatest in the kyngdome of heuen. And whosoever receaueth suche a chylde in my name / receaueth me. But whosoever offende one of these lytel ones / which beleue in me: it were better for him / that a millstone were hanged aboute his necke / & that he were drowned in the depth of the see. wo be vnto the world because of offenses. How be it / it cannot be auoyded but that offenses shalbe geuen. Neuerthelesse wo be to the man / by whom the offence cometh.

Wherefore yf thy honde or thy fote offende the / cut him of and cast him from the. It is better for the to enter into lyfe halt or maymed / rather then thou shuldest hauinge two hondes or two fete / be cast into euerlasting fyre. And yf also thyne eye offende the / plucke him oute & caste him from the. It is better for the to enter into lyfe with one eye / then hauing two eyes to be cast into hell fyre.

Be that ye despise not one of these lytel ones. For I saye vnto you / that in heuē their angels alwayes

Mat. ix. 13. Luc. ix. 13.

Greatest.

Mat. ix. 13. Luc. ix. 13.

Mat. ix. 13.



Hundred  
Shepe

Luc. xix. h  
Lu. c. 18. a

alweyes behold the face of my father which is in heuen. ¶ Ye and the sonne of man is come to saue that which is lost. Now thinke ye: If a man haue an hondred shepe/ and one of them begone astray/ dothe he not leue nynty and nyne in the mountayns/ and go and seke that one which is gone astray? If it happen that he fynd him/ verely I say vnto you: he reioyseth more of that shepe/ then of the nynty and nyne which went not astray. Euen so it is not the will of your father in heuen/ that one of these lytel ones shulde perishe.

¶ Women  
bynde y low

Lu. x. 18. a

Leui. xix.

Eccl. xix

Jac. 5. d.

ii. Cor. xii.

Web. x. e

Joh. viii. e

¶ Moreover yf thy brother trespass agens the. Go and tell him his faute betwene him & the alone. ¶ If he heare the/ thou hast wone thy brother: But yf he heare the not/ then take yet with the one or two/ that in the mouth of two or thre witnesses/ all thinges maye be stablisshed. If he heare not them/ tell it vnto the congregation. If he heare not the congregation/ take him as an hethen man/ and as a publican. Verely I say vnto you/ what soeuer ye bynde on erth/ shalbe bounde in heuen. And what soeuer ye loose on erth/ shalbe loosed in heuen.

John. xix. g

Agayn I say vnto you/ that yf two of you shall agre in erth upon eny maner thinge/ what soeuer they shall desyre: it shalbe geuen them of my father which is in heuen. For where two or thre are gathered to geder in my name/ there am I in the myddes of them.

In the  
myddes.

Seuen ti  
mes.

¶ Then came Peter to him/ and sayde: master/ howe ofte shall I forgeue my brother/ yf he synne agaynst me/ seuen tymes? Iesus sayd vnto him: I saye not vnto the seuen tymes: but seuentye tymes seuentymes. ¶ Therefore is the kyngdome of heuen lykened vnto a certayne kynge/ which wolde take a countes of his seruauntes. And when he had begone to reschen/ one was brought vnto him/ which ought him

him ten thousande talentis/ whome because he had nought to paye/ his master commaunded him to be solde/ and his wyfe/ and his chyldre/ and all that he had/ and payment to be made. The seruaunt fell doune & besought him sayinge: Sir/ geue me respitte/ and I will paye it euery whit. Then had the lord pitty on that seruaunt/ and loosed him/ and forgaue him the det.

¶ And the sayde seruaunt went oute and founde one of his felowes which ought him an hundred pence/ and leyed hondes on him/ and toke him by the throte/ sayinge: paye me that thou owest. And his felowe fell doune and besought him sayinge: haue patience with me/ and I will paye the all. And he wolde not but went & cast him into prison/ tyll he shulde paye the det. When his other felowes sawe what was done/ they were very sorry/ and came and tolde vnto their lord all that had happened. Then his lord called him and sayde vnto him. O capell seruaunt I forgaue the all that det/ because thou praydest me: was it not mere also that thou shuldest haue had compassion on thy fellow/ euen as I had pitty on the? And his lord was wrooth/ and deliuered him to the saylers/ tyll he shuld paye all that was due to him: So lyke wyse shall my heuenly father do vnto you/ except ye forgeue with youre hertes/ each one to his brother their trespasses. ¶

¶ Conna-  
unt to the  
vnmerry-  
full.

¶ The. xix. Chapter.

¶ And it came to passe/ when Iesus had fulfilled those sayinges/ he gat him from Galile/ and came into the coastes of Ieruzalem beyonde Iordan/ and moche people folowed him/ and he healed them there.

¶ Then came vnto him the Pharises temtinge him/ & sayinge to him: Is it lawfull for a man to put away his wyfe for all maner of causes?

¶ Denoxx.

Gene. i. d

Gene. ii. d  
ephe. v.  
i. Co. vi. d

See: He answered and sayd vnto them: Haue ye not redde/how that he which made man at the begynnyng/made the man and woman and sayde/for this thinge/shall a man leue father & mother & cleue vnto his wyfe/& they twayne shal be one fleshe. Wherfore now are they not twayue/but one fleshe. Let not man therfore put a sunder/that which God hath cuppel to gedde.

Then sayde they to him: why dyd Moyses commaunde to geue a testimoniall of diuozement and to puthir awaye? He sayde vnto them: Moyses because of the hardnes of youre hertes suffered you to put awaye youre wyfes: But from the begynnyng it was not so. I saye therfore vnto you whosoener putteth awaye his wyfe (except it be for fornicacion) & marryeth another breaketh wedlocke. And whosoener marryeth her which is diuozed/doeth comyt aduoutry.

Then sayde his disciples to him: yf the master be so betwene man and wyfe/then is it not good to marry. He sayde vnto them: all men can not awaye with that sayinge save they to whome it is geuen. Ther are chaste/which were so borne out of their mothers belly. And ther are chaste/which be made of men. And ther be chaste/which haue made them selues chaste for the kyngdome of heuens sake. He that can take it/let him take it.

Then were brought to him yonge chyldren/that he shuld put his hondes on them & praye. And the disciples rebuked them. But Iesus sayde: suffre the chyldren and forbid them not to come to me: for of suche is the kyngdome of heven. And when he had put his hondes on them he departed thence.

And beholde one came/and sayde vnto him: good master/what good thinge shall I do/that I maye haue eternall lyfe? He sayde vnto him: why callest thou me good? there is none good but

but one/& that is God. But yf thou wilt entre into lyfe/kepe the commaundementes. The other sayde to him: which? And Iesus sayde: breake no wedlocke/hyll not: steale not: beare not false witness: honoure father and mother: and loue thyneighbour as thy selfe. And the younge man sayde vnto him: I haue obserued all these thinges from my youth/what lacke I yet? And Iesus sayde vnto him yf thou wilt be perfect/goe and sell that thou hast/and geue it to the poore/& thou shalt haue treasure in heuen/and come and folowe me. When the younge man hearde that sayinge/he went awaye mourning. For he had greute possessions.

Then Iesus sayde vnto his disciples: Verely I saye vnto you: it is harde for a ryche man to enter into the kyngdome of heauen. And moreover I saye vnto you: it is easyer for a camell to go through the eye of a needle/then for a ryche man to enter into the kyngdome of God. When his disciples hearde that/they were exceedingly amased/sayinge: who then can be saued? Iesus behelde them/and sayde vnto them: with men this is vnpossible/but with God all thinges are possible.

Then answered Peter/and sayde to him: Beholde/we haue forsaken all and folowed the/what shall we haue? Iesus sayde vnto them: verely I saye to you: when the sonne of man shall sit in the seate of his maieste/ye which folowe me in the seconde generation shall sit also vpon xij. seates/and iudge the xij. tribes of Israel. And whosoener forsaketh housles/or brethren/or sisters/other father/or mother/or wyfe/or chyldren/or landes/for my names sake/the same shall receaue an hundred folde/and shall inheret euerlastyng lyfe. Many that are sayd to be laste/and the laste shall be fyrste.

The xx. Chapter.

For

Comma-  
undemen-  
tes.

Camell.

Touena-  
unt.

An hund-  
red folde.

Mat. ix. g  
Luc. xvi. d  
i. Co. vii. d

Thatt

Mar. x. b  
Luc. xvi. d  
Chyldren.

Mat. x. b  
Luc. xvi. d



Mar. 7. d  
Luc. xiii. f.  
Alpnepar  
de.

\*The Jews  
asrefen oz  
ne/when th  
e soune is  
up an hous  
re.

**I**n the kyngdome of heuen is lyke vnto an housholder/which went out early in the morninge to hyre labourers into his vyneparde. And he agreed with the labourers for a peny a daye/and sent them into his vyneparde. And he went out about the thyrde houre/ & sawe other standing ydell in the market place/ & sayd vnto them/ go ye also into my vyneparde: & what soeuer is right/ I will geue you. And they went there waye. Agayne he went out about the \*sixte and nynthe houre/ and byd lyke wyse. And he went out aboute the eleuenth houre and founde other stondynge ydell/ and sayde vnto them: waye stonde ye here all the daye ydell? They sayde vnto him: because no man hath hyred vs. He sayde to the: go ye also into my vyneparde/ and what so euer is right/ that shall ye receaue.

When euen was come/ the lord of the vyneparde sayde vnto his steward: call the labourers/ and geue them thair hyre/ beginninge at the laste/ tyll thou come to the fyrste. And they whiche were hyred aboute the eleuenth houre/ came and receaued euery man a peny. Then came the fyrst/ supposyng that they shuld receaue moare/ and they lyke wyse receaued euery man a peny. And when they had receaued it/ they murmured agaynst the good man of the house saying: These laste haue wrought but one houre/ and thou hast made them equall vnto vs/ which haue boyn the burthen and heet of the daye.

He answered to one of them sayinge: frende I do the no wronge: dydest thou not agree with me for a penny? Take that which is thy duty/ and go thy waye. I will geue vnto this last/ as moche as to the. Is it not lawfull for me to do as me listeth with myne awne? Is thynne eye euill because I am good? So the laste shalbe fyrste/

fyrste/ and the fyrste shalbe laste. For many are called and fewe be chosen. \* And Jesus ascended to Jerusalem and to the. xij. disciples a parte in the waye/ and sayde to them. Beholde we go vp to Jerusalem/ and the sonne of man shalbe betrayed vnto the chiefe Priestes/ and vnto the Scribes/ and they shall condemne him to deeth/ and shall deliuer him to the gentyls/ to be mocked/ to be scourged/ and to be crucified: and the thyrde daye he shall rise agayne.

\* Then came to him the mother of Iesudes chyldren with her sonnes/ worshippinge him/ and desyringe a certayne thynge of him. And he sayd vnto her: what wilt thou haue? She sayde vnto him: Graunte that these my two sonnes may sit/ the one on thy right hand and the other on the lyfte hand in thy kyngdome.

Jesus answered and sayd: Ye wot not what ye are. Are ye able to drinke of the cuppe that I shall drinke of/ and to be baptised with the baptyme that I shalbe baptised with? They answered to him/ that we are. And he sayd vnto them: Ye shall drinke of my cup/ and shalbe baptised with the baptyme that I shalbe baptised with. But to sit on my right hand and on my lyfte hand/ is not myne to geue: but to them for whom it is prepared of my father.

And when the ten hearde this/ they dysdained at the two brythre: But Jesus called them vnto him and sayde: Ye knowe that the lordes of the gentyls haue dominacion ouer them. And they that are great/ exercise power ouer them. It shall not be so amonge you. But whosoever will be greate amonge you/ let him be youre minister: and whosoever wilbe chiefe/ let him be youre seruaunt/ euen as the sonne of man came/ not to be ministered vnto/ but to

D. ij. minister/

Last shalbe fyrst.  
Manye called.

Mar. x. d  
Luc. xiii. f  
Mar. x. e  
Luc. xiii. e  
Passion.

Mar. x. e  
Mother  
of Iesudes  
chyl.

Mar. x. g  
Luc. xix

# The Gospell

minister and to geue his lyfe for the redemption of many. **¶**

**Jericho.**  
Marc. x. a.  
Luc. xix. c.  
Two blinde  
nde.

And as they departed from Jericho/moche people folowed him. And beholde two blynde men syttinge by the way syde/when they heard of Jesus passe by/cryed sayinge: Thou Lorde the sonne of Dauid haue mercy on vs. And the people rebuked them/because they shulde holde their peace. But they cryed the moare sayinge: haue mercy on vs thou Lorde which arte the sonne of Dauid. Then Jesus stode still/ & called them/ and sayde: what wilt thou that I shulde do to you: They sayd to him: Lorde that our eyes maye be opened. Jesus had compassion on them / and touched their eyes. And immediately their eyes receaued sight. And they folowed him. **¶ The. xxi. Chapter. ¶**

**Bethphage.**  
Marc. xi. a.  
Luc. xix.

**W**hen they drewe nye vnto Jerusalem/and were come to Bethphage/vnto mounte Olpue: then sent Jesus two of his disciples/sayinge to them: Go into the tounce that lyeth ouer agaynst you/ & anon ye shall fynde an asse bounde/ & her colte with her: lose them and bryng them vnto me. And yf any man saye ought vnto you/ saye ye that the Lorde hath neede of them: and streyght waye he will let them go. All this was done/ to fulfyll that which was spoken by the Prophete/ sayinge: Tell ye the daughter of Syon: beholde thy kynge cometh vnto thee/ incke and syttinge vpon an asse and a colte/ the foale of an asse bled to the pooke. The disciples went and dyd as Jesus commaunded them/ and brought the asse and the colte/ and put on them their clothes/ and set him thereon. And many of the people spread their garments in the waye. Other cut downe bryanches from the trees/ & strawed them in the waye. Moreover the people that went before/ and they also that came

Isa. xlii. d.  
Zach. ix. b.  
John. xii. b.

# Of S. Mathew. ffo. xxi

came after/ cryed sayinge: Hosanna to the sonne of Dauid. Blessed be he that cometh in the name of the Lorde/ Hosanna in the hyest. **¶**

And when he was come in to Jerusalem/ all the cite was moued sayinge: who is this? And the people sayde: this is Jesus the Prophet of Nazareth a cite of Galile. And Jesus went in to the temple of God/ & cast out all them that sould and bought in the temple/ & ouerthrew the tables of the mony chaungers/ and the seates of them that solde doves/ & sayde to them: It is written/ my house shalbe called the house of prayer. But ye haue made it a denne of theues. And the blynde & the halt came to him in the temple/ and he healed them.

When the chiefe Priestes and Scribes sawe the marueylles that he dyd/ and the chyldren cryinge in the temple and sayinge: Hosanna to the sonne of Dauid/ they disdayned/ and sayde vnto him: hearest thou what these saye? Jesus sayde vnto them yee: haue ye neuer redde/ of the mouth of babes and suckelinges thou haste ordeyned prayse? And he lefte them/ and went out of the cite vnto Bethanie/ and had his abydynge there. **¶**

In the moornyng as he returned into the cite agepne/ he hungered/ and spied a fygge tree in the waye/ and came to it and founde nothinge there on/ but leues only/ and sayd to it/ neuer frute growe on the hence forthwardes. And anon the fygge tree wyddered awaye. And when his disciples sawe that/ they marueled sayinge: Howe sone is the fygge tree wyddered awaye? Jesus answered/ and sayde vnto them: Verely I saye vnto you/ yf ye shall haue faith and shall not dout ye shall not only do that which I haue done to the fygge tree: but also yf ye shall saye vnto this mountayne/ take thy selfe awaye/ and cast thy selfe into the see/ it shalbe done.

**W. iiij. And**

Hosanna  
Isa. xxi. d.

Marc. xi. b.  
Luc. xix.

Syvers &  
sellers.

Isa. li. c.

Mic. vii. b.

Isa. xlii. b.  
Marc. xi. b.

Marc. xxi.



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And what soever ye shall axe in prayer (yf ye beue) ye shall receaue it.

Mar. xi. 8  
Luc. xx. 9

Baptisme  
of John  
whence.

\* And when he was come into the temple/ the chiefe Priestes and the elders of the people came vnto him as he was teachinge/ and sayde: by what auctorite dost thou these thinges? and who gaue the this power? Jesus answered/ and sayde vnto them: I also will axe of you a certayne question/ which yf ye aswore me/ I in lyke wyse will tell you by what auctorite I do these thinges. The baptisme of John: where was it? from heuen or of men? Then they reasoned amonge them selues sayinge: yf we shall saye from heuen/ he will saye vnto vs why dyd ye not then beleue hym? But and yf we shall saye of men/ then feare we the people. For all men helde John as a Prophet. And they answered Jesus and sayde: we cannot tell. And he lyke wyse sayd vnto them: nether tell I you by what auctorite I do these thinges.

Two son-  
nes.

What saye ye to this? \* A certayne man had two sonnes/ and came to the elder and sayde: sonne go and worke to daye in my vyneyarde. He answered and sayde: I will not: but afterwarde repented and went. Then came he to the second/ and sayde lyke wyse. And he answered and sayde: I will go: yet went not. Whether of them twayne dyd the will of the father? And they sayde vnto him: the fyrst. Jesus sayde vnto them: verely I saye vnto you/ that the publicans & the harlotes shall come in to the kyngdome of god before you. For John came vnto you in the waye of rightewesnes/ and ye beleued him not. But the publicans and the harlotes beleued hym. And yet ye (though ye sawe it) were not yet moued with repentaunce/ that ye myght afterwarde haue beleued him. \*

Public-  
ans.

Harlotes

\* Then

# Of S. Mathew Jo. xviii

\* Herken another similitude. Ther was a certayne housholder/ which planted a vyney-  
arde/ and hedged it rounde about and made a wyppresse in it/ and blyt a tower/ and let it out to husbandmen/ and went into a straunge countre. And when the tyme of the frute dye-  
we neare/ he sent his seruantes to the husbandmen to receaue the frutes of it. And the husbandmen caught his seruantes & bet one/ kyll'd another/ and stoned another. Agayne he sent other seruantes/ more then the fyrst: & they serued them lyke wyse. But last of all/ he sent vnto them his awne sonne sayinge: they will feare my sonne. But when the husbandmen sawe the sonne/ they sayde amonge them selues: This is the heyre: come/ let vs kyll him/ and let vs take his inheritaunce to oure selues. And they caught him and thrust him out of the vyneyarde/ and stowe him. When the lord of the vyneyarde cometh/ what will he do with those husbandmen? They sayde vnto him: he will cruelly destroye those euill persons/ and will let out his vyneyarde vnto other husbandmen/ which shall deliuer him the frute at tymes conuenient.

Jesus sayde vnto them: dyd ye neuer redde in the scriptures? The stone which the bylders refused/ the same is set in the principall parte of the corner: this was the lordes doinge/ & it is meruelous in oure eyes. Therefore saye I vnto you/ the kyngdome of God shalbe taken from you/ and shalbe geuen to the Gentyls/ which shall bringe forth the frutes of it. And whosoever shall fall on this stone/ he shalbe broken/ but on whosoener it shall fall vpon/ it will grynde him to powder. And when the chiefe Priestes and Pharises heard these similitudes/ they perceaued that he spake of them. And they went about to laye handes on him/

Mar. xi. 8  
Luc. xx. 9  
Esai. 8.  
Miere. ii.

Mynepar  
de that  
is let ou-  
te hper.

Isai. xlii. d  
Actu. ii. 6.  
i. Pet. ii. a.  
Rom. ix. a.

Esai. 1. x. xlii.

Will. but

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but they feared the people/ because they toke him as a Prophet. \*

The xxij. Chapter. \*

Luc. xiii. d.  
21 p. c. xix. b

Marriage

**A**ND Jesus answered / and spake vnto them agayne / in similitudes sayinge. \* The kyngdome of heuen is lyke vnto a certayne kynge/ which maryed his sonne/ and sent forth his seruantes / to call them that were byd to the weddinge/ and they wolde not come. Agayne he sent forth other seruantes/ sayinge: Tell them which are bydder: beholde I haue prepared my dynner/ myne oxen and my fattinges are kylled/ and all thinges are redy/ come vnto the marriage. But they made lyght of it/ and went their wayes: one to his ferme place/ a nother about his marchaundise/ the remnant toke his seruantes and intreated them vngodly and slewe them. When the kynge hearde that/ he was wroth / and sent forth his warryers and destroyed those murderers/ and bent vp their cite.

Then sayde he to his seruantes: the weddinge was prepared. But they which were bydden/ were not worthy. Go ye therfore out into the hye wayes/ and as many as ye fynde/ byd them to the marriage. The seruantes went out into the hye wayes/ and gaddered togeder as many as they coulde fynde/ both good & bad/ and the weddinge was furnyshed with gesses. Then the kynge came in/ to viset the gesses/ and spyed there a man which had not on a weddinge garment/ & sayde vnto him: frende/ how fortunest it that thou camest in hyther and hast not on a wedding garment? And he was euen speechlesse. Then sayde the kynge to his ministers: take and bynde him hand and fote/ and caste him into vtter darcknes/ there shalbe weeping and gnashinge of teth. For many are called and fewe be chosen. \*

\* Then

## Of S. Mathew fo. xxiij

\* Then wet the Pharises & toke counsell how they myght tangle him in his wordes. And they sent vnto him their disciples with Herodes seruantes sayinge: Master/ we knowe that thou art true & teachest the waye of God truly/ nether carest thou for eny man/ for thou consydrest not mennes estate. Tell vs therfore: how thinkest thou? Is it lawfull to geue tribute vnto Cesar or not? Jesus perceaued their wykednes & sayde: Why tempte ye me peypocrites? Let me se the tribute mony. And they toke him a peny. And he sayde vnto them: whose is thos penyge and superscription? They sayd vnto him: Cesars. Then sayde he vnto them: Geue therfore to Cesar / that which is Cesars: & geue vnto God/ that which is Goddes. \* When they hearde that / they marueled/ and left him/ & went there waye.

**E** The same daye the Saduces came to him (which saye that there is no resurrection) and axed him sayinge: Master/ Moses bade/ yf a man dye hauinge no chyldre/ that the brother mary his wyfe/ & reple vp seed vnto his brother. Ther were with vs seuen brethren/ & the fyrste married & deceased without yssue & left his wyfe vnto his brother. Lyke wyse the seconde & the thyrde vnto the seuenth. Laste of all the woman dyed also. Now in the resurrection whose wyfe shall she be of the seuen? For all had her. Jesus answered & sayde vnto them: ye are deceaued & vnderstonde not the scriptures/ nor yet the power of God. For in the resurrection they nether mary nor are married: but are as the angels in heauen.

As touchinge the resurrection of the deed: haue ye not redde what is sayde vnto you of God/ which sayeth: I am Abrahams God / & Isaacs God/ and the God of Iacob? God is not the God of the deed: but of the lyvinge.

D. v.

And

Marc. xii. b  
Lu. xi. b

Tribute to Cesar.  
\* 2i penyge is euer takē for that the Jewes call a sicke: and is worth .x. pence sterling.

Marc. xii.  
Luc. xi. a  
Actu. xiii. b  
Mat. xxi. b.  
Saduces

Resurrection.  
Exod. iii. b

weddyng garment.

Manne recalled



And when the people heard that / they were  
astonied at his doctrine.

¶ When the Pharisees had heard / how that  
he had put the Saduces to silence / they dre-  
we to gether / and one of the which was a doc-  
tour of lawe / axed him a question temptinge  
him & sayinge: Master which is the chiefe com-  
maundment in the lawe? Jesus sayd to him:  
Loue the Lorde thy God with all thyne  
herte / with all thy soule / & with all thy min-  
de. This is the fyrst and the chiefe commaun-  
dement. And ther is another lyke vnto this.  
Loue thyne neighbour as thy selfe. In these  
two commaundementes hange all the lawe  
and the Prophetes.

Whyll the Pharisees were gaddered / to ge-  
ther / Jesus axed the sayinge: what thinke ye  
of Christ? Whose sonne is he? They sayde vn-  
to him / the sonne of David. He sayde vnto  
the: how then doeth David in spyte / call him  
Lorde sayinge: The Lorde sayde to my Lorde  
De / spt on my ryght honde: tyll I make thy  
ne enemyes thy fote stole. If David call him  
Lorde: how is he then his sonne? And none  
could answer him agayne one worde: ne-  
ther durste eny from that daye forth / axe him  
eny moo questions.

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¶ When spake Jesus to the people / and to  
his disciples sayinge: The Scribes &  
the Pharisees sit in Moses seate. All  
therfore what soeuer they byd you obserue /  
that obserue & do: but after their workes do  
not: for they saye / & do not. Ye & they bynde  
heuy burthenes & greuous to be borne / & ley the  
on mennes shulders: but they them selves will  
not heaue at them with one of their fyngers.  
All their workes they do / for to be sene of men.  
They set abroad their philateries / and ma-  
ke lar-

ke large borders on there garmetes / & loue to  
sit vppermoste at feastes and to haue the che-  
fe seates in the synagoges / and gretinges in  
the marketes / and to be called of men Rabbi.

But ye shall not suffre poure selues to be  
called Rabbi. For one is poure master / that is  
to wpt Christ / & all ye are brethren. And call no  
man poure father vpon the erth / for there is  
but one poure father / & he is in heaue. Be not  
called masters / for there is but one poure ma-  
ster / & he is Christ. He that is greatest among-  
ge you / shalbe poure seruant. But whosoever  
exalteth him selfe / shalbe brought lowe. And  
he that humbleth him selfe / shalbe exalted.

¶ Wo be vnto you Scribes & Pharisees / ppo-  
crites / for ye shutte vp the kingdome of heaue  
before men: ye poure selues goo not in / neither  
suffre ye them that come to enter in.

¶ Wo be vnto you Scribes & Pharisees / ppo-  
crites: ye deuoure widowes houses / & that  
vnder a coloure of prayinge longe prayers:  
wherfore ye shall receaue greater damnaciō.

¶ Wo be vnto you Scribes & Pharisees ppo-  
crites / which compasse see & londe / to bringe  
one into poure belefe: & when he is brought  
ye make him two folde moare the chyld of  
hell / then ye poure selues are.

¶ Wo be vnto you blinde gydes / which saye  
whosoever sweare by þ temple / it is nothinge:  
but whosoever sweareth by the golde of the  
temple / he offendeth. Ye fol' s & blinde: whe-  
ther is greater / the gold or the temple / that sanc-  
tifieth the gold? And whosoever sweareth by  
the aulter / it is nothinge: but whosoever swea-  
reth by the offeringe that lyeth on the aul-  
tre / offendeth. Ye folles and blinde: whether  
is greater the offeringe / or the aulter which  
sanctifieth the offeringe? Whosoever ther-  
fore sweareth by the aulter / sweareth by it /

& by

These se-  
tes.

Gretyn-  
ges.

Rabi.

Great.

Exalte.

The kyn-  
gedome  
is shut.

widowes  
houses.

Temple.

Alter.

Mar. xii. c  
Lu. xii. c

Out. xi. a.  
Here is  
maunde-  
ment.

Mar. xii. d  
Lu. xx. d

Dauid's  
sonne.  
Psalm. x. a.

\* Moses se-  
ate is Mos-  
es doctrine  
as Christes  
seate is Ch-  
ristes doc-  
trine.  
Lu. xi. g

Philate-  
ries.

and by all that there on is. And whosoever sweareth by the temple / sweareth by it & by him that dwelleth therein. And he that sweareth by heaven / sweareth by the seate of God & by him that sitteth thereon.

Wo be to you Scribes & Pharises hypocrites / which tyth mynt / anyse / & comen / & leave the wayghtyer matters of the lawe vndone. Iudgement / mercy / & fapth. These ought ye to haue done / & not to haue left the other vndone. Ye blinde gydes which strayne out a gnat and swallowe a cammyll.

Wo be to you Scribes & Pharises hypocrites / which make cleane the vtter side of the cuppe / & of the platter: but within they are full of hyppery & excelle. Thou blinde Pharise / cleanse fyrst the pynnesyde of the cup and platter / that the outeside of them maye be cleane also.

Wo be to you Scribes & Pharises hypocrites / for ye are lyke vnto paynted tombes which appere beautifull outwarde: but are within full of deed bones and of all fylthynes. So are ye / for outwarde ye appere righteous vnto men / when within ye are full of ypocrysie and iniquyte.

Wo be vnto you Scribes & Pharises hypocrites: ye bylde the tombes of the Prophetes / & garnishe the sepulchres of the ryghteous / & saye: yf we had bene in the dayes of oure fathers / we wolde not haue bene parteners with them in the bloud of the Prophetes. So then ye be witnessers vnto youre selues / that ye are the chyldren of them wiche killed the Prophetes. Fulfill ye lyke wyse the measure of youre fathers. Ye serpentes & generaciō of vipers / how shuld ye scape the dampnation of helle?

Wherefore / beholde I sende vnto you prophetes / wyse men & scribes / & of them ye shall kyll & crucifie: and of them ye shall scourge in your

your synagoges / & persecute fro cyte to cyte / that vpon you maye come all the righteous bloude that was shed vpon the erth / fro the bloud of righteous Abel vnto that bloud of zacharias the sonne of Barachias / whom ye slew betwene the temple & the altre. Merely I saye vnto you / all these thinges shall lyght vpon this generacion. Jerusalem / Jerusalem / which kyllest Prophetes / & stonest the which are sent to the: how often wolde I haue gadered thy chyldren to gether / as the henne gadereth her chikens vnder her winges / but ye wolde not: Beholde your habitation shalbe lefte vnto you desolate. For I saye to you / ye shall not see me here forth / tyll that ye saye: blessed is he that cometh in the name of the Lorde &

The. xxiij. Chapter.

And Jesus went out & departed fro the temple: & his disciples came to him / for to shewe him the byldinge of the temple. Jesus sayde vnto them: se ye not all the thinges? Merely I saye vnto you: ther shall not be here lefte one stone vpon another / that shall not be cast doune.

And as he sat vpon the mount Oliuete / his disciples came vnto him secretly sayinge. Tell vs when these thinges shalbe: and what signe shalbe of thy comminge and of the ende of the worlde? And Jesus answered and sayde vnto them: take hede that no man deceaue you for many shall come in my name sayinge: I am Christ: and shall deceaue many.

Ye shall heare of warres / and of the fame of warres: but se that ye be not troubled. For all these thinges must come to passe / but the ende is not yet. For naciō shall ryse agaynst naciō / & realme agaynst realme: & ther shalbe pestilence / hunger and erthquakes in all quarters. All these are the begynninge of sorowes.

Then

Mynt  
Anps.  
Luc. xi. f

Judgem-  
ent & mer-  
cy.

Wynde  
ydes.  
Anne sy-  
de.

Paynted  
sepulch-  
res.

Ye byl-  
de the to-  
mbes.

ii. par. xlii.

Innocet  
bloude.

Luc. xii. g.  
iii. d. i. c.

Mar. xiii. a.  
Destruc-  
tion of th  
e temple.

Luc. xix. g.

Eph. v. b  
Collo. ii. d  
Antech's  
rist.



# The Gospell

Of S. Mattheu.

Jo. xviii.

For e.  
and. xli. a.

False pzo  
phetes.

Dan. ix.

Winter.

Electe.

Mar. xiii.  
Luc. xliii.

Then shall they put you to trouble / & shall  
kill you: & ye shall be hated of all nations for  
my names sake. And then shall many be offen-  
ded / and shall betraye one another / and shall  
hate one the other. And many false pzo-  
phetes shall arise / and shall deceave many. And  
because iniquite shall haue the upper hande /  
the loue of many shall abate. But he that en-  
dureth to the ende / the same shall be safe. And  
this glad tidynge of the kyngdome shall be  
preached in all the worlde / for a witness vnto  
all nations: and then shall the ende come.

When ye therefore shall see the abhominacio  
that betokeneth desolacion / spoken of by Da-  
niel the pzophet / stonde in the holy place: let  
him that redeth it / vnderstande it. Then let  
them which be in Turp / flye into the mountay-  
nes. And let him which is on the house toppe /  
not come downe to fet eny thinge out of his  
house. Neither let him which is in the feld /  
returue backe to fet his clothes. Wo shall be  
in those dayes to they that are with childe / & to  
them that geue sucke. But praye that poure  
flight be not in the winter / nether on the Sa-  
both daye. For then shall be greate tribulacio  
suche as was not from the beginninge of the  
worlde to this tyme / ner shall be. Ye & except  
those dayes shuld be shortened / there shuld  
no fleshe be saued: but for the chosens sake /  
those dayes shall be shortened.

Then yf eny man shall saye vnto you: lo / he  
re is Christ / or there is Christ: beleue it not.  
For there shall arise false Christs / & false pzo-  
phetes / and shall do great myracles and won-  
ders. In so moche that if it were possible / the  
verie electe shuld be deceaved. Take hede / I  
haue tolde you before. wherfore if they shall  
saye vnto you: beholde he is in the desert go  
not forth: beholde he is in the secret places / be-  
leue

leue not. For as the lightinge cometh out of  
the east / and shyneth into the weest: so shall the  
comminge of the sonne of man be. For where  
souer a deed karhas is / euen thither will the  
egles resorte.

Immediately after the tribulacions of those  
dayes / shall the sunne be darkened: & the mone  
shall not geue hyr light / & the starres shall fall  
fro heauē / & the powers of heauē shall moue.  
And then shall appere the signe of the sonne of  
man in heauen. And then shall all the kynged-  
des of the erth mooue / & they shall se the son-  
ne of man come in the cloudes of heauē with  
power & greate glozie. And he shall sende his  
angels with the greate voyce of a trompe / and  
they shall gather to gether his chosens / from  
the fower wyndes / and from the one ende of  
the worlde to the other.

Learn a similitude of the fygge tree: when  
his bzaunches are yet tender & his leues sprō-  
ge / ye knowe that sommer is nye. So lyke wy-  
se ye / when ye see all these thinges / be ye sure  
that it is neare / euen at the doores. Verely I  
saye vnto you / that this generacion shall not  
passe tyll all these be fulfilled. Heauen & erth  
shall perishe / but my wordes shall abide. But  
of that daye and houre knoweth no man / no  
not the angels of heauen / but my father only.

As the tyme of Noe was / so lyke wyse shall  
the comminge of the sonne of man be. For as  
in the dayes before the floud: they dyd eate &  
drinke / marry and were marped / eue vnto the  
daye that Noe entred into the chyppe / and  
knewe of nothyng / tyll the floud came and  
toke them all awaye. So shall also the comin-  
ge of the sonne of man be. Then two shall  
be in the felde / the one shall be receaved / and  
the other shall be refused two shall be grin-  
dinge at the myll the one shall be receaved /  
and the

Mar. xiii. c.  
Lu. xx. c.  
Eze. xxxii. b  
Esa. xlii.  
Joel. iii. a

Fygge  
tree.

Mar. xiii.  
Luc. xii.

Gene. vii. b  
Noe.

# The Gospell

Mat. xiii.  
Wake.  
Luc. xiii.

and the other shalbe refused.

Wake therfore / because ye knowe not what  
houre poure master wyl come. Of this be su-  
re / that yf the good man of the housse knewe  
what houre the thefe wolde come: he wolde  
suerly watche / and not suffer his housse to be  
broken vpp. Therfore be ye also redy / for in  
the houre ye thinke he wolde not: wyl the  
sonne of man come. If there be any fayth-  
full seruaunt & wyse / whome his master hath  
made ruler ouer his housholde to geue them  
meate in season conuenient: happy is that ser-  
uaunt whom his master (when he cometh) shall  
finde so doinge. Verely I saye vnto you / he  
shall make him ruler ouer all his goodes.  
But yf that euill seruaunt shall saye in his  
herte / my master will defer his cominge / & be-  
gynne to sleepe his felowes / ye and to eate &  
to drynke with the dronken: that seruantes  
master will come in a daye when he loketh not  
for him / and in an houre that he is not ware  
of / and wyl deuyde him / and geue him his re-  
warde with hypocrites. And there shalbe wepin-  
ge & gnashinge of teth. ¶ The. xxi. Cha.

Faythful  
seruaunt.

Euill ser-  
uaunt.

Virgens.

**T**hen the kyngdome of heauē shalbe ly-  
hened vnto ten virgins / which toke  
their lampes / & went to mete the byrd  
grome: fyue of them were folyshe / & fy-  
ue were wyse. The folyshe toke their lampes /  
but toke none oyle with them. But the wyse  
toke oyle with the in their vessels with their  
lampes also. Whill the byrdgrome tarped / all  
slembred & slepte. And euen at mydnyght / the-  
re was a crye made: beholde / the byrdgrome  
cometh / goo out agaynst him. Then all those  
virgins arose / & prepared their lampes. And the  
folyshe sayde to the wyse: geue vs of poure oy-  
le for oure lampes goo out. But the wyse an-  
swered sayinge: not so / lest ther be not ynough  
for

# Of S. Mathew.

# Jo. xxviii

for vs & you: but go rather to them that sell &  
by for your selues. And whill they wet to bye  
the byrdgrome came: & they that were redy /  
went in with him to the weddinge / & the gate  
was shet vp. After wardes came also the other  
virgins sayinge: master master / open to vs.  
But he answered & sayde: verely I saye vnto  
you: I knowe not you. Watche therfore: for Watche.  
ye knowe nether the daye nor yet the houre /  
when the sonne of man shall come.

25

**I**phewyse as a certeyne mā redy to take  
his iorney to a straunge countre / called his ser-  
uautes & deliuered to the his gooddes. And Luc. xix. b  
vnto one he gaue. v. talentes / to another. ii. &  
to another one: to euery man after his abili-  
te / & streyght waye departed. Then he that  
had receaued the fyue talentes / went and be-  
stowed them / and wanne other fyue talentes.  
Iphewyse he that receaued two / gayned other  
two. But he that receaued that one / wet and  
dugged a pit in the erth / and hyd his masters  
money. After a longe season the lord of tho-  
se seruantes came and reckened with them.  
Then came he that had receaued fyue talen-  
tes / and brought other fyue talentes sayinge:  
master thou deliueredst vnto me fyue talen-  
tes: beholde I haue gayned with them fyue  
talentes moo. Then his master sayde vnto  
him: well good seruaunt and faythfull. Thou  
hast bene faythfull in lytell / I will make the  
ruler ouer moche: entre in into thy masters  
ioye. Also he that receaued two talentes / ca-  
me and sayde: master thou deliueredst vnto  
me two talentes: beholde / I haue wone two  
other talentes with them. And his master  
sayde vnto him: well good seruaunt and fayth-  
full. Thou hast bene faythfull in lytell / I  
will make the ruler ouer moche: go in into  
thy masters ioye. R

Watche.

Luc. xix. b

Talentes.

¶

Then



# The Gospell

Then he which had receaued the one talent came & sayde: master/ I considered that thou wast an harde man/ which repest where thou sowedst not/ and gadderest where thou strawedst not/ and was therfore afrayde/ & went & hyd thy talent in the erth: beholde/ thou hast thyn awne. His master answered & sayde vnto him: thou euill seruant & slowthfull/ thou knewest that I repe where I sowed not & gadde where I strawed not: thou oughtest therfore to haue had my money to the chaungers, and then at my conynginge shulde I haue receaued myne awne with vantage. Take therfore the talent from him/ and geue it vnto him which hath ten talentes. For vnto every man that hath shalbe geuen/ and he shall haue abundance/ and from him that hath not/ shalbe taken awaye/ euen that he hath. And cast that vnprofitable seruant into vtter darknes: there shalbe wepinge and gnashinge of teeth.

¶ When the sonne of man cometh in his glorie/ & all the holy angels with him/ then shall he syt vpon the seate of his glorie/ and before him shalbe gaddied all nacions. And he shall separte them one from another/ as a shepheard deuideth the shepe from the gootes. And he shall set the shepe on his right honde/ and the gootes on the lyfte. Then shall the kynge saye to them on his right honde: Come ye blessed chyl dren of my father/ inheret ye the kyngdome prepared for you from the beginninge of the worlde. For I was anhungred/ and ye gaue me meate. I thirsted/ & ye gaue me drinke. I was herbourlesse/ and ye lodged me. I was naked & ye clothed me. I was sicke & ye visited me. I was in prison and ye came vnto me. Then shall the righteous answer him sayinge: master/ when sawe we the anhungred

# Of S. Mathew

# Jo. xxviii

ged/ and feed the: or a thirst/ and gaue the drinke: when sawe we the herbourlesse/ & lodged the: or naked and clothed the: or when sawe we the sicke or in prison/ & came vnto the: And the kynge shall answer & saye vnto the: verely I saye vnto you: in as moche as ye haue donz it vnto one of the leest of these my brethren/ ye haue done it to me.

Then shall the kynge saye vnto them that shalbe on the lyfte honde: departe from me ye cursed/ into euerylastinge fyre: which is prepared for the deuill and his angels. For I was anhungred/ and ye gaue me no meate. I thirsted/ & ye gaue me no drinke. I was herbourlesse/ and ye lodged me not. I was naked/ and ye clothed me not. I was sicke and in prison/ and ye visited me not.

Then shall they also answer him sayinge: master when sawe we the anhungred/ or a thirst/ or herbourlesse/ or naked/ or sicke/ or in prison/ and dyd not minister vnto the: Then shall he answer them & saye: Verely I saye vnto you in as moche as ye dyd it not to one of the leest of these/ ye dyd it not to me. And these shall go into euerylastinge payne: and the righteous into lyfe eternall.

# The xxvj. Chapter.

¶ And it came to passe/ when Iesus had finished all these sayinges/ he sayd vnto his disciples: ¶ Ye knowe that after two dayes shalbe easter/ and the sonne of man shalbe deliuered to be crucified.

Then assembled togedder the chiefe prestes and the scribes & the elders of the people to the pallice of the hye preste/ called Cayphas/ and helde a counsell/ how they myght take Iesus by suttelte and kyll him. But they sayde/ not on the holy dape/ lest eny vyroure aryse amonge the people.

E.g.

When

Couena

psa. vi. c.  
Luk. xiii. f.

Couena

John. v. c.

The passi

Mar. xiii. a  
Luk. xxii. a

Cyphas

Couena

Mar. iiii. c.  
Luk. viii. c.  
and. x. d

The iud

gement.

Gootes.

psa. lxxiii. b  
Ezec. xviii. b

Eccles. iii. d



# The Gospell

**Joh. xii. a.** when Jesus was in Bethany / in the house of Simon the leper / ther came vnto him a woman / which had an alabaſter boxe of precious ointment / and pouzed it on his heed / as he ſate at the bourde. when his diſciples ſawe that / they had indignacion ſayinge: what needed this waſt? This ointment myght haue bene well ſold? & geuen to the poore. when Jesus vnderſtoode that / he ſayde vnto them: why trouble ye the woman? She hath wrought a good worke vpon me. For ye ſhall haue poore folke alwayes with you: but me ſhall ye not haue all wayes. And in that ſhe caſted this ointment on my bodye / ſhe dyd it to burye me with all. Verely I ſaye vnto you / where ſoeuer this goſpell ſhalbe preached throughout all the worlde there ſhall alſo this that ſhe hath done / be tolde for a memorie of her.

**He is ſol.** Then one of the twelve called Judas Iſcariot went vnto the cheſe preſtes / and ſayde: what will ye geue me / and I will deliuer him vnto you? And they apoynted vnto him thirtie peces of ſyluer. And from that tyme he ſought oportunitie to betraye him.

**Mar. xiii. b.** The fyrſt daye of ſwete breed the diſciples came to Jesus ſayinge vnto him: where wilt thou that we prepare for the to eate the paſchall lambe? And he ſayd: go into the cite / vnto ſuche a man / & ſaye to him: the maſter ſayeth my tyme is at hande / I will kepe myne eſter at thy houſe with my diſciples. And the diſciples dyd as Jesus had apoynted them / and made redy the eſterlambe.

**Luc. xii. b.** When the euē was come he ſate doune with the. xij. And as they dyd eate / he ſayd: Verely I ſaye vnto you / that one of you ſhall betraye me. And they were excedinge ſorrowfull / & beganne euery one of the to ſaye vnto him: is it I maſter? He answered & ſayde: he that dep-  
**Joh. xiii. b.** peth

## Of S. Mathew.

ffo. vpp b

peth his honde with me in the diſſhe / the ſame ſhall betraye me. The ſonne of mā goeth as it is writte of him: but woe be to that mā / by whom the ſonne of man ſhalbe betrayed. It had bene good for that man / if he had neuer bene borne.

**X** Then Judas which betrayed him / answered & ſayd: is it I maſter? He ſayde vnto him: thou haſt ſayde. As they dyd eate / Jesus toke bread & gauz thanks / brake it / & gaue it to the diſciples / & ſayde: Take / eate this is my body. And he toke the cup / & thanked / and gaue it them / ſayinge: drinke of it euery one. For this is my bloude of the new testament / that ſhalbe shedde for many / for the remiſſion of ſynnes. I ſaye vnto you: I will not drinke hence forth of this frute of the vyne tree / vntill that daye / when I ſhall drinke it new with you in my fathers kyngdome.

And when they had ſayde grace / they went out into mounte oliuete. Then ſayde Jesus vnto them: all ye ſhalbe offended by me this nyght. For it is writte: I will ſmyte the ſhepherde / & the ſhepe of the flocke ſhalbe ſcattered abroad. But after I am ryſen agayne / I will go before you into Galile. Peter answered / and ſayde vnto him: though all men ſhul be offended by the / yet wolde I neuer be offended. Jesus ſayde vnto him: Verely I ſaye vnto the / that this ſame nyght before the rocke crowe / thou ſhalt denye me thryſe. Peter ſayde vnto him: If I ſhulde dye with the / yet wolde I not denye the. Lyke wyſe alſo ſayde all the diſciples.

**D** Then went Jesus with them into a place which is called Gethſemane / and ſayde vnto the diſciples / ſit ye here whill I go and praye yonder. And he toke with him Peter and the two ſonnes of zebede / & began to waxe ſorrowfull  
**E. ij.** full

Psal. xl.

The inſtitucion of the ſacrament.

i. Cor. xi. c  
Luc. xii.

Mar. xiii. c  
Luc. xii. b  
Joh. xiii. a  
Jach. xiii. c  
Mar. xiii. c  
and. xiii. b

Mar. xiii. c  
Luc. xii. b  
Joh. xiii. a

Mar. xiii. c  
Lu. xiii. d



# The Gospell

full and to be in agonie. Then sayde Jesus vnto them: my soule is heuy euen vnto the deeth. Tarrye here: & watche with me. And he went a lytell aparte/ & fell flat on his face/ and prayed sayinge: My father/ if it be possible/ let this cuppe passe from me: neuertheless/ not as I will/ but as thou wilt. And he came vnto the disciples/ and founde them a slepe/ & sayde to Peter: what/ couldest thou not watche with me one houre: watche & praye/ that thou fall not into temptation. The spyte is willinge/ but the fleshe is weake.

He went awaie once more & prayed/ sayinge: My father/ if this cuppe cannot passe awaie from me/ but that I drinke of it/ thy will be fulfilled. And he came/ & founde them a slepe agayne. For their eyes were heuy. And he lefte them & went agayne/ & prayed the thirde tyme sayinge the same wordes. Then came he to his disciples & sayde vnto them: Slepe henceforth & take youre reest. Take hede the houre is at hande/ and the sonne of man shal be betrayed into the bondes of synners. Kysse/ let vs be goinge: beholde/ he is at hande that shal betraye me. Whill he yet spake: lo/ Judas one of the .xij. came/ and with him a greate multitude with swerdes and staves/ sent from the chiefe prestes and elders of the people. And he that betrayed him/ had geuen a token/ sayinge/ whosoener I kysse/ that same is he/ la/ & kyssed on him. And forth with all he came to Jesus/ and sayde/ hallo master: and kyssed him. And Jesus sayde vnto him: frende/ wherfore arte thou come. Then came they & layed handes on Jesus and toke him.

And beholde/ one of them which were with Jesus/ stretched oute his hande and drue his swerde/ and stroke a seruaunt of the hyeprestes/ and smote of his eare. Then sayde Jesus vnto

# Of S. Mathew Fo. xxviii

vnto him: put vp thy swerde into his sheathe. For all that ley hand on the swerde/ shall perishe with the swerde. Other thinkest thou that I cannot now praye to my father/ & he shall geue me more then .xiiij. legions of angels? But how then shulde the scriptures be fulfilled: for so must it be.

The same tyme sayde Jesus to the multitude: ye be come out as it were vnto a thefe/ with swerdes & staves for to take me. I sate in the temple teachinge in the temple amonge you/ & ye toke me not. All this was done that the scriptures of the Prophetes myght be fulfilled. Then all the disciples forsoke him & fled. And they toke Jesus and leede him to Cayphas the hye Preste/ where the scribes and the elders were assembled. And Peter followed him a farre off/ vnto the hyeprestes place: and went in / and sate with the seruantes to see the ende.

The chiefe Prestes and the elders/ and all the counsell/ soughte false witness agaynst Jesus/ for to put him to deeth/ but founde none: selye accusers in somoche that when many false witnesses came/ yet founde they none. At the last came two false witnesses/ and sayde: This felowe sayde: I can destroye the temple of God/ and bylde it agayne in .iij. dayes.

And the chiefe Preste arose/ & sayde to him: answerest thou nothyng? How is it that these beare witness agaynst the? But Jesus helde his peace. And the chiefe Preste answered/ and sayde to him: I charge the in the name of the lyvinge God/ that thou tell vs/ whether thou be Christ the sonne of God. Jesus sayde to him: thou hast sayd. Neuertheless I saye vnto you/ hereafter shall ye see the sonne of man sittinge on the right hande of power/ and cominge in the cloudes of the heuene.

E. iij. Then

He armed himselfe agaynst the passion.

Mar. xiii. c.  
Luc. xii. c.  
Joh. xvi. a

He is betrayed.

Gen. ix. a  
apo. xiii. c.

Esa. liii. c.

thre. iiii. d.

Mar. xiii. f.

Luc. xii. f.

Jaa. xiii. c.

He is taken.

Joh. ii. d



## The Gospell

Then the hye Prestersent his clothes say-  
inge: he hath blasphemed: what nede we of  
eny moo witnesses? Behold now ychaue he-  
arde his blasphemy: what thinke ye? They an-  
swered and sayde: he is worthy to dye. Then  
spat they in his face and boffeted him with  
fistes. And other smote him with the palme  
of their bondes on the face / sayinge: tell vs  
thou Christ/who is he that smote the?

Mar. xiii.  
Luc. xii. f.  
Joh. xiii. c.  
Peter de-  
nyeth.

Peter sat without in the pallice. And a da-  
sell came to him sayinge: Thou also wast  
with Jesus of Galile: but he denyed before  
them all sayinge: I woot not what thou sayst.  
When he was goone out into the poozche / a  
nother wenche sawe him / & sayde vnto them  
that were there. This felowe was also with  
Jesus of Nazareth. And agayne he denyed  
with an othe that he knew the man. And af-  
ter a whyle came vnto him they that stode by  
and sayde vnto Peter: surely thou arte euen  
one of them / for thy speache bewrapeth the.  
Then begane he to curse & to sweare / that he  
knewe not the ma. And immediatly the cocke  
hrew. And Peter remembred the wordes of  
Jesus which sayde vnto him: before the cocke  
crowe / thou shalt denye me thryse: and went  
out at the doores and wepte bitterly.

### The xxviij. Chapter

**U**hen the morninge was come / all  
the chiefe prestes & the elders of the  
people helde a counsaile agaynst Je-  
sus / to put him to deeth / & brought  
him bounde and deliuered him vnto Ponci-  
us Pilate the debite.

Then when Judas which betrayed him /  
sawe that he was condempned / he repented him  
selve / and brought agayne the. xxx. plates of  
syluer to the chiefe Prestes and elders sayin-  
ge: I haue synned betrayinge the innocent  
bloud.

## Of S. Mathew. Jo. xxxviii

bloud. And they sayde: what is that to vs? He Judas.  
thou to that. And he cast doune the syluer pla-  
tes in the temple and departed / and went and  
hounge him selfe.

And the chiefe Prestes toke the syluer plates  
and sayd: it is not lawfull for to put them into  
the treasure / because it is the pryce of bloud.  
And they toke counsell / and bought with them  
a potters felde to bury strangers in. wherfore  
that felde is called the felde of bloud / vntill  
this daye. Then was fulfilled / that which was  
spoken by Ieremy the Prophet sayinge: & they  
toke. xxx. syluer plates / the pryce of him that  
was valued / whom they bought of the chyldre  
of Israel / and they gaue them for the potters  
felde / as the Lorde appoynted me.

**W**hen Jesus stode before the debite: and the debite  
axed him sayinge: Arte thou the kynge of the  
Jues? Jesus sayd vnto him: Thou sayest.  
And when he was accused of the chiefe Prestes  
and elders / he answered nothinge. Then sayd  
Pilate vnto him: hearest thou not / how many  
thinges they laye ageynste the? And he answe-  
red him to neuer a worde: in so moche that the  
debite marueilled greatly.

At that tyme / the debite was wonte to deliuer  
vnto the people a prisoner / whom they wolde  
desyre. He had then a notable prisoner / called  
Barrabas. And when they were gadered toge-  
ther / Pilate sayde vnto them: whether will ye  
that I geue losse vnto you / Barrabas or Jesus  
which is called Christ? For he knewe well / that  
for enuie they had deliuered him.

When he was set doune to geue iudgemēt / his  
wyfe sent to him sayinge: haue thou nothinge  
to do with that iuste man. For I haue suffered  
many thinges this daye in a dreame about him.

But the chiefe Prestes and the elders had  
perswaded the people / that they shulde axe Bar-  
abas.

Mar xv. a.  
Luc. xxiii. a.  
He is deli-  
uered to  
Pilate.

Mar. x. a.  
Luc. xxiii. a.

He holde  
th his pe-  
ce.

Barra-  
bas.

E. v. rabas



rabas/and shulde destroye Jesus. Then the debite answered and sayde vnto them: whether of the twoe will ye that I let loose vnto you? And they sayde: Barrabas. Pylate sayde vnto them: what shall I do then with Jesus which is called Christ? They all sayde to him: let him be crucified. Then sayde the debite: what wylth he done? And they cryed the moze sayinge: let him be crucified.

When Pylate sawe / that he preynted nothinge / but that moare busines was made / he toke water and washed his hondes befoze the people sayinge: I am innocent of the bloud of this man: but ye shall see. Then answered all the people and sayde: his bloud be on vs / and on our chylidren. Then let he Barrabas loose vnto them / and scourged Jesus / and deliuered him to be crucified.

Then the souldours of the debite toke Jesus vnto the comen hall / & gathered vnto him all the company. And they stripped him and put on him a purppl roobe / and platted a crowne of thornes and put vpon his heed / and a rede in his ryght honde: and bowed their knees befoze him and mocked him / sayinge: haille kynge of the Jewes: and spitted vpon him / and toke the rede and smote him on the heed.

And when they had mocked him / they toke the robe of him agayne / and put his awne reymment on him / & leed him awaye to crucify him. And as they came out / they founde a man of Cyren / named Symon: him they compelled to beare his crosse. And when they came vnto the place / called Golgotha (that is to saye / a place of deed mens sculles) they gaue him veneger to drinke / mingled with gall. And when he had tasted therof / he wolde not drinke.

When they had crucified him / they parted his garmentes / and dyd cast lottes: to fulfyll that was

spoken by the Prophet. They deuyded my garmentes amonge them: and upon my vesture dyd cast lottes. And they sate & watched him there. And they set vp ouer his heed the cause of his deeth written. This is Jesus the kynge of the Jewes. And there were two thurs crucified with him / one on the ryght honde / and another on the lyfte.

They that passed by / reupled him wagginge ther heeddes & sayinge: Thou that destroyest the temple of God and byldest it in thre dayes / saue thy selfe. If thou be the sonne of God / come doune from the crosse. Likewise also the hye Priestes mockinge him with the Scribes and elders sayde: He saued other / him selfe he cannot saue. If he be the kynge of Israel: let him now come doune from the crosse / and we will beleue him. He trusted in God / let him deliuer him now / yf he will haue him: for he sayde / I am the sonne of God. That same also the thurs which were crucified with him / cast in his tethe.

From the sixte houre was there darkness ouer all the londe vnto the nynt houre. And about the nynt houre Jesus cryed with a lowde voyce / sayinge: Eli Eli. lama asbathani. That is to saye / my God / my God / why hast thou forsaken me? Some of them that stode there / when they herde that / sayde: This man calleth for Helyas. And streyght waye one of them ranne and toke a sponge and filled it full of veneger / and put it on a rede / and gaue him to drinke. Other sayde / let be: let vs see whether Helyas will come and deliuer him. Jesus cryed agayne with a lowde voyce and yelded vp the goost.

And beholde the vayle of the temple dyd rent in twayne from the toppe to the bottome / and the erth dyd quake / & the stoncs dyd rent / and gra

\* This iude ge confesse sh him an innocent.

He is scourged.

Mar. x. b. Jo. x. a. He is crowned.

Mar. v. b.

Luc. x. b.

He drinke

with uene

for a gall

oh. xix.

his cru

fied.

He geue th up th goost.



# The Gospell

and graues dyd open: and the bodies of many  
 The ba<sup>n</sup> le rē<sup>t</sup>eth. sainctes which slept/arose and came out of the  
 graves after his resurrection/ & came into the  
 holy cite/ and appered vnto many.

Deed bo- When the Centurion and they that were  
 dyes ary- with him watchinge Iesus/ sawe the erth qua-  
 se. ke and those thinges which happened/ they fea-  
 red greatly sayinge. Of a surete this was the  
 sonne of God.

And many women were there / beholdinge  
 him a farre of/ which folowed Iesus from Ga-  
 lile/ ministringe vnto him. Amonge which was  
 Mary Magdalen / and Mary the mother of  
 James and Ioses / and the mother of iebe-  
 des chyldzen.

When the euen was come/ there came a ry-  
 che man of Aramathia named Ioseph/ which  
 same also was Iesus disciple. He went to Py-  
 late and begged the bodye of Iesus. Then Py-  
 late commaunded the body to be deliuered.  
 And Ioseph toke the body/ and wrapped it in a  
 cleane linnen clooth/ and put it in his newe tom-  
 be/ which he had hewen out/ euen in the roke/  
 and rolled a greate stone to the doze of the se-  
 pulchre & departed. And there was Mary Mag-  
 dalene and the other Mary spytyngge ouer aga-  
 ynste the sepulchre.

The nexte daye that foloweth good frydaye/  
 the hye Pryestes and Pharises gat them selues  
 to Pylate and sayde: Syr/ we remember/ that  
 this deceauer sayde whill he was yet a lyue. Al-  
 ter thre dayes I will aryse agayne. Commaun-  
 de therfore that the sepulchre be made sure vnto  
 tyll the thyrdd daye lest peraduenture his disci-  
 ples come and steale him awaye/ and saye vnto  
 the people/ he is risen from deeth/ and the  
 laste erroure be worse then the fyrst. Pylate  
 sayde vnto them. Take watche men: Go/ & ma-  
 ke it as sure as ye can. And they went and ma-  
 de the

# Of S. Mathew. Fo. xxxix

be the sepulchre sure with watche men/ and sea-  
 le the stone. & The. xxviii. A chapter.

Mar. vi. 63  
 Joh. x. 6

The Sabboth daye at euen which dau-  
 neth the morowe after the Sabboth /  
 Mary Magdalene and the other Mary  
 came to se the sepulchre.

And beholde ther was a greate erth quake:  
 For the angell of the lord descended from he-  
 uen/ and came and roolled backe the stone from  
 the doze/ and sat upon it. His countenance  
 was lyke lyghtnyng/ and his rayment whyte  
 as snowe. And for feare of him the keepers we-  
 re astunnep/ and became as deed men.

The Angell answered/ and sayde to the we-  
 men/ feare ye not. I knowe that ye see Iesus  
 which was crucified: he is not here: he is risen  
 as he sayde. Come/ and se the place where the  
 lord was put: and go quickly and tell his dis-  
 ciples that he is risen from deeth. And behol-  
 de/ he will go befoze you into Galile/ there ye  
 shall se him. Lo I haue tolde you.

And they departed quickly from the se-  
 pulchre with feare and greate Ioye: and dyd run  
 ne to bringe his disciples worde. And as they  
 went to tell his disciples: beholde/ Iesus met  
 them sayinge: All hayle. And they came & held  
 him by the fete and worshipped him. Then say-  
 de Iesus vnto them: be not afrayde. Go & tell  
 my brethren/ that they go into Galile/ and there  
 shall they se me.

When they were gone: beholde/ some of the  
 keepers came into the cite/ and shewed vnto the  
 hye Pryestes/ all the thinges that were happē-  
 ned. And they gaddered them to geder with  
 the elders/ and toke counsell/ and gaue large mo-  
 ney vnto the souldiers sayenge: Saye that his  
 disciples came by nyght/ and stole him awaye/  
 whill ye slept. And yf this come to the eulers  
 eares/ we will please him/ and saue you harme-  
 les.

He is wa-  
 ched for  
 rynging a-  
 gayne.



## The Gospell

les. And they toke the money and dyd as they were taught. And this sayinge is noyed amonge the Jewes vnto this daye. \*

\* Then the. xj. disciples went awaye into Galile/into a mountayne where Iesus had appointed them. And when they sawe him/they worshipped him. But some of them doubted. And Iesus came and spake vnto them sayinge: All power is geuen vnto me in heuen/ & in erth. Fortherfore and teache all nations/ baptysinge them in the name of the father/and the sonne/ and the holy goost: Teachinge them to obserue all thinges/what soeuer I commaunded you. And so I am with you all waye/ even vntyll the ende of the worlde. \*

Where endeth the Gospell  
of S. Mathew.

## The Gospell

of S. Matthe.

The fyrste Chapter/



**T**he Beginninge of the Gospell of Iesu Christ the sonne of God/as it is written in the Prophetes: beholde I sende my messenger before thy face/which shall prepare thy waye before the. The voyce of a cryer in the wilderness: prepare ye the waye of the Lorde /make his pathes streyght.

John dyd baptise in the wilderness/ & preache the baptisme of repentance/for the remission of synnes. And all p londe of Iurie & they of Ieru salem

## Of S. Matthe.

fo xl.

salem/ went out vnto him/ & were all baptised of him in the ryuer Iordā/ confessinge their synnes

John was clothed with camylles here/ & with a gerdill of a skyn about his loynes. And he dyd eate locustes & wilde hony/ & preached sayinge: a stronger then I cometh after me/ whose shue latcher I am not worthy to stoupe doun to vnloose. I haue baptised you with water: but he shall baptise you with the holy goest. \*

And it came to passe in those dayes/ that Iesus cam from Nazareth/ a cite of Galile: & was baptised of John in Iordan. And asone as he was come out of the water/ John sawe heauen open/ and the holy goost descendinge vpon him/ lyke a doue. And ther came a voyce from heaue: Thou arte my dere sonne in whom I deelyte.

And immediately the spete draue him into wilderness: and he was there in the wilderness xl. dayes/ and was tempted of Satan/ and was with wilde beestes. And the angels ministred vnto him.

After John was taken/ Iesus came into Galile/ preachinge the Gospell of the kyngdome of God/ and sayinge: the tyme is come/ and the kyngdome of God is at hande/ repent and beleue the Gospell.

As he walked by the see of Galile he sawe Simon and Andrew his brother/ castinge nettes into the see for they were fyllers. And Iesus sayde vnto them: folowe me/ and I will make you fyllers of men. And strayght waye/ they forsoke their nettes/ and folowed him.

And when he had gone a lytell further thence he sawe James the sonne of zebede/ & John his brother/ euen as they were in the shippe mendinge their nettes. And anon he called them. And they left their father zebede in the shippe with his hyred scruauntes/ and went after him.

And

Mar. iii. e  
Luk. iii. e  
Joh. i. d

Iesus is  
baptised.

Mar. iii. e  
Luk. iii. d

Math. iii. a  
Luk. 8.  
Iesus fasteth.

Math. iii. b  
Luk. iii. e.  
Joh. iii. f

Math. iii. e.  
Luk. 8. f  
Simon.  
Andrew.

James.  
John.

Mar. xvi.

All power.

Mar. iii. 7.  
Luk. iii. a

Mat. iii. a

John x. a  
Joh. i. c

John bapt.  
Ier.  
Mar. iii. a

Mat. xiii. d.  
Luk. xiii. c.

And they entred into Capernaum: & streight waye on the Sabbath dayes/ he entred to the synagoge and taught. And they marvelled at his learnynge. For he taught them as one that had power with him/ and not as the Scribes.

The vn-  
cleane syl  
so cast ou-  
te.

And there was in their synagoge a man vexed with an vnclene spirite/ that cryed sayinge: let be/ what haue we to do with the: thou Jesus of Nazareth? Arte thou come to destroye vs? I knowe the what thou arte/ euen that holy of God. And Jesus rebuked him sayinge: holde thy peace and come out of him. And the vnclene spirite tare him/ and cryed with a loude voyce/ and came out of him. And they were all amased/ in so moche that they demaunded one of another amonge them selues sayinge: what thinge is this? what newe doctrine is this? For he commaundeth the foule spirites with power/ and they obeye him. And immediately his fame spred abroade throughtoute all the region borderinge on Galile.

Mat. xiii. b.  
Luk. xiii. f.  
Simons  
mother in  
lawe

And forth with/ asone as they were come out of the synagoge/ they entred into the house of Symon and Andrew/ with James & John. And Symons mother in lawe lay sicke of a feuer. And anone they tolde him of her. And he came and toke her by the honde and lyfte her vp: and the feuer forsoke hy: by and by: and she ministered vnto them.

And at euen when the sunne was downe/ they brought to him all that were dysleasid/ & them that were possessed with deuyls. And all the cite gaddred to gedder at the doore/ and he healed many that were sicke of diuers diseases. And he cast out many deuyls/ and suffred not the deuyls to speake/ because they knewe him.

And in the moynynge very erly/ Jesus arose and went out into a solitary place/ and there prayed. And Symon and they that were with him

him folowed after him. And when they had founde him/ they sayde vnto him: all men seke for the. And he sayd vnto them: let vs go into the next tounes/ that I maye preache there also: for truly I am o. it for that purpose. And he preached in their synagoges/ throughtoute all Galile/ and cast the deuyls out.

And there came a leper to him/ beseechinge him/ and knelid doune vnto him/ and sayde to him: if thou wilt thou canest make me cleane. And Jesus had compassion on him & put forth his honde/ touched him/ & sayde to him/ I will/ be thou cleane. And asone as he had spoken/ immediately the leprosy departed from him/ and he was clenid. And he charged him/ and sent him awaye forthwith and sayde vnto him. Se thou saye nothinge to any man: but get the hence/ and shewe thy selfe to the Pryeste/ and offer for thy cleansing/ those thinges which Moyses commaunded/ for a testimoniall vnto them. But he (asone as he was departed) beganne to tell many thinges/ and to publyshe the dede: in so moche that Jesus coude no moze openly entre into the cite/ but was without in desert places. And they cam to him from every quarter.

A leper.  
Mat. xiii. g.  
Luk. x. c.

The ii. Chapter.

After a fewe dayes/ he entred into Capernaum agayne/ & it was nopsed that he was in a house. And anone many gathered to gedder/ in so moche that now there was no roume to receaue them: no/ not so moche as about the doore. And he preached the worde vnto them. And there came vnto him that brought one sicke of the pallsie bozne of lower men. And because they coude not come vnto him for pears/ they vncouered the rofe of the house where he was. And when they had broken it open/ they let doune the bed where in the sicke of the pallsie laye. When Jesus

Mat. ix. a  
Luk. x. d.

Palsie.

lawe



# The Gospell

sawe their fayth / he sayde to the sicke of the  
palsie / sonne thy synnes are forgeuen the.

And ther were certayne of the Scribes sytting  
there / & reasoninge in their hertes: how doeth  
this felowe so blasphemere: who can forgeue syn  
nes / but God only? And immediatly when Je  
sus perceaued in his spete / that they so reason  
ed in the selues / he sayde vnto them: why thyn  
ke ye soche thinges in poure hertes? Whether  
is it easer to saye to the sicke of the palsie / thy  
synnes are forgeuen the: or to saye / aryse take  
vp thy bed / and walke? That ye maye knowe  
that the sonne of man hath power in erth to  
forgeue synnes / he spake vnto the sicke of the  
palsie: I saye vnto the / aryse and take vp thy  
bed / and get the hence into thyne awne house.  
And by & by he arose / take vp the bed / & went  
forth before them all: in so moche that they we  
re all amased / and glorified God sayinge: we  
neuer sawe it on this fashion.

And he went agayne vnto the see / and all the  
people resorted vnto him / and he taught them.  
And as Jesus passed by / he sawe Leuy the son  
ne of Alphay syt at the recepte of custome / & say  
de vnto him: folowe me. And he arose and folo  
wed him. And it came to passe / as Jesus sat at  
meate in his house / many publicans and syn  
ners sat at meate also with Jesus and his dis  
ciples. For there were many that folowed him.  
And when the Scribes and Pharises sawe him  
eate with publicans and synners / they sayde vn  
to his disciples: how is it / that he eateth & drink  
eth with publicans and synners? When Je  
sus hearde that / he sayde vnto them. The who  
le haue no nede of the phisicion / but the sicke.  
I came not to call the rightwyse / but the syn  
ners to repentance.

And the disciples of John and the Pharises  
dyd faste: & therfore came and sayde vnto him.  
Why

# Of S. Marke

# f. xlii

Why do the disciples of John and of the Pha  
rises faste / and thy disciples fast not. And Je  
sus sayde vnto them: can the chyldren of a wed  
dinge faste / whils the bydgrome is with the.  
As longe as they haue the bydgrome with  
them / they cannot faste. But the dayes will co  
me when the bydgrome shalbe taken from the  
and then shall they faste in those dayes.

Also no man soweth a pece of newe cloth vn  
to an olde garnēt / for then taketh he awaye the  
newe pece from the olde / & so is the rent worse.

In lyke wyse / no man putteth newe wyne  
into olde vessels: for yf he do / the newe wyne  
breaketh the vessels / & the wyne runneth out /  
and the vessels are marred. But new wyne  
must be poured into new vessels.

And it chaunced that he went thorow the cor  
nfeldes on the Sabboth daye: and his disci  
ples as they went in their waye / beganne to  
plucke the eares of corne. And the Pharises say  
de vnto him: beholde / why do they on the Sab  
both dayes that which is not lawfull? And he  
sayde to them: haue ye neuer rede what Dauid  
dyd / when he had nede / and was an hongred / bo  
the he and they that were with him? How he  
went into the house of God in the dayes of  
Abiathar the hie Preste / and dyd eate the ha  
lowed loues / which is not lawfull to eate / but  
for the Prestes only: & gaue also to them which  
were with him? And he sayde to them: the Sa  
both was made for man / and not man for the  
Sabboth. Wherefore the sonne of man is Lord  
euen of the Sabboth daye.

The .iiij. Chapter. \*

And he entred agayne into the synagoge /  
and there was a man there which had a  
widdred honde. And they watched him  
to se / whether he wolde heale him on  
the Sabboth daye / that they myght accuse him.  
f. ij. And he

i. Tim. i. c.  
Math. ix. 13.  
Luke. v. f

Christes  
disciples  
faste not.

New and  
old age.  
ec. 101.

Math. xii. a.  
Luke. vi. a

They pl  
uck the ea  
res on the  
Sabboth  
daye.

i. Re. xxi. b.

The Sab  
both was  
made for  
man.

Christ is  
Lord on  
the Sa  
both

\*The Bles  
ble myracle  
was a signe  
of the inu  
ble power.  
Mat. ix. a.  
Luke. v. f

Leuy.

Publicans  
and synners  
reare wi  
th Christ.

# The Gospell

Whether  
ed hande

And he sayde vnto the man which had the wyrd  
dyed honde: aryse and stonde in the myddes.  
And he sayd to them: whether is it lawfull to do  
a good dede on the sabboth dayes/ or an euylle  
to saue lyfe or kyll? But they helde their peace.  
And he looked round aboute on them angerly/  
mourninge on the blyndnes of their hertes/  
and sayde to the man: stretch forth thyne honde.  
And he stretched it oute. And his honde was re-  
stored/euen as whole as the other. R

And the Pharises departed/ & streight waye  
gaddred a counsell/ with them that belonged  
to Herode/ agaynst him that they myght de-  
stroye him. And Jesus auoyded with his disci-  
ples to the see. And a greete multitude follo-  
wed him from Galile & from Iurie/ & from Je-  
rusalem/ & from Idumea/ & from beyonde Jor-  
dane: & they that dwelled about Tyre & Sidon  
a greete multitude: which when they had herd  
what thinges he dyd/ came vnto him.

And he commaunded his disciples/ that a ship-  
pe shuld wayte on him/ because of the people/  
lest they shuld throunge him. For he had hea-  
led many/ in somoche that they preased upon  
him/ for to touche him as many as had plagues.  
And when the vnclene spytes sawe him/ they  
fell doune before him/ and cryed sayinge: thou  
art the sonne of God. And he stravelly charged  
them that they shuld not vtter him.

And he went vp into a mountayne/ and cal-  
led vnto him whom he wolde / and they came  
vnto him. And he ordeyned the. xij. that they  
shuld be with him/ & that he myght sende them  
to preache: and that they myght haue power to  
heale synnes/ and to cast out deuyls. And he  
gaue Symon/ to name Peter. And he called Ja-  
mes the sonne of zebede & John / James bro-  
ther/ and gaue them Bonages to name/ which  
is to saye/ the sonnes of thounder. And An-

dreu/

Of S. Marke

Jo. vii

dreu/ and Philip/ and Bartlemew/ & Mathew  
and Thomas/ and James the sonne of Alphay  
and Tabdeus/ and Symon of Lane & Judas  
Iscariot/ which same also betrayed him.

And they came vnto house/ and the people  
assembled togeder agayne/ so greatly that they  
had not leysar so moche as to eate bread. And  
when they that longed vnto him heard of it/  
they went out to holde him. For they thought  
he had bene beside him selfe. And the Scribes  
which came from Jerusalem/ sayde: he hath  
Belzebub/ and by the power of the chiefe deuyll/  
casteth out deuyls. And he called them vnto  
him/ and sayde vnto them in similitudes.

Mat. ix. 3  
and. xii. 6  
Luc. xi. 17

Belze-  
bub.

How can Satan drue out Satan? For yf a  
realme be deuided agaynst it selfe/ that realme  
cannot endure: Or yf a house be deuided aga-  
ynst it selfe/ that house cannot continue: So yf  
Satan make insurreccion agaynst him selfe/  
and be deuided / he cannot continue/ but is at  
an ende. No man can entre into a stronge mans  
house/ and take awaye his gooddes / excepte  
he fyrst bynde that stronge man/ and then spoy-  
le his house.

Merely I saye vnto you/ all synnes shalbe for-  
gyuen vnto mens chyldren & blasphemie wher-  
with they blaspheme. But he that blasphemeth  
the holy goost / shall neuer haue forgyuenes:  
but is in daunger of eternall damnacion: becau-  
se they sayde/ he had an vnclene spyte.

Mat. xii. 31  
Luc. xi. 17  
The syn-  
ne of the  
holy gho-  
st.

Then came his mother & his brethren/ & sto-  
de with out/ and sent vnto him and called him.  
And the people late aboute him/ and sayde vnto  
him: beholde thy mother and thy brethren seke  
for the with out. And he answered them sayin-  
ge: who is my mother and my brethren? And he  
looked rounde about on his disciples/ which sa-  
te in compasse about him/ and sayde: beholde  
my mother and my brethren. For whosoever

Mat. xii. 46  
Luke. viii. 51

His mo-  
ther seke  
th him.

f. ij. doeth

Mat. x. 1  
Luc. vi. 13

The apos-  
tles are  
chosen.



# The Gospell

doeth the will of God/he is my brother/my  
sister and mother. **The. iij. Chap.**

Mat. xiii. a  
Luk. xiii. a

**A**nd he began agayne to teache by the see  
syde. And there gathered to geder vnto  
him moche people / so greatly that he  
entred into a ship / and sat in the see/  
and all the people was by the see syde on the  
shoore. And he taught them many thinges in  
similitudes and sayde vnto them in his doctri-  
ne. Herken to. Beholde / There went out a so-  
wer to sowe. And it fortuned as he sowed / that  
some fell by the waye syde / and the fowles of  
the ayre came and deuoured it vp. Some fell on  
stony grounde / where it had not moche erth  
and by and by sprange vp / because it had not  
depth of erth: but as sone as the sunne was by  
it caught heet / and because it had not rotyng  
wydded awaye.

Sower.

And some fell amonge the thornes / and the  
thornes grewe vp and choked it / so that it gaue  
no frute. And some fell vpon good grounde /  
and byd yelde frute that spronge and grew /  
and brought forth: some thyrty folde / some  
sixty folde / and some an hundred folde. And he  
sayde vnto them: he that hath eares to heare /  
let him heare.

The sow-  
er is expo-  
unded.

Isaie. vi. e  
Mat. xiii. b  
Luk. xiii. b  
Ioh. xii. f  
Ier. xlviii. f  
Rom. xvi. b

And when he was alone / they that were about  
him with the. xii. asked him of the similitude.  
And he sayde vnto them. To you it is geuen to  
knowe the mystery of the kyngdome of God.  
But vnto them that are with out / shall all thin-  
ges be done in similitudes: that when they see  
they shall see / and not discerne: and when they  
heare they shall heare / and not vnderstande: le-  
ste at any tyme they shulde tourne / and their  
synnes shuld be forgiven them. And he sayde  
vnto them: Perceauye pe not this similitude /  
how then shulde ye vnderstande all other si-  
militudes?

The

# Of S. Marke

# fo. xliii

The sower soweth the worde. And they that  
are by the wayes syde / where the worde is so-  
wen / are they to whom as sone as they haue her-  
de it / Satan cometh immediatly / and taketh  
awaye the worde that was sown in their her-  
tes. And lykewyse they that are sown on the  
stony grounde / are they: which when they haue  
hearde the worde / at once receaue it with glad-  
nes / yet haue no rotes in them selues / & so en-  
dure but a tyme: & as sone as trouble and perse-  
cution aryseth for the wordes sake / they fall im-  
mediatly. And they that are sown amonge the  
thornes / are such as heare the worde: and the  
care of this worlde and the deceiptfulnes of ry-  
ches and the lustes of other thinges / entre in  
& chooke the worde / and it is made vnfrutfull.  
And those that weare sowed in good grounde /  
are they that heare the worde and receaue it /  
and bringe forth frute / some thyrty folde some  
sixty folde / some an hundred folde.

**A**nd he sayde vnto them: is the candle lygh-  
ted / to be put vnder a bushell / or vnder the ta-  
ble / and not rather to be put on a candellstich /  
for there is nothinge so pryncypall / that shall not  
be opened: nether so secret / but that it shall co-  
me abroade. If eny man haue eares to heare /  
let him heare. And he sayde vnto them: take he-  
de what ye heare. With what measure ye me-  
te / with the same shall it be measured vnto you  
agayne. And vnto you that heare / shall more  
be geuen. \* For vnto him that hath / shall it be  
geuen: and from him that hath not / shalbe ta-  
ken awaye / euen that he hath.

And he sayde: so is the kyngdome of God /  
euen as yf a man shuld sowe seede in the groun-  
de / and shulde slepe and ryse vp nyght & daye:  
and the seede shuld sprynge and growe vp / he not  
ware. For the erth bringeth forth frute of her  
selte: fyrst the blade / then the eares after that

f. iij. full

Mat. 8. b  
Luk. xiii. c  
aud. ii. c  
Mathe. x. c  
Luk. xiii. c

Candell.

Measure.

\* It couena-  
unt to them  
that loue th  
e worde of  
god to wyn  
ne other wi  
th worde  
and dede:  
and an oth-  
er to them

th. flour is full cozne in the eares. And anon as the frute is brought forth / anon he througeth in the shell / because the harvest is come.

And he sayde: where vnto shall we liken the kyngdome of God? or with what comparisson shall we compare it? It is lyke a grayne of mustardseed / which when it is sown in the erth / is the lest of all seedes that be in the erth: but after that it is sown / it groweth vp / and is greatest of all perbes: and hereth greute braunches / so that the fowles of the ayre maye dwell vnder the shadowe of it.

And with many suche similitudes he preached the worde vnto them / after as they myght heare it. And without similitude spake he no thinge vnto them. But when they were aparte / he expounded all thinges to his disciples. And the same daye when euen was come / he sayde vnto them: let vs passe ouer vnto the other syde. And they left the people / and toke him / turn as he was in the ship. And ther were also with him other shippes.

And ther arose a great stozme of wynde / and dashed the waues into the ship / so that it was full. And he was in the sterne a slepe on a pelow. And they awoke him / & sayde to him: Master / carest thou not that we perishe? And he rose vp / & rebuked the wynde / and sayde vnto the see: peace and be still. And the wynde layed / and ther folowed a greute calme. And he sayde vnto them: why are ye so fearfull? How is it that ye haue no fapth? And they feared exceedingly / and sayde one to another: what felowe is this? for booth wynde and see obey him.

The v. Chapter.

And they cam ouer to the other syde of the see into the countre of the Gadrenites. And when he was come out of the shippe / there met him out of the graues a man

man possessed of an vncleane spyte / which had his abydinge amonge the graues. And no man coulde bynde him: no not with cheynes / because that when he was often bounde with fetters & cheynes / he plucked the cheynes asun / & brake the fetters in peeces. Neither coulde any man tame him. And alwayes bothe nyght & daye he cryed in the mountaynes & in the graues / and bet him selfe with stones. When he had spied Iesus afarre of / he rane & worshipped him / & cryed with a loude voyce & sayde: what haue I to do with the Iesus the sonne of the moost hyst God? I requyre the in the name of god that thou tozmet me not. For he had sayd vnto him: come out of the mō thou foule spyte. And he answered sayinge: my name is Legion / for we are many. And he prayd him instantly / that he wolde not sende them awaye out of the countre.

And ther was there nye vnto the mountaynes a greute heerd of swynes / & all the deuyls belought him sayinge: sende vs in to the heerde of swyne / that we maye enter into them. And anon Iesus gaue the leaue. And the vncleane spytes went out & entred in to the swyne. And the heerd starteled / & ran hedling in to the see. They were about. ij. my swyne / and they were drowned in the see. And the swynherdes fled / & tolde it in the cyte / & in the countre. And they came out for to se what had hipened: and came to Iesus / & saue him that was vexed with the fende / & had the legion / syt / both clothed & in his ryght mynde / and wer afraied. And they that sawe it tolde them / how it had hapened to him that was possessed with the deuyl: and also of the swyne. And they began to praye him / that he wolde departe from their coastes. And when

f. v. he was

Legion.

Swyne.

Gadrenites.

Mar. viii. 8. Luk. ix. 10.



## The Gospell

he was come into the synnagoge/ he that had the deuyl / prayed him that he myght be with him. Nowbeit Jesus wolde not suffre him/ but sayde vnto him: go home in to thyne awne hause and to thy frendes/ and shewe them what great thinges the Lorde hath done vnto the/ and how he had compassion on the. And he departed/ & beganne to publishe in the ten cities/ what greates thinges Jesus had done vnto him/ & all men dyd merueyle.

**Mat. ix. c.** And when Jesus was come ouer agayne by synnagoge vnto the other syde moche people gathered to him/ & he was nye vnto the see. And

**The Wylers daughter.** beholde/ ther came one of the rulers of the synnagoge/ whose name was Jairus: & when he sawe him/ he fell doune at his fete & besought him greatly sayinge: my daughter lyeth at poynt of deeth/ I wolde thou woldest come & laye thy honde on her/ that she myght be safe and liue. And he went with him/ & moche people folowed him/ and thronged him.

**Bloudye flux.** And ther was a certen woman/ which was diseased of an yllue of bloude. 12. yeres/ & had suffred many thinges of many phisicions / & had spelt all that she had/ & felte none amende ment at all/ but waxed worse & worse. When she had herde of Jesus: she came into the pence behinde him/ & touched his garnēt. For she thought: yf I maye but touche his clothes I shall be whole. And streyght way her founteyne of bloude was dreyed vp/ and she felt in her body/ that she was healed of the plage.

And Jesus immediarly felt in him selfe/ the vertue that went out of him/ and turned him round aboute in the pence/ & sayde: who touched my clothes? And his disciples sayde vnto him: seist thou the people that the/ & yett axest/ who dyd touche me? And he lokyd round about/ for to se her that had done that thinge. The

## Of S. Marke fo. xlvi

ge. The woman feared and trembled (for she knew what was done within her) & she came & fell doune before him/ & tolde him the truth of every thinge. And he sayde to her: Doughter thy fayth hath made the whole: go in peace/ and be whole of thy plage.

Whyll he yet spake/ ther came fro the ruler of the synnagoges hause/ certayne which sayde: thy daughter is deed: why distealest thou the master any further? None as Jesus hearde that worde spoken/ he sayde vnto the ruler of the synnagoge: be not afrayed / only beleue. And he suffred no man to folowe him more then Peter & James and John the brother of James. And he came vnto the hause of the ruler of the synnagoge/ & sawe the wondrynges: & them that wepte & wailed greatly/ & wēt in & sayde vnto the: why make ye this a doo & wepe? The mayden is not deed/ but sleepeth. And they lawght him to scozne. Then he put them all out and toke the father and the mother of the mayden/ and them that were with him/ and entred in where the mayden laye/ and toke the mayden by the honde/ and sayde vnto hyr: Tabitha/ cumi: which is by interpretation: mayden I saye vnto the/ aryse. And streyght the mayde arose/ and wet on her fete. For she was of the age of twelue yeres. And they were astonyed at it out of measure. And he charged them straitely that no man shuld knowe of it/ and commaunded to geue her meate.

### The vij. Chapter

**A**nd he departed thence/ & cam into his awne countre/ & his disciples folowed him. And when the Saboth daye was come/ he beganne to teache in the synnagoge. And many that hearde him were astonyed/ & sayde: From whens hath he these thinges? & what

**Mat. xlii. g.**  
**Luk. xlii. c.**  
**Joh. xlii. f**

Carpenter

21. Prophetes  
is not ho-  
noured in  
his owne co-  
untry:

Mathe. x. a.  
Lu. ix. a.

The apo-  
stles are  
sent forth

Act. xiii. g.

Dust.

Annoyn-  
te.

Mat. xiii. a.  
Lu. ix. a.

and what wisdom is this that is geuen vnto him: & suche vertues that are wrought by his handes? Is not this that carpenter Marpes sonne the brother of James & Ioses & of Iuda & Simon? & are not his sisters here with vs? And they were offended by him. And Iesus sayde vnto them: a Prophet is not despised but in his awne countrey / & amonge his awne kynne / & amonge them that are of the same householde. And he coulde there shew no myracles / but layde his handes vpon a scawelicke foolke and healed them. And he marvelled at their vnbelefe. &

And he went aboute by the townes that laye oneuery syde / teachinge. And he called the twelue / & beganne to sende them two & two / & gaue them power ouer vncleane spytes. And commaunded them / that they shuld take nothinge vnto their iorney save a rodde only: nether scrippe / nether bzeed / nether mony in their pourses / but shuld be shod with sandals. And that they shuld not put on two coats. And he sayde vnto them: whersocuer ye entre in to an house / there abyde tyll ye departe thence. And whosoever shall not receaue you / nor heare you / when ye departe thence / shake of the duste that is vnder youre fete / for a witness vnto them. I saye verely vnto you / it shalbe easier for sodom & Gomor at the daye of iudgement / then for that cite.

And they went out and preached / that they shuld repent: and they cast out many devils. And they annoynted many that were sicke / with oyle and healed them.

And kynge Herode herde of him (for his name was spreed abroad) & sayde: John Baptist is risen agayne from deeth / & therefore myracles are wrought by him. Wother sayde it is Elias: and some sayde: it is a Prophet of as

of as one of the Prophetes. But when Herode heard of him / he sayde: it is John whom I beheaded / he is risen from deeth agayne. For Herode him selfe had sent forth and had taken John / & bounde him / & cast him in to prison for Herodias sake / which was his brother Philippes wyfe. For he had maryed her. John sayde vnto Herode: It is not lawfull for the to haue thy brothers wyfe. Herodias layd wayte for him / & wolde haue killed him / but she coulde not. For Herode feared John / knowinge that he was a iust man and an holy: and gaue him reuerence: and when he heard of him / he dyd many thinges / & heard him gladly.

But when a conuenient daye was come: he rode on his byrth daye made a supper to the lordes / captayns & chiefe estates of Galile. And the daughter of the sayde Herodias came in & daunced / & pleased Herode & them that sate at boure also. When the kynge sayde vnto the mayde: axe of me what thou wilt / & I will geue it the. And he sware vnto hyr / whatsoeuer thou shalt axe of me / I will geue it the / euen vnto the one halfe of my kynngdome. And she went forth and sayde to her mother: what shall I axe? And she sayde: John Baptistes heed. And she cam in streyght waye with haste vnto the kynge & axed sayinge: I will / that thou geue me by & by in a charger the heed of John Baptist. And the kynge was sorowful: howbeit for his othes sake / & for their sakes which sate at supper also / he wolde not put her besyde her purpose. And immediatly he sent the hangman & commaunded his heed to be brought in. And he went & beheaded him in the prison and brought his heed in a charger / & gaue it to the mayden & she mayden gaue it to her mother. And when his disciples

Mathe. xiii.  
Luk. ix. a.

John ba-  
ptist is be-  
headed.



# The Gospel

disciples hearde of it/they came & toke vp his body/and put it in a tounbe. &

And the Apostles gaddered them selues together to Iesus/ & told him all thinges/ booth what they had done/ & what they had taught. And he sayde vnto them: come aparte into the wylernes/ & rest a whyle. For there were many comers and goers/ that they had no leasure to moche as to eate. And he went by shyp out of the waye into a deserte place. But the people spied them when they departed: and many knewe him/ and rane afote thither out of all cities/ and cam thither befoze them/ and came togedder vnto him. And Iesus wet out and sawe moche people/ and had compassion on them/ because they were lyke shepe which had no shepherde. And he beganne to teache them many thinges.

And when the daye was now farre spent/ his disciples came vnto him sayinge: this is a deserte place/ & now the daye is farre passed/ let them departe/ that they maye go into the cōstrey roundabout & into the tounes/ & by the byreed: for they haue no thinge to eate. He answered & sayd vnto them: geue ye the to eate. And they sayde vnto him: shall we goo & bye if .L. penyworth of byreed/ & geue the to eate? He sayde vnto the: how many loues haue ye? So & loke. And when they had serched/ they sayde. v. & two fishes. And he commaunded the to make the all spyt doune by companies vpon the grene grasse. And they sate doune here & there & there arowe/ by houndredes & by fifties. And he toke the .v. loues & the two fishes/ & loke vnto heauē & blessed & brake the loues/ & gaue them to his disciples to put before them: & the two fishes he diuided amonge them all. And they all byd eate/ & were satisfied. And they toke vp twelue baskettes full of the

Mat. xiii. b.  
Luk. ix. b.

Math. ix. d.

Mat. xii. b.  
Luk. ix. b.  
John. vi. a

spues lo  
ues & ii.  
fishes.

# Of S. Marke.

# Jo. pl. Bill

of the gobettes and of the fishes. And they that att were about fise thousand men.

And streyght waye he caused his disciples to go into the shyppe/ & to go ouer the water befoze vnto Bethsaida/ whyll he sent awaye the people. And a lone as he had sent them awaye/ he departed into a mountayne to praye. And when euen was come the shyppe was in the middes of the see/ & he alone on the londe/ & he sawe the troubled in rowinge. for the wynde was cotrary vnto the. And aboute the fourth quarter of the nyght/ he came vnto them/ walkinge vpo the see/ & wolde haue passed by them. When they sawe him walkinge vpo the see/ they supposed it had bene a spite/ and cryed oute: for they all sawe him/ & were afayed. And anon he talked with them & sayd vnto them: be of good chere/ it is I/ be not afayed. And he went vp vnto them into the shyppe/ & the winde ceased/ and they were sore amased in them selues beyonde measure/ and marueled. for they remembred not/ of the loues/ because their hertes were blinded.

And they came ouer/ & went into the londe of Genesareth/ & dwe vnto the haven. And a lone as they were come out of the shyppe/ streyght they knewe him/ & ran forth throughtout all the region rounde about/ & began to cary aboute in beddes all that were sicke/ to the place where they hearde tell that he was. And whither soeuer he etred into tounes/ cities or villages/ they layde their sicke in the streetes/ & prayed him that they myght touche/ & it were but the edge of his vesture. And as many as touched him/ were safe. &

The vij. Chapter.

And the Pharises came to gedder vnto him/ & diuers of the Scribes which came fro Ierusalem. And when they sawe certayne

Mat. xiii. a  
Joh. vi. b

Iesus wa  
lth on  
the see.

Math. xiii.

Edge of  
hemme.

Mat. xiii. a

# The Gospell

Anwas-  
then hon-  
des.

certaine of his disciples ate bread with com-  
men hondres (that is to saye with unuversen  
hondres) they complained. For the Pharisees  
& all the Jewes/excepte they washe their hon-  
des ofte/eate not/observinge the traditions  
of the elders. And when they come from the  
market/except they washe/they eate not. And  
many other thinges ther be/which they have  
taken vpon them to obserue/as the washing  
ge of cuppes and cruces/and of brassen vessels  
and of tables.

Then axed him the Pharisees and scribes  
why walke not thy disciples according to the  
traditions of the elders/ but eate bread with  
unuersen hondres. He answered & sayd vnto  
them: well prophesied & sayas of you pphets  
as it is wyrtten: This people honoureth  
me with their lippes/ but their herte is farre  
fro me: In vayne they worshippinge me/teaching  
doctrines which are nothinge but the commaun-  
dmentes of men. For ye laye the commaunde-  
ment of God aparte/ & obserue the tradicions  
of men/as the washinge of cruces and of cup-  
pes/ & many other suche lyke thinges ye do.

And he sayde vnto them: well/ ye cast a syde  
the commaundement of God/ to wayte a payne  
poure awne tradicions. For Moses sayde: Ho-  
noure thy father & thy mother: & whosoever  
curseth father or mother/let him dye for it.  
But ye saye: a man shall saye to father or mo-  
ther Lozban: which is: that thou despiest of  
me to helpe the with is geuen God And so ye  
suffer him no more to do ought for his father  
or his mother makinge the worde of God of  
none effecte/ though poure awne tradicions  
which ye haue ordeyned. And many soche  
thinges do ye.

And he called all the people vnto him/ & say-  
de vnto them: Hearken vnto me / every one of  
you

# Of S. Marke.

# Jo. xlii

you & vnderstonde. There is nothinge with  
out a mā that can defyle him when it entreth  
into him: but thoo thinges which procede  
out of him/ are those which defyle the mā. If  
any man haue eares to heare / let him heare.  
And when he came to house awaye fro the peo-  
ple/his disciples axed him of the similitude.  
And he sayde vnto them: are ye so without vn-  
derstandinge? Do ye not yet perceaue / that  
whatsoever thinge from without/ entreth in  
to a mā/ it cannot defile him/ because it entreth  
not into his hert/ but in the belly: & goeth out  
into the draught that porgeth out all meates?

And he sayde: that defileth a man which co-  
meth oute of a man. For fro within euē oute  
of the herte of man procede euill thoughtes  
aduoutry/fornicaciō/murder/theft/couetous  
nes/wykednes/deceyte/vrclenes/& a wicked  
eye/blasphemy/pyde/follynes: all these  
euill thinges come fro within/ & defile a mā.

And from thence he rose & wet into the bo-  
dys of Tyre & Sidon: & entred into an house/  
& wolde that no man shuld haue knowe. But  
he coulde not be hyd. For a certayne woman  
whose daughter had a foule spyte hearde of  
him & came & fell at his fete. The woman was  
of Syrophenicia/ & she besought  
him that he wolde cast out the deuyl oute of  
her daughter. And Jesus sayde vnto her: let  
the chyldren fyrst be feed. For it is not mete  
to take the chyldres bread / & to caste it vnto  
whelppes. She answered and sayd vnto him:  
euē so master/neuer thelesse/the whelppes also  
eate vnder the table of the chyldres cromes.  
And he sayde vnto her: for this sayinge go thy  
waye/ the deuyl is gone out of thy daughter.  
And when she was come home to her house/  
she founde the deuyl departed/ & her dought-  
er lyinge on the bed.

Mat. 23.9  
That go-  
eth in de-  
fileth not

That co-  
meth ou-  
te of a mā-  
te of a mā-  
an defyl-  
eth.

Mat. 23.9

Mat. 23.9  
The Sy-  
ropheny-  
sa.

Isa. 29.13

Whennes  
comman-  
demēt.

Exod. 22.1  
Deut. 5.16  
Eph. 6.2  
Exod. 22.1  
Leuit. 24.15  
Drouer. 22.1

Lozban.

6

✱ And



Math. x. 5. c. And he departed agayne fro the costes of Tyre and Sydon / & came vnto the ser of Galile thow the myddes of the costes of the cities. And they brought vnto him one that was deffe & stambzed in his speche / & prayde him to put his bonde vpon him. And he tok him a syde from the people / & put his fingers in his eares & dyd spyt & touched his tounge & loked vp to heauē & sigthied / and sayd vnto him: Ephatha / that is to saye / be opened. And streyght waye his eares were opened / and the stringe of his tounge was loosed / and he spake playne. And he commaunded them that they shoulde tell no man. But the more he forbad them / so moche the moare a greate deale they published it: and were beyonde measure glorified / sayinge: he hath done all thinges well / and hath made booth the deffe to heare and the domme to speake.

Gen. i. 2  
Luc. xxi. 12

Math. x. 5. d

Heuen lo  
ues.

The. viii. Chapter. **I**n those dayes when ther was a very greate companye / & had nothinge to eate / Jesus called his disciples to him & sayde vnto the: I haue compassion on this people / because they haue now bene with me. iij. dayes / & haue nothinge to eate: And yf I shuld sende the awaye fastinge to their auncient house / they shuld faynt by the waye. For diuers of them came fro farre. And his disciples answered him: where shulde a man haue breade here in the wilderness to satiffie theser? And he axed them: how many loues haue ye? They sayde / seue. And he commaunded the people to sit doune on the grounde. And he toke the. vii. loues / gaue thankes / brake & gaue to his disciples / to set befoze them. And they dyd set them befoze the people. And they had a few small fyshes. And he blessed the & commaunded them also to be set befoze them. And they ate &

ate and were suffised. And they toke vp of the broke meate that was lefte. viij. baskettes full. And they that ate / were in nōber aboute foure thousand. And he sent them awaye.

And anon he entred into a shipp with his disciples / & came into the parties of Dalmanutha. And the Pharisees came forth / & began to dispute with him / sekinge of him a signe from heauē and temptinge him. And he syghied in his spete & sayde: why doth this generacion seke a signe? Verely I saye vnto you / ther shall no signe be genen vnto this generacion. And he lefte them and went into the shipp agayne / and departed ouer the water.

Math. xi. a  
Luk. xii. a

A sygne

And they had forgottē to take bread with the / nether had they in the shipp with the more then one loofe. And he charged them sayinge. Take hede / & beware of the leuē of the pharisees / & of the leuē of Herode. And they reasoned amonge them selues sayinge: we haue no bread. And when Jesus knewe that / he sayde vnto them: why take ye thought because ye haue no bread / perceaue ye not yet / nether vnderstonde / haue ye yowre hertes yet blinded? haue ye eyes and se not? & haue ye eares and heare not? Doye not remember / when I brake. v. loues amonge. v. M. How many baskettes full of broke meate toke ye vp? They sayde vnto him / twelue. When I brake. viij. and ge. iij. M. How many baskettes of the leuenges of broken meate toke ye vp? They sayde / seuen. And he sayde vnto them: how is it that ye vnderstonde not?

Math. xvi. a

Leuen.

Joh. vi. b

And he came to Bethsaida / & they brought a blinde man vnto him / and despyed him to touche him. And he caught the blinde by the honde / and leade him out of the toun / & spat in his eyes and put his bondes vpon him / and axed him whether he saw ought. And he

A blinde  
is healed

Q. 4. looked

# The Gospell

loked vp & sayde: I se the men: for I se them walke/ as they were trees. After that he put his hondes agayne vpon his eyes / & made him see. And he was restored to his sight / & saw every man clerly. And he sent him home to his housse sayinge: nether go into the towne noz tell it to eny in the towne. ¶

And Jesus went out and his disciples into the townes that longe to the cite called Cesarea Philippi. And by the waye he asked his disciples sayinge: who do men saye that I am? And they answered: some saye that thou art John Baptist: some saye Helyas: and some one of the Prophetes. And he sayde vnto them: But whom saye ye that I am? Peter answered & sayde vnto him: Thou arte very Christ. And he charged them: that they shuld tell no man of it. And he begane to teache them: how that the sonne of man must suffre many thinges / and shulde be reynoued of the elders and of the hie Priestes and Scribes / & be kylled / and after thre dayes aryse agayne. And he spake that sayinge openly. And Peter toke him a syde / and began to chide him. Then he turned aboute / and loked on his disciples / & rebuked Peter sayinge: Go after me Satan. For thou sauerest not the thinges of God but the thinges of men.

**Peter is rebuked.**  
Mar. xvi. 7.  
and. x. 2.  
Luk. ix. 2.  
and. xiii. 1.  
Christes Disciple.

Mar. x. 2.  
Luk. ix. 2.  
and. xli. 2.

And he called the people vnto him / with his disciples also / & sayde vnto them: whosoever will folowe me / let him forsake him selfe & take vpon his crosse / & folowe me. For whosoever will saue his lyfe / shall lose it. But whosoever shall lose his lyfe for my sake & the gospels / the same shall saue it. what shall it profite a man / yf he shuld wyne all the worlde & loose his awne soule: or els what shall a man geue / to redeme his soule agayne / whosoever therfore shall be ashamed of me & of my word

# Of S. Marke

ff. 11

des / amonge this aduoutous & sinfull generation: of him shall the sonne of man be ashamed / when he cometh in the gloze of his father with the holy angels. And he sayde vnto them: Verely I saye vnto you: There be some of them that stonde here / which shall not taste of deeth / tyll they haue sene the kyngdome of God come with power.

## The ix. Chapter.

¶ And after vi. dayes Jesus toke Peter / James & John / & leede them vp into an hie mountayne out of the waye alone / & he was transfigured before them. And his rayment byd shyne / and was made very whyte / euen as snowe: so whyte as no fuller can make vpon the erth. And ther appeared vnto them Helyas with Moses: and they talked with Iesu. And Peter answered and sayde to Iesu: Master here is good beinge for vs / let vs make iij. tabernacles one for the / one for Moses / and one for Helyas. And yet he wist not what he sayde: for they were aslepyde. And ther was a cloude that shadowed them. And a voyce came out of the cloude sayinge: This is my deare sonne / heare him. And sodenly they looked rounde aboute them / and sawe no man moze then Jesus only with them.

Mat. xvi. 2.  
Luk. ix. 1.

Mar. xvi. 7.  
Luk. ix. 2.  
Transfiguration.

Hearch.

Mar. xvi. 7.  
Mention of the passion foloweth the hye vision.

Mat. xvi. 7.  
Luk. ix. 2.

And as they came doune from the hyll / he charged them: that they shulde tell no man what they had sene tyll the sonne of man were risen from deeth agayne. And they kept that sayinge with them / & demaunded one of another: what that myninge from deeth agayne shuld meane. And they asked him sayinge: why then saye the Scribes / that Helyas muste fyrst come? He answered & sayde vnto them: Helyas verely shall fyrst come and restore all thinges. And also the sonne of man as it is

W. 14. wyttē



Mal. iii. a. wrytten/shall suffre many thinges and shal  
Esa. liii. b. be set at nought. Moreover I saye vnto you  
Math. xii. c. that Helias is come/and they haue done vnto  
Luk. ix. c. him whatsoeuer pleased the: as it is wryt-  
ten of him.

And he came to his disciples & saue moche  
people aboute them/ & the scribes disputinge  
with them. And strenght wape all the people  
when they behelde him/ were amased/ & ran  
to him/and saluted him. And he sayde vnto  
the scribes: what dispute ye with them?

And one of the cōpanie answered & sayde:  
Master/ I haue brought my sonne vnto the  
which hath a domine spyte. And whensoeuer  
he taketh him/ he teareth him/ & he somethyng  
gnaweth with his tethe/ and pineth awaye.  
And I spake to thy disciples that they shuld  
caste him out/and they coulde not.

He answered him and sayde: O generacion  
without fayth / how longe shall I be with  
you? How longe shall I suffre you? Bring  
him vnto me. And they brought him vnto  
him. And as soon as the spyte sawe him/ he to-  
re him. And he fell doune on the grounde  
lowinge & fominge. And he axed his father  
how longe is it a goode/ens this hath happened  
him? And he sayd/ of a chyldre: & ofte tymes  
casteth him into the fyre/ & also into the water/  
to destroye him. But yf thou canst do eny thin-  
ge/ haue mercy on vs/ and helpe vs. And Je-  
sus sayde vnto him: yf thou couldest bele-  
ue/ all thinges are possible to him that bele-  
ueth. And strenght wape the father of the chy-  
ldre/ & he cryed with teares sayinge: Lorde I bele-  
ue/ helpe myne unbeliefe.

Helpe my  
re vnbe-  
leffe.  
The dō.  
me & def.  
fr spyte  
is cast ou-  
te.

When Iesus sawe that the people came  
ynge together vnto him/ he rebuked the foule  
spyte/ sayinge vnto him: Thou dōme and  
desse spyte/ I charge the come oute of him/ &  
entre

entre no more into him. And the spyte cryed/  
and rent him sore/and came out: And he was  
as one that had bene deed / in so moche that  
many sayde/ he is deed. But Iesus caught his  
bonde and lyfte him vp: & he rose. And when  
he was come into the house/ his disciples axed  
him secretly: why coulde not we caste him out?  
And he sayde vnto them: this kynde can by no  
nother meanes come forth/ but by prayer and  
fastinge. &

Prayer &  
fastynge.

And they departed thence/ and toke their  
iorney thowro Galile/and he wolde not that  
eny man shuld haue knowe it. So: he taught  
his disciples/ & sayde vnto them: the sonne of  
man shalbe deliuered into the bondes of me/  
and they shall kyl him/ and after that he is  
kylled he shall aryse agayne the thyrde dape.  
But they wiste not what that sayinge meant/  
and were afrayed to axe him.

Math. xxi.  
Luk. ix. c.

Passion.

And he came to Capernaum. And when he  
was come to house/ he axed the: what was it  
that ye disputed betwene you by the waye?  
And they helde their peace: for by the waye  
they reasoned amonge the selues/ who shulde  
be the chiefe. And he sate doune & called the  
twelve vnto him/ & sayde to them: yf eny man  
wylle be fyrst/ the same shalbe last of all/ &  
seruant vnto all. And he toke a chyldre/ & set  
him in the myddes of them/ & toke him in his  
armes and sayde vnto them: Whosoever re-  
ceaueth eny soche a chyldre in my name/ re-  
ceaueth me. And whosoever receaueth me/ re-  
ceaueth not me/ but him that sent me. &

Mat. xxi.  
Luk. ix. f.

These oz  
greatest.

John answered him sayinge: Master/we  
saue one castinge oute deuyls in thy name/  
which foloweth not vs and we forbade him/  
because he foloweth vs not. But Iesus sayde  
to him: Forther is no mā that shall  
do myracle in my name / that can lightely  
speake

\* If he pre-  
ache Christ  
truly/ shous  
gh he folow  
not with th  
e in thy cere  
monyes or  
tradicions/  
let him alo  
ne.

## The Gospell

**\*what soeuer** speake euill of me. Whosoever is not agayne  
 uen is done you / is on your parte. And whosoever  
 for christes sake shall be rewarded with  
 with therewith. And whosoever shall offend one of these  
 lptelons / that beleue in me / it were better for  
 him / that a millstone were hanged aboute his  
 necke / & that he were cast into the see. wherfo  
 re if thy hande offendeth thee / cutt it off. It is  
 better for thee to entre into lyfe maimed / then  
 hauinge two handes go into hell / into fyre  
 that neuer shall be quenched / where there wome  
 dyeth not / & the fyre neuer goeth oute. If thy  
 wyse if thy fote offendeth thee / cutt it off. For  
 it is better for thee to go halt into lyfe / then  
 hauinge two fetes to be cast into hell / into fyre  
 that neuer shall be quenched / where there wome  
 dyeth not / & the fyre neuer goeth oute. If  
 thyne eye offendeth thee / plucke it oute. It is  
 better for thee to go into the kyngdome  
 of God with one eye / then hauinge two eyes  
 to be cast into hell fyre: where there wome  
 dyeth not / & the fyre neuer goeth oute. \*

**Offende.**

**Isa. lxi. g.**

**Fyre and Salt.**

**Fyre is tribulation and Salt is Godes word.**

Every man therfore shall be salted with  
 re. And every sacrifice shall be seasoned with  
 salt. Salt is good. But if the salt be vn  
 ry / what shall ye salte therewith? If ye haue  
 salt in your selues: & haue peace amo  
 ge your selues / one with another.

### The x. Chapter.

**A**nd he rose fro thence & went into the  
 coastes of Tirus through the regio  
 that is beyonde Tyrdan. And the people  
 resorted vnto him a freeth: and as he  
 was wot / he taught the agayne. And the p  
 risses came & axed him a question: whether  
 were lawfull for a man to put away his wife  
 to ge

## Of S. Mark:

Fo. liff.

o proue him. And he answered and sayd vnto  
 them: what dyd Moses byd you do? And they  
 sayde: Moses suffered to wyte a testimoniall  
 of deuozement / and to put hy away. And Je  
 sus answered & sayd vnto them: For the hard  
 nes of your hertes he wrote this precept vnto  
 you. But at the fyrste creation God made  
 them man and woman. And for this thinges  
 sake shall man leue his father and mother and  
 byde by his wyfe and they twayne shall be one  
 fleshe. So then are they now not twayne but  
 one fleshe. Therfore what God hath cuppled  
 let not man separat.

And in the houlle his disciples axed him  
 agayne of that matter. And he sayde vnto the:  
 Whosoever putteth away his wyfe and ma  
 rryeth another / breaketh wedlocke to herwarde.  
 And if a woman forsake her husband and be  
 married to another / she committeth aduoutrie.

And they brought chyldren to him / that he  
 should touche them. And his disciples rebuked  
 shoole that brought them. When Jesus sawe  
 that / he was displeased and sayd to them: Suf  
 fre the chyldren to come vnto me / and forbide  
 them not. For of such is the kyngdome of God.  
 Verely I saye vnto you / whosoever shall not  
 receaue the kyngdome of God as a chyld / he  
 shall not entre therein. And he toke them vp in  
 his armes / and put his handes vpon them / and  
 blessed them. \*

\* And when he was come into the wyke  
 ther came one runnyng and kneled to him / and  
 axed him: good master / what shall I do / that I  
 maye enheret eternall lyfe? Jesus sayde to him:  
 why callest thou me good? There is no man  
 good but one / which is God. Thou knowest  
 the commaundementes: brake not matrimo  
 ny: kyll not: steale not: bere no false witness: re  
 fraude no man: honoure thy father & mother.

**Deuorment.**

**Deu. vi. ii. Math xi. a Gene. i. ii. d. i. Cor. vi. d.**

**i. Cor. vii. b**

**Mat. xix. b Luk. xiii. c**

**Chyldre.**

**Math. xix. b Luk. xiii. d**

**Exod. xx. a.**

G. v.

The ans.



# The Gospell

He answered and sayde to him: master all the  
I haue obserued from my youth. Jesus be-  
helde him/and had a fauour to him and say-  
de vnto him: one thinge is lackinge vnto the.  
Go and sell all that thou hast/and geue to the  
poore: & thou shalt haue treasure in heuen & co-  
me & folowe me/ & take vp thy crosse. But he  
was discunforted with that sayinge/ & went  
awaye moynynge/ for he had greute possessions.

\*The Ryche  
men maye  
abide no cr  
offe: that is  
to saye per  
secucion.

And Jesus looked rounde aboute/ & sayde vn-  
to his disciples: what an harde thinge is it for  
them that haue ryches/ to entre into the kyng-  
dome of God. And his disciples were aston-  
nyed at his wordes. But Jesus answered agay-  
ne and sayde vnto them: chyldren how harde  
is it for them/ that trust in ryches/ to entre into  
the kyngdome of God? It is easer for a ca-  
mell to go thowre the eye of an needle/ then for  
a ryche man to entre into the kyngdome of  
God. And they were astonnyed out of measu-  
re/ sayinge betwene them selues: who then can  
be saued? Jesus looked vpon them/ & sayde: with  
men it is vnpossible/ but not with God: for  
with God all thinges are possible.

Camell.

And Peter beganne to saye vnto him: Lo/  
we haue forsaken all/ and haue folowed the.  
Jesus answered and sayde: Mercy I saye vn-  
to you/ ther is no man that forsaketh housse/  
or brethren/ or sisters/ or father/ or mother/ or  
wyfe/ or other chyldren/ or landes for my sake  
and the Gospelles/ which shall not receaue an  
hundred foldes nowe in this lyfe: houses/  
and brethren/ and sisters/ and mothers/ & chyl-  
dren/ and landes with persecutions: and in the  
worlde to come/ eterna l lyfe. Many that are  
fyrst/ shall be last: & the last/ fyrst. And they were  
in the waye goynge vp to Ierusalem. And Je-  
sus went befoze them: and they were amazed/  
and as they folowed/ were afrayde.

And Je

Of S. Mark:

Jo. xlii.

And Jesus toke the xii. agayne/ and beganne  
to tell them what thinges shuld happen vnto  
him. Beholde we go by to Ierusalem/ & the son-  
ne of man shalbe deliuered vnto the hye Pie-  
tes and vnto the Scribes: and they shall con-  
demne him to deeth/ and shall deliuer him to  
the gentyls: and they shall moke him & scour-  
ge him/ & spyt vpon him/ and kyll him. And the  
thyrde daye he shall rylse agayne.

passion.

And then James & John the sonnes of zebe-  
de came vnto him/ sayinge: master/ we wolde  
that thou shuldest do for vs what soeuer we de-  
syre. He sayde vnto the: what wolde ye? I shuld  
do vnto you? They sayd to him: graunt vnto  
vs that we maye sytte one on thy ryght honde/  
and the other on thy lyfte honde/ in thy glozy.  
But Jesus sayd vnto them: Ye wot not what  
ye aske. Can ye drynke of the cup that I shall  
drynke of/ and be baptised in the baptisme that  
I shalbe baptised in? And they sayde vnto him:  
that we can. Jesus sayde vnto them: ye shall  
drynke of the cup that I shall drynke of & be  
baptised with the baptisme that I shalbe bap-  
tised in: but to syt on my ryght honde and on my  
lyfte honde is not myne to geue/ but to them  
for whom it is prepared.

The son-  
nes of ze-  
bede.  
Math. xx.

And when the x. hearde that/ they began to  
disdayne at James and John. But Jesus cal-  
led them vnto him/ and sayde to them: ye kno-  
we that they which seme to beare rule amon-  
ge the gentyls/ raygne as lordes ouer them.  
And they that be greute amonge them/ exerce  
se audoite ouer them. So shall it not be amon-  
ge you/ but whosoouer of you wilbe greute  
amonge you/ shalbe poure minister. And who-  
soeuer wilbe chefe/ shalbe seruaunt vnto all.  
For euen the sonne of man came not to be mi-  
nistred vnto: but to minister/ and to geue his  
lyfe for the redemption of many.

Math. xlii.

Greute.

And they

Hundred  
foldes.

Mat. x. v. b  
and. xx. v.  
Lu. x. xlii. c.

fyrst and  
last.

# The Gospell

Jerico.

Math. xx. d.  
Luk. x. vii. f.  
Barthi-  
meus the  
blynde.

And they came to Hierico. And as he went  
oute of Hierico with his disciples/ and a great  
nombze of people: Barthimeus the sonne of  
Thimeus which was blynde/ sat by the hys  
wayes syde beggynge. And when he hearde that  
it was Jesus of Nazareth/ he began to crye  
and to saye: Jesus the sonne of Dauid/ haue  
mercy on me. And many rebuked him/ that he  
shuld hold his peace. But he cryed the more  
greate deale/ thou sonne of Dauid haue mercy  
on me. And Jesus stode still/ and commaunded  
him to be called. And they called the blinde/ say-  
ynge vnto him: Be of good comfort: ryse/ he cal-  
leth the. And he threwe awaye his clooke/ & rose  
and came to Jesus. And Jesus answered/  
and sayde vnto him: what wilt thou that I do  
vnto the? The blinde sayde vnto him: master/  
that I myght see. Jesus sayde vnto him: go  
thy waye/ thy faith hath saued the. And by & by  
he receaued his sight/ and folowed Jesus in the  
waye.

The. xi. Chapter.

Math. xxi. d.  
Luk. xxi. f.  
Bethpha-  
ge.

Colt.

Job. xli. b.

And when they came nye to Jerusalem  
vnto Bethphage and bethanie/ besydes  
mount Olyuete/ he sent forth two of  
his disciples/ & sayde vnto them: Go you  
re wayes into the toun that is ouer agaynst  
you. And as soon as ye be entred into it/ ye shall  
fynde a colte bounde/ wheron neuer man sat:  
loose him and bringe him. And yf any man saye  
vnto you: why do ye so? Saye that the Lorde  
hath neede of him: and streyght waye he will  
sende him hys dder. And they went their waye/  
& found a colte tyed by the doore with out in a  
place where two wayes met/ & they losed him.  
And diuers of them that stode there/ sayde vnto  
them: what do ye loosinge the colter? And they  
sayd vnto them even as Jesus had commaunded  
them. And they let them go. And they brought  
the colte to Jesus/ and caste their garmentes  
on him

Of S. Marke.

Jo. lvi.

on him: and he sat vpon him. And many spred  
their garmentes in the waye. Other cut boun-  
chaunches of the trees/ and strewed them in  
the waye. And they that went befoze and they  
that folowed/ cryed sayynge: Hosanna: blessed be  
he that cometh in the name of the Lorde.  
Blessed be the kyngdome that cometh in the  
name of him that is Lorde of oure father Da-  
uid: Hosanna in the hysst.

Hosanna

And the Lorde entred into Jerusalem/ & in-  
to the temple. And when he had looked rounda-  
bout vpon all thinges/ and now the euen tye  
was come/ he went out vnto Bethany/ with the  
twelve. And on the morowe when they were co-  
me out from Bethany/ he hungered/ & spied a  
fygge tree a farrre of hauinge leues/ & went to se  
whether he myght fynde any thinge ther on.  
But when he came therto/ he founde nothinge  
but leues: for the tyme of fygges was not yet.  
And Jesus answered and sayde to it: neuer man  
eate frute of the here after whyll the woylde  
standith. And his disciples hearde it.

Fygge  
tree.

And they came to Jerusalem. And Jesus  
went into the temple/ and beganne to cast out  
the sellers and byers in the temple/ & ouerthre-  
we the tables of the money chaungers/ and the  
stoles of them that solde doves: and wolde not  
suffre that any man carped a vessel thowow the  
temple. And he taught sayynge vnto them/ is it  
not wrytten: my house shalbe called the house  
of prayer vnto all nacions? But ye haue made  
it a den of theues.

Sellers  
& byers  
are cast  
oute.

Isa. lvi. c.  
Mic. lvi. b.

And the Scribes and hys Priestes hearde it  
& sought howe to dystrope him. For they feared  
him/ because all the people marueled at his do-  
ctrine. And when euen was come he went out  
of the cite. And in the morynge as they passed  
by/ they sawe the fygge tree dreyed vpon by the ro-  
tes. And Peter remembred/ & sayde vnto him:

Math. xxi.

maffe



# The Gospell

maister/ beholde/ the figge tree which thou cur-  
sedest/ is widdzed awaye. And Iesus answered  
and sayde vnto them: Haue confidence in God.

\* Merely I saye vnto you / that whosoeuer  
shall saye vnto this mountayne: take awaye  
thy selfe/ & cast thy selfe into the see/ & shall not  
wauer in his herte/ but shall beleue those things  
which he sayeth shall come to passe/ what-  
soeuer he sayeth/ shall be done to him. Therefore

I saye vnto you/ whatsoever ye desyre when  
ye praye/ beleue that ye shall haue it/ & it shall  
be done vnto you. And when ye stand & praye/  
forgiue / yf ye haue any thinge agaynst any  
man/ that your father also which is in heuen/  
maye forgiue you your trespasses.

And they came agayne to Ierusalem. And as  
he walked in the temple/ ther came to him the  
hye Priestes/ and the Scribes/ and the elders/  
& sayd vnto him: by what auctorite doest thou  
these things? & who gaue thee this auctorite/  
to do these things? Iesus answered and sayde  
vnto them: I will also aske of you a certayne  
thinge: and answere ye me/ and I will tell you  
by what auctorite I do these things. The bap-  
tisme of Iohn/ was it from heuen or of men?  
Answer me. And they thought in them selues  
sayinge: yf we shall saye from heuen: he will  
saye why then dyd ye not beleue him? but yf  
we shall saye/ of men: then feare we the people.  
For all men counted Iohn/ that he was a ve-  
rye Prophete. And they answered and sayd vn-  
to Iesu: we cannot tell. And Iesus answered/  
and sayd vnto them: nether will I tell you by  
what auctorite I do these things. \*

The xij. Chap.

And he beganne to speake vnto them in  
similitudes. A certayne man planted a  
vyneparde/ and compassed it with an hed-  
ge and ordeyned a vynepresse/ and bylt a tou-

# Of S. Mathe.

# Jo. vii

re in it. And let it out to hyre vnto husband-  
men/ & went into a straunge countre. And when  
the tyme was come/ he sent to the tenauntes  
a seruaunt / that he myght receaue of the te-  
nauntes of the frute of the vyneparde.  
And they caught him and bet him/ and sent him  
agayne emptye. And mozeouer he sent vnto  
them another seruaunt / and at him they cast  
stones and brake his head/ and sent him agay-  
ne all to reupled. And agayne he sent another/  
and him they kyled: and many other/ beetrage  
some and kyllinge some.

Yet had he one sonne whom he loued tender-  
ly/ him also he sent at the last vnto them sayin-  
ge: they will feare my sonne. But the tenaun-  
tes sayde amongst them selues: this is the heyr  
re: come let vs kyll him/ and the inheritance  
shall be oures. And they toke him & kyllid him/  
and cast him out of the vyneparde. What shall  
then the lord of the vyneparde do? He wil co-  
me and destroye the tenauntes / & let out the  
vyneparde to other. Haue ye not rebde this  
scripture? The stoune which the bylders dyd  
refuse/ is made the chiefe stoune in the corner:  
this was done of the Lord/ & is meruelous in  
our eyes. And they went about to take him/  
but they feared the people. For they perceaued  
that he spake that similitude agaynst them.  
And they left him and went their waye.

And they sent vnto him certayne of the Pha-  
rises with Herodes seruantes/ to take him in his  
wordes. And as sone as they were come they  
sayd vnto him: maister we knowe that thou arte  
true/ and carest for no man: for thou considerest  
not the degre of men/ but teachest the waye of  
God truly: Is it lawfull to paye tribute to Ce-  
sar/ or not? Dought we to geue/ or ought we  
not to geue? He vnderstode their simulation/  
and sayde vnto them: Why tempte ye me?

Bringe

Luk. xxi.  
Mat. l. a  
Pier. li. d

Mat. xxi.  
Luk. xxi. d  
Pier. li. d

Mat. xxi.  
Luk. xxi. d

Tribute  
to Cesar.

Mat. xxi.  
Luk. xxi. d

Tribute  
to Cesar.

Mat. xxi.  
Luk. xxi. d

The bap-  
tisme of  
Iohn.

Mat. xxi.  
Luk. xxi. d

Rom. xiii. c

Math. xxi.

Luke. xi. d.

Deut. xxi. b

Saducees

Resurrec-  
tion.

Ex. xii. b

Mat. xxi. b

Luke. x. c

Fyfte co-

Bring me apenp / that I maye se it. And they brought. And he sayde vnto them: Whose is this ymage and superscripcion? And they sayde vnto him: Cesar. And Jesus answered & sayde vnto them: Then geue to Cesar that which belongeth to Cesar: & to God / that which payeth to God. And they meruelled at him.

Then came the Saducees vnto him / which saye / ther is no resurreccion. And they axed him sayinge: Master / Moses wrote vnto vs yf any mans brother dye / and leue his wyfe behynde him / & leue no chyldren: that then his brother shuld take his wyfe / and replevy seed vnto his brother. There were seuen byethren: & the fyrst toke a wyfe / and when he dyed lefte no seed behynde him. And the seconde toke hyr / and dyd neither lefte any seed. And the thyrde lyke wyse. And seuen had her / and lefte no seed behynde them. Last of all the wyfe dyed also. In the resurreccion then / when they shall rylse agayne / whose wyfe shall she be of them? For seuen hath her to wyfe. Jesus answered and sayde vnto them: Are ye not therfore deceaued and vnderstonde not the scriptures / neither the power of God? For when they shall rylse agayne from death / they nether marry / nor are married: but are as the angels which are in heauen. As touching the deed / that they shall rylse agayne / haue ye not redde in the booke of Moses / how in the bulshie God spake vnto him sayinge: I am the God of Abraham and God of Isaac and the God of Jacob? He is not the God of the deed / but the God of the lypynge. Ye are therfore greatly deceaued.

And ther came one of the Scribes that had hearde them disputynge to gyber / & perceaued that he had answered them wel / and axed him: which is the fyfte of all the commaundmentes? Jesus answered him: the fyfte of all the commaundmentes is.

maundementes is. Heare Israel: The Lorde God / is one Lorde. And thou shalt loue the Lorde thy God with all thy hert / and with all thy soule and with all thy mynde / and with all thy strength. This is the fyfte commaundment. And the seconde is lyke vnto this: Thou shalt loue thy neighbour as thy selfe. Ther is none other commaundment greater then these.

And the Scribe sayde vnto him: well master / thou hast sayd the truthe / that ther is one God and that ther is none but he. And to loue him with all the herte / & with all the mynde / & with all the soule / and with all the strength: and to loue a mans neighbour as him selfe / is a greater thinge then all burntofferings & sacrifices. And when Jesus sawe that he answered discretly / he sayde vnto him: Thou arte not farre from the kyngdome of God. And no man after that / durst axe him any question.

And Jesus answered and sayde / teachynge in the temple: how saye the Scribes that Christ is the sonne of Dauid? for Dauid him selfe in- spired with the holy goost / sayde: The Lorde sayde to my Lorde / syt on my ryght honde / tyll I make thyne enemyes thy fote stole. Then Dauid him selfe calleth him Lorde: & by what meanes is he then his sonne? And moche people hearde him gladly.

And he sayde vnto them in his doctrine: be ware of the Scribes which loue to go in longe clothinge: and loue salutations in the market places / and the chese seates in the synagoges / and to syt in the vppermost rounes at feastes / and deuoure wydowes houses / & that vnder a colour of longe prayinge. These shall receaue greater dampnacion.

\* And Jesus sat ouer agaynst the treasury / and behelde how the people put money into the treasury. And many that were ryche / cast in much.

maunde-  
ment.

Deut. vi. a

Leui. xix. d.

Mat. xxii. d

Roma. xiii. a

Gal. v. b

Math. xxi.

Luk. xxi. g.

Dauid's

sonne.

Psal. cix. a

Math. xxii.

Luk. xi. f

longe clo-

thes.

Saluta-

cions.

Chese se-

ates.

widowes

houses.

Luk. xxi. d.



Poure  
wydowe.

moche. And ther cam a certayne pooze wydowe/  
and she threwe in two mytes / which make a  
farthyng. And he called vnto him his disciples  
and sayde vnto them: Verely I saye vnto you  
that this pooze wydowe hath cast moore in  
then all they which haue caste into the treasu-  
ry. For they all dyd cast in of their superfluy-  
te: but she of her pouerte/ dyd cast in all that  
she had/ euen all her liuynge. \*

The. xlii. Chapter.

Mat. xlii. a

The de-  
struction  
of the te-  
ple.

**A**nd as he went out of the temple one of  
his disciples sayde vnto him: Master/  
what stones / and what byldinges ar  
here. And Iesus answered and sayde vnto  
him: Deyst thou these greates byldinges /  
There shall not be lefte one stone vpon a no-  
ther/ that shall not be thowen doune.

Antichrist

And as he satte on mounte Olyuete / ouer  
ageynst the temple/ Peter/ and James/ and John/  
and Andrew axed him secretly: tell vs/ when  
shall these thinges be? And what is the signe  
when all these thinges shall be fulfilled? And Je-  
sus answered them/ and began to saye: take he-  
de lest eny man deceaue you. For many shall co-  
me in my name sayinge: I am Christ/ and shall  
deceau many.

When ye shall heare of warre & tydings of  
warre/ be ye not troubled. For soche thinges  
must nedes be. But the ende is not yet. For  
ther shall nacion aryse agaynste nacion/ & kyng-  
dome agaynste kyngdome. And ther shall be eith-  
er quakes in all quarters/ & famynment & trou-  
bles. These are the begynnynges of sorowes.

But take ye hede to youre selues. For they  
shall bringe you vp to the counsels & into the  
synagoges and ye shall be beaten: ye and shall be  
brought before rulers and kynges for my sake:  
for a testimoniall vnto them: And the Gospell  
must fyrst be publisshed amonge all nations.

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But when they leade you and present you/  
take no thought afoze honde what ye shall saye  
nether ymagion: but whatsoeuer is geuen you  
at the same tyme/ that speake. For it shall not  
be ye that shall speake/ but the holy goost.  
Ye and the brother shall deliuer the brother to  
deeth/ and the father the sonne/ and the chyl-  
dren shall ryse agaynste their fathers and mo-  
thers/ and shall put them to deeth. And ye shall  
be hated of all men for my names sake. But  
whosoever shall endure vnto the ende/ the sa-  
me shall be saued.

**A** Mozeouer when ye se the abomination that  
betokeneth desolacion / wherof is spoken by  
Daniel the prophet/ stande where it ought not/  
let him that redeth vnderstande. Then let them  
that be in Iurie/ fle to the mountaynes. And let  
him that is on the houlse toppe not descende  
downe into the houlse/ nether entre therein/ to  
fetche eny thinge oute of his houlse. And let  
him that is in the felde/ not tourne backe agay-  
ne vnto the thinges which he lefte behynde  
him for to take his clothes with him. Wo shall  
be then to them that are with chylde/ and to  
them that geue soucke in those dayes. But  
praye/ that youre flyght be not in the wynter.  
For ther shall be in those dayes suche tribula-  
cion/ as was not from the begynnynges of crea-  
tures which God created/ vnto this tyme/ ne-  
ther shall be. And excepte that the Lorde shuld  
shorten those dayes / no man shuld be saued.  
But for the electes sake/ which he hath chosen/  
he hath shortened those dayes.

And then/ if eny man saye to you: lo/ here is  
Christ: lo/ he is there/ beleue not. For false Chri-  
stes shall ryse/ & false prophetes/ and shall shewe  
miracles and wondres/ to deceaue yf it were  
possible/ euen the electe. But take ye hede: be-  
holde I haue shewed you all thinges before.

M. ij. Mozeo

Mathe. 2. 61

The spirit  
te answer  
eth.

Mat. xlii. a

Luke. xlii. b

Daniel. ix. a

Daniel.

Wynter.

Electe.

Mat. 23. 33

Luke. 21. 34

## The Gospell

Isa. xlii. b  
Joel. iii. c.

Moreover in those dayes/after that tribulation/the sunne shall waxe darke/and the moone shall not geue her lyght/and the starres of heuen shall fall: and the powers which are in heuen/shall moue. And then shall they see the sonne of man comynge in the cloudes/with grete power and glozy. And then shall he sende his angels/ & shall gather togeder his electe from the four wyndes / and from the one ende of the worlde to the other.

Fygge tree.

That daye  
ye knowe  
with no  
man.

Math. xxiii.  
watche &  
praye.

Learn a similitude of the fygge tree. When his boughes are yet tender/and hath brought forth leues / ye knowe that sommer is nere. So in lyke maner when ye see these thinges come to passe/vnderstand/that it is nye euen at the doores. Verely I saye vnto you/ that this generation shall not passe/till these thinges be done. Heuen and erth shall passe/ but my wordes shall not passe. But of the daye & the houre knoweth no man: no not the angels which are in heuen: nether the sonne himselfe/sauethe father only.

Take hede / watche and praye / for ye knowe not when the tyme is. As a man which is gone into a straunge contrey / and hath left his house/and geuen auowite to his seruantes/and to every man his worke/and commaunded the porter to watche. Watche therfore/for ye knowe not when the master of the house will come / whether at euen or at mydnyght/whether at the cocke crowynge or in the dawninge: lest yf he come sodenly he shuld fynde you slepyng. And that I saye vnto you / I saye vnto all men/watche.

### The. xiii. Chapter.

Mat. xxvi. c.  
Luk. xxi. a

**A**fter two dayes folowed easter/and the dayes of swete breed. And the hye Pryetes & the Scribes sought meanes/how they myght take him by craft and put him to death.

## Of S. Marke

ffo. liij.

death. But they sayde: not in the feast daye/lest any busynes aryse amonge people.

When he was in Bethania/in the house of Math. xxvi.  
Symon the leper/ euen as he sate at meate/ John. xii. a.  
ther came a woman hauinge an alabaster boxe of oymntment called narde/ that was pure & costly: and she brake the boxe and powred it on is head. And ther were some that were not content in them selues/ & sayde: what neded this waste of oymntment? for it myght haue bene solde for more then thre hundred pens/ & bene geuen vnto the poore. And they grudged agaynst hyr.

Jesus is  
anoynted

And Jesus sayde: let hyr be in reest/why trouble ye hyr? She hath done a good worke on me. for ye shall haue poore with you all wayes: & when soeuer ye will ye maye do them good: but me ye shall not haue alwayes. She hath done that she coulde: she came a foze honde to anoynt my boddy to his buryng warde. Verely I saye vnto you: wheresoeuer this gospel shall be preached thowout the whole worlde/this also that she hath done/shall be rehearsed in remembraunce of her.

And Judas Iscariot/ one of the twelue/ went awaye vnto the hye Pryetes/to betraye him vnto them. When they herde that/they were gladde/and promised that they wolde geue him money. And he sought / howe he myght conveniently betraye him.

Mat. xxvi.  
Luk. xxi. a  
He is be-  
trayed.

And the fyfthe daye of swete breed/when men offer the pascall lambe/his disciples sayd vnto him: where wilt thou that we go and prepare/ that thou mayst eat the easter lambe? And he sent forth two of his disciples/and sayde vnto them: Go ye into the cite/and ther shall a man mete you beringe a pitcher of water/ folowe him. And whither soeuer he goeth in/saye ye to the good man of the house: the master axeth where is the guest chambe/where I shall eate

Math. xxvi.  
Luk. xxi. a

ff. liij. the



# The Gospell

Ester lam  
be.

Mat. xxi.  
Luk. xxi.  
John. xiii.

Psal. xli.

1. Co. xi.

The insti-  
tution of  
of the sa-  
crament.

Mat. xxi.  
Luk. xxi.

Luk. xxi.  
John. xiii.  
John. xvi.

the ester lambe with my disciples. And he will  
shewe you a greate parlour/paued and prepa-  
red: there make ready for vs. And his disciples  
went forth and came to the cite: and founde as  
he had sayd vnto them: and made ready the  
ester lambe.

And at euen he came with the. xii. And as they  
sate at bozde and ate/ Jesus sayde: Verely I  
saye vnto you: that one of you shall betraye me  
which eateth with me. And they beganne to  
morne/ and to saye to him one by one: is it I?  
And another sayde: is it I? He answered & say-  
de vnto them: It is one of the. xii: and the same  
deppeth with me in the platter. The sonne of  
man goeth/ as it is written of him: but woe be  
to that man / by whome the sonne of man is  
betrayed. Good were it for him/ yf that man  
had neuer bene bozne.

And as they ate/ Jesus toke breede/ blessed  
and brake and gaue to them and sayde: Take/  
eate/ this is my body. And he toke the cup/ gaue  
thankes/ and gaue it to them/ and they all dran-  
ke of it. And he sayde vnto them: This is my  
bloude of the new Testament which is shed  
for many. Verely I saye vnto you: I will drin-  
ke no moore of this frute of the vyne/ vntill  
that daye/ that I drinke it new in the kyng-  
dome of God. And when they had sayd grace: they  
went out to mount Oljete.

And Jesus sayde vnto them: All ye shalbe of-  
fended thowow me this nyght. For it is writ-  
ten: I will smyte the shepeherd/ & the shepe shal  
be scattered. But after that I am risen agayne/  
I will go into Galile before you. Peter sayde  
vnto him. And though all men shuld be offen-  
ded/ yet wolde not I. And Jesus sayd vnto  
him: Verely I saye vnto the/ this daye euen in  
this nyght before the cocke crowe twyse/ thou  
shalt deny me thysse. And he spake boldly:

no/p

# Of S. Marke

Jo. lo.

no/ yf I shulde dye with the/ I will not deny  
the. And he wylse also sayd they all.

And they came into a place named Gethse-  
many. And he sayde to his disciples: Syt ye he-  
re whyll I go aparte and praye. And he toke  
with him Peter/ James and John/ & he began  
to waxe abashed & to be in an agonye and say-  
de vnto them: My soule is very heuy euen vn-  
to the deeth: tary here and wathe. And he went  
forth a lytle and fell doune on the grounde  
and prayed: that yf it were possible/ the houre  
myght passe from him. And he sayd: Abba fa-  
ther/ all thinges are possible vnto the take a-  
waye this cup from me. Neuerthelesse not that  
I will: but that thou wilt/ be done.

And he cam and founde them slepyng/ and  
sayd to Peter: Symon slepest thou? I couldest  
not thou wathe with me one houre/ & wathe  
ye/ and praye lest ye entre into temptation: the  
spere is redy but the flesch is wecke. And agay-  
ne he went awaye and prayde and spake the sa-  
me wordes. And he returned and founde them  
aslepe agayne for their eyes were heuy: ne-  
ther wist they what to answer him. And he  
cam the thyrde tyme and sayd vnto them: Slepe  
bys forth/ and take youre ease/ it is ynough.  
The houre is come/ beholde the sonne of man  
shalbe deliuered into the bondes of synners.  
Ryse vp/ let vs go. Lo he that betrayeth me/  
is at hande.

And immediatly whyll he yet spake came  
Judas one of the twelue/ and with him a grea-  
tenumber of people with swordes and staves  
from the hye Priestes and Scribes and elders.  
And he that betrayed him had geuen them a  
generall token sayinge: whosoever I do kisse/  
he it is: take him and leade him awaye warily.  
And as sone as he was come/ he went streight  
waye to him/ & sayd vnto him: master/ master/  
D. liij. and his.

Mat. xxi.  
Luk. xxi.

He aime  
th him se-  
scagaynst  
his passio

Mat. xxi.  
Luk. xxi.  
John. xiii.

He is betra-  
yed of Ju-  
das/ which

also gaue and kissed him. And they layde their handes  
them a tokē on him/and toke him. And one of them that he  
to know. he be by/duke out a swerde/and smote a seruā  
by. of the hye Pryste/and cut of his eare.

Abre. iiii. d

The you  
ge mā th  
at was cl  
othed in  
lynen.

Math. xxviii.  
Luk. xxi. f.  
Joh. xviii.

He is fals  
ly accus  
ed.

Joh. iii.

He holde  
th his pe  
ace.

And Iesus answered and sayd vnto them  
ye become outas vnto a thesewith swerdes  
and with stauces/for to take me. I was bap  
tized with you in the temple teachinge/and ye tok  
me not: but that the scriptures shuld be fulfill  
ed. And they all forsoke him and ranne awaye.  
And ther folowed him a certeyne yonge man  
clothed in linnen apō the bare/and the yon  
gemen caught him/and he leste his linnen  
and fled from them naked.

And they leed Iesus awaye to the hyest Pry  
ste of all and to him came all the hye Pry  
ste and the elders/and the Scribes. And Peter fo  
lowed him a grete waye of euen into the pal  
lys of the hye Pryste/ & sat with the seruā  
tes/and warined him selfe at the fyre.

And the hye Prystes & all the counsell sought  
for witness agaynste Iesu/ to put him to death/  
and founde none. Yet many bare false wit  
nes agaynste him/ but their witness agreed not  
to gether. And ther arose certayne & brought  
false witness agaynste him sayinge. We herde  
him saye: I will destroye this temple made  
with handes/and with in thre dayes I will by  
de another/made with out handes. But their  
witness agreed not to gedder.

And the hyest Pryste stode vp amongst the  
& axed Iesus sayinge: answerest thou nothinge?  
How is it that these beare witness agaynst the  
And he helde his peace/and answered nothin  
ge. Agayne the hyest Pryste axed him and say  
de vnto him: Arte thou Christ the sonne of the  
blessed? And Iesus sayde: I am. And ye shall  
se the sonne of man syt on the ryght honde of  
power and come in the cloudes of heauen.

Then

Then the hyest pryte rent his clothes & sayd:  
what nede we eny further of witness? Ye ha  
ue heard the blasphemy/what thinke ye? And  
they all gaue sentence that he was worthy of  
death. And some begane to spit at him/ & to co  
uer his face/ & to bete him with fistes/and to  
saye vnto him/ arede vnto vs? And the seruā  
tes boffeted him on the face.

And as Peter was beneth in the pallys/  
ther came one of the wenches of the hyest pry  
ste: & when she sawe Peter warminge him selfe/  
she looked on him/ & sayde: wast not thou al  
so with Iesus of Nazareth? And he denyed it  
sayinge: I knowe him not/nether wot I what  
thou sayest. And he went out into the porche/  
and the cocke crowe. And a damsell sawe him/  
& agayne beganne to saye to them that stode  
by/ this is one of the. And he denyed it agay  
ne. And anone after/ they that stode by/ sayde  
agayne to Peter: suerly thou arte one of the/  
for thou arte of Galile/ & thy speache agreth  
thereto. And he begane to curse and to sweare  
sayinge: I knowe not this man of whom ye  
speake. And agayne the cocke crowe/ & Peter  
remembred the worde that Iesus sayde vnto  
him: befoze the cocke crowe twyse/ thou shalt  
denye me thysle/ & beganne to wepe.

The. xv. Chapter.

And anone in the dawninge the hye pry  
stes helde counsell with the elders and  
the scribes/ & the whoole congregaciō/  
and bounde Iesus & ledde him awaye/  
& deliuered him to Pilate. And Pilate axed  
him: arte thou the kynge of the Jewes? And  
he answered & sayde vnto him: thou sayest it.  
And the hye prystes accused him of many thin  
ges. Wherfoze Pilate axed him agayne say  
inge: Answerest thou nothinge? Beholde how  
many thinges they lay vnto thy charge. Iesus

Q. v. yet

He is moc  
ked: spyt on  
blynde fol  
dred and bes  
feted.

Mat. xxviii.  
Luk. xxi. f.  
Joh. xviii. c

Peter de  
nyeth.

Mat. xxviii.  
Luk. xxi. f.  
Joh. xviii. c

Mat. xxviii.  
Luk. xxi. f.  
Joh. xviii. c

He is de  
liuered  
to pylate

Mat. xxviii.  
Luk. xxi. f.



# The Gospell

He holde  
th his pe-  
ace.

barrabas

Mat. xxi.  
Luk. xxi.  
Joh. xxi.  
and. xxi.

He is sco-  
urged &  
then deli-  
uered to  
death.

Mat. xxi.

He is cro-  
wned.

He is bof-  
feted.

Mat. xxi.  
Luk. xxi.

yet answered neuer a worde / so that Pilate merueled.

At that feast Pilate was wont to deliuer at their pleasure a prisoner: whomsoever they wolde desyre. And ther was one named Barrabas / which laye bounde with them that made insurrection / and in the insurrection committed murder. And the people called vnto him / and bega to desyre accordinge as he had euer done vnto them. Pilate answered the & sayde: will ye that I loose vnto you the kynge of the Jewes? For he knewe that the hye Priestes had deliuered him of enuy. But the hye Priestes had moued the people. that he shulde rather deliuer Barrabas vnto them.

And Pilate answered agayne / and sayde vnto them: What will ye then that I do with him whō ye call the kynge of the Jewes? And they cryed agayne: crucifie him. Pilate sayde vnto the: What euill hath he done? And they cryed the moare feruentlye: Crucifie him. And so Pilate willinge to content the people lowshed them Barrabas / and deliuered Iesus when he had scourged him / for to be crucified.

And the souldiers ledde him awaye into the common hall / and called together the whole multitude / & they clothed him with purple / & they platted a crowne of thornes and crowned him with all / and beganne to salute him. Maye kynge of the Jewes. And they smote him on the heed with a rebe / and spat vpon him / & kneeled doune and worshyped him.

And when they had mocked him / they toke the purple of him / & put his awne clothes on him and ledde him oute / to crucifie him. And they compelled one that passed by / called Simon of Cyrene (which cam oute of the felde / and was father of Alexander and Rufus) to beare his crosse. And they brought him to a pla-

# Of S. Matthe fol. 26

a place named Golgotha (which is by interpretation / the place of deed mens scullies) and they gaue him to drinke / wyne mingled with myrr / but he receaued it not.

And when they had crucified him / they parted his garmentes / castinge lotes for them / what euery man shulde haue. And it was aboute the thyrde houre / & they crucified him. And the tytle of his cause was wyrtten: The kynge of the Jewes. And they crucified with him two theues: the one on the ryght honde / and the other on his lyfte. And the scripture was fulfilled which sayeth: he was counted amonge the wyched.

And they that went by rayled on him: wagginge their heedes and sayinge: Awretch / that destroyst the temple / and byldest it in thre dayes: saue thy selfe / & come doune from the crosse. Lyke wyse also mocked him the hye Priestes amonge them selues with the Scribes and sayde: he saued other men / him selfe he cannot saue. Let Christ the kynge of Israel now descende from the crosse / that we maye se and beleue. And they that were crucified with him / checked him also.

And when the sixte houre was come: darkness arose ouer all the erth vntill the nynthe houre. And at the nynthe houre Iesus cryed with a loude voyce sayinge: Eli / Eli / lama sabachani / which is ys it be interpreted: my God my God why hast thou forsaken me. And some of them that stode by when they hearde that / sayde: beholde he calleth for Helyas. And one ran and filled a sponge full of vinegar and put it on a rebe / & gaue him to drinke / sayinge: let him alone / let vs se whether Helyas will come and take him doune.

But Iesus cryed with a loude voyce / & gaue up the goost. And the bayle of the temple dyd rent spite

Golgo-  
tha.

Mat. xxi.  
Luk. xxi.  
Hys gar-  
mentes  
are deli-  
uered.

Joh. xxi.  
He is cru-  
cified.

Isa. liii.

He is ray-  
led on.

John. vi.

Psal. xxi.

My negre  
is offered  
him to  
drinke

He geue-  
th vp his  
spite

## The Gospell

**The day** dyd rent in two peces / from the toppe to the bottome. And when the Centurio which he befoze him / sawe that he scryed and gaue vp the gooste / he sayde: trulpy this mā was the sonne of God. Ther were also women a good waye of beholdinge him: amonge whom was Mary Magdalen and Mary the mother of James the lytle and of Ioses / and Mary Salome: which also when he was in Galile / folowed him / and ministered vnto him / and many other women which came vp with him vnto Ierusalem.

Mat. xxviii.  
Luk. xxiii.  
Joh. xix. g

He is buryed.

\*Centurio  
is a captayn  
of an hundred  
men.

And now when nyght was come (because it was the euē that goeth befoze the saboth) Ioseph of Arimathia a noble Coucellour which also lohed for the kyngdome of God / came & went in boldely vnto Pilate / and begged the body of Iesu. And Pilate merueled that he was already deed / and called vnto him the Centurio / & axed of him / whether he had bene eny whyle deed. And when he knewe the trueth of the Centurio / he gaue the body to Ioseph. And he bought a linnen clothe / and toke him doune / and wrapped him in the linnen clothe / and layde him in a tombe that was hewen oute of the rocke / and rolled a stone vnto the doze of the sepulchre. And Mary Magdalen and Mary Ioses beheld / where he was layde.

### The. xvi. Chapter

Luk. xxiii.  
Joh. x. a

**A**nd when the Saboth daye was past / Mary Magdalen / and Mary Iacob / and Salome / bought oboures / that they myght come & anoynt him. And early in the morninge the nexte daye after the Saboth daye / they came vnto the sepulchre / when the sunne was rysen. And they sayd one to another: who shall rolle vs awaye the stone frō the doze of the sepulchre? And when they looked

## Of S. Marke.

## Jo. xvi.

lohed / they sawe how the stone was rolled awaye: for it was a very greate one. And they went into the sepulchre / & sawe aponge mā sit / tynge on the ryghtside / clothed in a longe whyle garment / and they were abashed.

Mat. xxviii.  
Joh. xx. c

And he sayd vnto them / be not afrayed: ye see Iesus of Nazareth / which was crucified. He is risen / he is not here. Beholde the place / where they put him. But go poure waye / and tell his disciples / & namely Peter: he will go befoze you into Galile: there shall ye see him / as he sayde vnto you. & And they went oute quickly and fled from the sepulchre. For they trembled & were amased. Nether sayde they eny thinge to eny man / for they were afrayed.

Mat. xxviii.

\* When Iesus was rysen the morow after the Saboth daye / he appered fyrst to Mary Magdalen / out of whom he cast seuē deuyls. And she went and tolde them that were with him / as they moyned and weapte. And though they herde that he was alpye and had appered to hyr / yet they beleued it not. After that / he appered vnto two of them in a straunge figure / as they walked and went into the country. And they went and tolde it to the remnant. And they beleued them nether.

Mary  
Magdalen.

Luk. xxiii.

\* After that / he appered vnto the eleuen as they sate at meate: and cast in their teth their vnbelefe & hardnes of herte: because they beleued not them which had sene him after his resurrection. And he sayde vnto them: Go ye into all the worlde / and preache the glad tynges to all creatures / he that beleueth & is baptised / shall be saued. But he that beleueth not / shall be dampned.

Mat. xxviii.  
Luk. xxiii. f  
Joh. xx. e  
Mat. xxviii.

And these thinges shall folowe thē that be leue: In my name they shall cast oute deuyls / and shall speake with newe tonges / and shall kyl serpentes. And yf they drinke any deadly thinge /



## The Gospell

thinge/it shall not hurte them. They shall laye their hondes on the sicke/and they shall recover.

Lu. xiii. g

So then when the Lorde had spoken vnto them / he was receaued into heauen / and set him doune on the ryght honde of God. And they wēt forth / & preached euery where. And the Lorde wrought with them / & confirmed the worde with miracles that folowed. &

The ende of the Gospell of  
S. Marke.

## The Gospell of S. Luke.



As moche as me  
ny haue take in hād  
to comyle a tree-  
tes of tho thinges/  
which are surely knowe  
amonge vs / eue as they de-  
clared the vnto vs which  
from the beginninge sawe  
them thei selues / and we-  
re ministers at the doinge  
I determined also / as soon  
as I had searched out dili-  
gently all thinges from the beginninge / that  
then I wolde wyte vnto the / good Theophi-  
lus: that thou myghtest knowe the certen-  
of tho thinges wherof thou arte informed:

The fyrste Chapter.

The

Of S. Luke

Jo. l. viii.

There was in the dayes of Herod  
the kynge of Iurie a certayne Prie- zacharias  
ste named zacharias / of the course of  
Abia. And his wyfe was of the daughters of  
Aron: & her name was Elizabeth. Both we elizabeth  
reperfect before God / and walked in all the  
lawes & ordināces of the Lorde / that no man  
coude fynde faulte with them. And they had  
no chylde / because that Elizabeth was barre  
and both were well stricken in age.

And it came to passe / as he executed the Prie-  
stes office before God / as his course came (ac-  
cordinge to the custome of the Priestes office)  
his lot was to bourn incense. And he went  
into the temple of the Lorde / and the whoale  
multitude of the people were without in pray-  
er whill the incense was aburninge. And ther  
appered vnto him an angell of the Lorde ston-  
dinge on the ryght syde of the altare of in-  
cense. And when zacharias sawe him / he was  
abashed / and feare came on him.

Leui. xvi. d

And the angel sayde vnto him: feare not za-  
chary / for thy prayer is hearde: And thy wyfe  
Elizabeth shall beare thea sonne / and thou  
shalt call his name John / & thou shalt haue John.  
Ioye and gladnes / and many shall reioyce at  
his byrth. For he shall be greate in the sight of  
of the Lorde / & shall nether drinke wyne ner  
stronge drinke. And he shall be filled with the  
holy goost / euen in his mothers wombe: & ma-  
ny of the chyliden of Israel shall he tourne  
to their Lorde God. And he shall go before  
him in the sprite and power of Elyas / to tour-  
ne the hertes of the fathers to the chyliden /  
& the vnbeleuers to the wysdome of the iuste  
men: to make the people redy for the Lorde.

\* To make  
the children  
haue soche  
an harte to  
god as Ab-  
raham and  
the fathers  
had.

psa. cxxxi.  
Mal. iii. a  
Mal. iii. b

And zacharias sayde vnto the angell: wher  
by shall I knowe this / seeinge that I am olde  
and my wyfe well stricken in yeares. And the  
angel

**I Digne  
is axed.**

angell answered and sayde vnto him: I am Gabriel that stonde in the presens of God: I am sent to speake vnto the: and to shewe the these gladtynges. And beholde thou shalt be donne/and not able to speake/ vntyll the tyme that these thynges be performed: because thou beleuest not my wordes which shall be fulfilled in their season.

And the people wayted for zacharias & marvelled that he taried in the temple. And when he came oute/he coulde not speke vnto them. Wherby they perceaved that he had sene some vision in the temple. And he beckened vnto them/and remayned speechlesse.

And it fortuned asone as the tyme of his office was oute/ he departed home into his awne house. And after those dayes/ his wyfe Elizabeth conceaved/ & hyd her selfe spue monethes sayinge: This wyfe hath God dealt with me in the dayes when he looked on me/ to take from me the rebuke that I suffered among men.

And in the sixte moneth the angell Gabriel was sent from God vnto a cyte of Galile/ named Nazareth/ to a virgin spoused to a man whose name was Joseph/ of the house of David/ & the virgins name was Mary. And the angell went in vnto her/ and sayde: Hail full of grace/ the Lorde is with the: blessed art thou amonge women.

When she sawe him she was abashed at his sayinge: & cast in her mynde what manner of salutation that shuld be. And the angell sayde vnto her: feare not Mary: for thou hast not de grace with God. Lo/ thou shalt conceive in thy wombe/ and shalt beare a sonne/ & shalt call his name Iesus. He shall be greate/ & shall be called the sonne of the hest. And the Lorde God shall geue vnto him the seate of his father.

**Marye**  
**Asale. vii. d.**  
**Iesus.**  
**Dani. vii. d.**

father David/ and he shall raygne ouer the house of Jacob for euer/ and of his kyngdomme shall be none ende.

Then sayde Marye vnto the angel: How shall this be seinge I knowe not a man? And the angel answered & sayde vnto her: The holy goost shall come vpon the/ & the power of the hest shall ouer shadowe the. Therfore also that holy thing which shall be borne/ shall be called the sonne of God. And beholde thy tolen Elizabeth she hath also conceaved a sonne in her age. And this is hyz sixte moneth/ though she be called barren: for with God can nothinge be impossible. And Mary sayde: beholde the hande mayde of the Lorde/ be it vnto me euen as thou hast sayde. And the angel departed from her.

And Mary arose in those dayes/ & went into the mountayns with hast/ into a cite of Jude/ & entred into the house of zachary/ & saluted Elizabeth. And it fortuned/ as Elizabeth heard the salutation of Mary/ the babe sprang in her belly. And Elizabeth was filled with the holy goost/ & cryed with a loude voyce/ & sayde: Blessed arte thou amonge the women/ & blessed is the frute of thy wombe. And whence hapeneth this to me that the mother of my Lorde shulde come to me? for lo/ asone as the voyce of thy salutation. Iounded in myne eares/ the babe sprang in my belly for ioye. And blessed arte thou that beleuest: for those thynges shall be performed which were tolde the from the lorde. And Mary sayde:

My soule magnifieth the Lorde.  
And my sprete reioyseth in god my saulour.  
For he hath looked on the poure drage of his hande mayde. Beholde now frō hence forth shall all generacions call me blessed.  
For he that is mighty hath done to me greatese thinge.

**Marye  
greteth  
Elizabeth**

**Magni-  
ficat.**



te things/and holpe is his name.  
And his mercy is on them that feare him the  
row oute all generacions.  
He sheweth strength with his arme/he scattereth  
them that are proude in the ymaginacion of their  
heretes.  
He putteth downe the myghty from their seates/  
and exalteth them of lowe degree.  
He filleth the hungry with good thinges: and  
sendeth awaye the ryche emptye.  
He remembreth mercy: and helpeth his seruant  
Israel.

Isai. xli. 8

Isai. xxx. d  
and. lli. b  
Mier. vii. a  
Isai. xli. 8  
Gene. xlii.

John is  
borne.

Asuen as he promised to oure fathers/ Abraham  
and to his seede for euer.  
And mary a boode with hyz aboute a. iiii. monethes/  
and returned agayne to hyz awne house.  
And Elizabethes tyme was come that she shuld  
be deliuered/ and she brought forth a sonne.  
And her neighbours & her cosins heard tell  
how the lord had shewed great mercy vpon  
her/ and they reioysed with her.  
And it fortuned the epght dawe: they came  
to circumsise the chylde: and called his name  
Zacharias/ after the name of his father. How  
best his mother answered and sayd: not so/  
but he shalbe called Jhon. And they sayd vnto  
hyz: Ther is none of thy kynne/ that is named  
with this name. And they made signes to his  
father/ how he wolde haue him called:  
And heared for wyrtpryze tables and wrote  
sayng: his name is Jhon. And they maruelled  
all. And his mouth was opened immediately/  
and his tonge also/ and he spake laude vnto  
God. And feare came on all them that dwelt  
naye vnto them. And all these saynges were  
noysed abroade throughout all the hyll countre  
of Iurie and all they that herde them lay  
de them vpon their heretes sayng: what merv  
merchylde shal this be/ And the honde of the  
lord

lord was with him.

And his father zacharias was filled with  
the holy goost/ and prophesied sayng.

Blessed be the Lord God of Israel/ for he  
hath visited and redeemed his people.

And hath reysed vp an horn of saluacion  
vnto vs in the house of his seruant Dauid

Asuen as he promised by the mouth of his  
holy prophetes which were sens the worlde  
began.

That we shuld be saued from oure enemies  
and from the hondes of all that hate vs:

To fulfill the mercy promised to oure fa-  
thers/ and to remember his holy couenaunt.

And to performe the oothe which he swate  
to oure father Abraham/ for to geue vs.

That we deliuered oute of the hondes of ou  
re enemyes/ myght serue him with oute feare  
all the dayes of oure lyfe/ in such holynes  
cryghtewesnes as are accept before him

And thou chylde/ shalt be called the Pro-  
phet of the hest: for thou shalt gon before the  
face of the lord/ to prepare his wayes:

And to geue knowlege of saluacion vnto his  
people for the remission of synnes.

Throughe the tender mercy of oure God/  
wherby the \* dawe springe from an hye hath  
visited vs.

To geue light to the that sat in darcknes  
and in shadowe of deeth/ and to gyde oure fete  
into the waye of peace.

And the chylde grew and waxed stronge in  
spyte/ and was in wyldernes/ tyll the dawe ca  
me when he shuld shewe him selfe vnto the  
israhelites.

The. ii. Chapter.

And it chaunced in those dayes: that ther  
went oute a commandment from Augu-  
ste the Emperour/ that all the world  
shuld

Benedic-  
tus.

Isai. lxxii.  
and. cxxi. b  
Mier. xlii. a  
and. xxi. b  
Mier. xxxi  
Gene. xxi.

\* Christ is  
the dawe sp  
rynge that  
geueth light  
to them  
that sit in  
darkenes  
of the igno-  
rance of  
God.

shuld be taxed. And this taxing was the first  
and executed when Syzenius was lestenant  
in Siria. And euery man went vnto his awne  
cite to be taxed. And Ioseph also ascended  
from Galile/oute of a cite called Nazareth/  
into Iurie: vnto the cite of Dauid which is  
called Bethleem/ because he was of the house  
& lineage of Dauid/ to be taxed with Mary  
his spoused wyfe which was with chylde.

Christ is  
borne.

Shepe he  
rdes.

Signe.

And it fortunied whill they were there/ the  
tyme was come that she shulde be deliuered.  
And she brought forth her first begotten son  
ne/ and wrapped him in swadlinge cloother/  
& layed him in a manger/ because ther was no  
roume for the within the ynn.

And ther were in the same region shepher-  
des abydinge in the felde and watching their  
flocke by nyght. And lo the angell of the Lo-  
rde stode harde by them/ & the brightnes of the  
Lorde shone rounde aboute them/ & they were  
fore afrayed. But the angell sayde vnto the:  
Be not afrayed. For beholde/ I bringe you  
dinges of greate ioye that shall come to all  
the people: for vnto you is borne this daye in  
the cite of Dauid/ a sauoure which is Christ  
the lord. And take this for a signe: ye shall  
fnde the chylde swaddled & layed in a manger.  
And straight waye ther was with the angell a  
multitude of heuely sowdiers/ laudynge god  
and saynge: Glozy to God an hys/ & peace on  
the erth: and vnto men reioysynge.

And it fortunied/ as soon as the angels were  
gone awaye fro them in to heuen/ the shep-  
herdes sayd one to another: let vs goo eue  
to Bethleem/ & se this thyng that is hapened  
which the Lorde hath shewed vnto vs. And  
they came with haste: & founde Mary and Jo-  
seph & the babe layed in a manger. And when  
they had sene it/ they published a brode the  
sayn.

saynge which was tolde them of that chyl-  
de. And all that hearde it/ wondred at those  
thinges which were tolde them of the shep-  
herdes. But Mary kept all thoose saynges/ and  
pondered them in hyr hert. And the shepher-  
des retourned/ praylinge and laudinge God  
for all that they had herde and sene/ euen as  
it was told vnto them.

And when the eyght daye was come that  
the chylde shuld be circūcised/ his name was  
called Iesus/ which was named of the angell  
before he was conceaued in the wombe.

And when the tyme of these purification  
(after the lawe of Moyses) was come/ they  
brought him to Hierusalem/ to present hym to  
the Lorde (as yt is written in the lawe of the  
Lorde: euery man that first openeth the ma-  
tris/ shalbe called holy to the Lorde) & to offer  
(as it ys sayde in the lawe of the Lorde) a pay-  
re of turtle doves or two yonge pignons.

And beholde ther was a man in Hierusalem  
whose name was Simeon. And the same man  
was iust and feared God and longed for the  
consolacion of Israel and the holy goost was  
in him. And an answer was geuen him of the  
holy goost/ that he shulde not se deeth/ befo-  
re he had sene the lordes Christ. And he came  
by inspiracion into the temple/

And when the father and mother brought  
in the chylde Iesus/ to do for him after the cu-  
stome of the lawe/ then toke he hym vp in his  
armes and sayde.

Lord/ Now lettest thou thy seruāt departe  
in peace/ accordynge to thy promes. For my  
eyes haue sene the sauoure sent from the.  
Which thou hast prepared before the face of  
all people.

I light to lighten the gentyls/ and the glozy  
of thy people Israel.

And

Leuic. xii. a  
Christ is  
circūcised

Math. i. c  
Leuic. xii. a  
Exod. xiii. a  
Num. vi. c  
Leuic. xii. c

Simeon.

Num. vi.  
mittis.



# The Gospell

And his father and mother marvelled at those things which were spoke of him. And Simon blessed them/ and sayde vnto Mary his mother: beholde/ this chyld shalbe the fall and resurrection of many in Israel/ and a signe which shalbe spoken agaynst. And moreover the swerde shall peare thy soule/ that the thoughtes of many hertes maye be opened.

And ther was a Prophetesse/ one Anna/ the daughter of Phanne/ of the tribe of Issachar which was of a greente age/ & had lyued with an husbnde. vii. yeres from her virginite. And she had bene a wedowe aboute. iiii. score and. iiii. yere/ which went neuer oute of the temple/ but serued God with fastinge & praye ryght and daye. And the same came forth that same houre/ and praysed the Lorde/ and spake of him to all that looked for redemption in Iherusalem.

And as soon as they had performed all thynges accordinge to the lawe of the Lorde/ they returned into Galile to their owne cite Nazareth. And the chyld grewe and waxed stronge in sperte/ and was filled with wysedome/ & the grace of God was with him.

And his father and mother went to Iherusalem euery yere at the feste of ester. And when he was. xii. yere olde they went vnto Iherusalem after the custome of the feste. And when they had fulfilled the dayes/ as they returned home/ the chyldc Iesus boode hym in Iherusalem vnknowynge to his father and mother. For they supposed he had bene in the company/ & therfore came a dayes iorney and sought him amenge their kynnsfolke and acquaintaunce. And when they founde him not/ they went backe agayne to Iherusalem/ & sought him. And it fortuned after. iiii. dayes/ that they founde him in the temple/ sittinge in the

Isa. liii. c  
Rom. i. g  
1. Pe. ii. b  
Anna.

Christ is  
founde dis  
putinge  
in the te  
ple.

# Of S. Luke

# Jo. xviii

themidde of the doctours/ both hearynge them and posinge them. And all that hearde him/ marvelled at his wite and answers.

And when they sawe him/ they were astoyned. And his mother sayde vnto him: sonne/ why hast thou thus deale with vs? Beholde thy father & I/ haue sought the: sorrowenge. And he sayde vnto the: how is it that ye sought me? Wist ye not that I must goo aboute my fathers tuliness? And they vnderstode not the sayinge that he spake to the. And he went with them/ and came to Nazareth/ & was obedient to the. But his mother kept all these things in her hert. And Iesus increased in wisdom and age and in fauoure with god and man.

## The. iii. Chapter.

In the. xv. yere of the raigne of Tiberius the Emperoure/ Pontius Pilate beinge leftenant of Iurie/ & Herode beinge Tetrach of Galile/ & his brother Philip Tetrach in Iturea & in the region of Traconites/ & Lysanias the Tetrach of Abilene/ wher Anna & Lapphas were the hyerpriestes the woide of God came vnto John the sonne of zacharias in the wildernes. And he came in to all the coastes aboute Iordan preachynge the baptyeme of repentance for the remission of synnes as it is writtten in the booke of the sayinges of Esaias the Prophet which sayeth The voyce of a rewar in wildernes: prepare the waye of the Lorde/ make his pathes straight. Every valley shalbe fylled/ and euery mountaine and hyl shalbe brought lower. And croked thynges shalbe made streight: & the rough wayes shalbe made smoth: and all fleshe shall see the saueour sent of God.

Then sayde he to the people that were come to be baptyzed of him: O generation of vipers/ who hath taught you to lye from the

Tetrarche.

John baptist.  
Mat. iii. a  
Mark. i. a

Isa. xl. a  
John. i. a

Mark. i. b.

3. iij. wath

# The Gospell

The axe

wzath to come? & bringe forth due frutes of penitance/ and begynne not to saye in your selues/ we haue Abraham to oure father. for I saye vnto you: God is able of these stonnes to reyse vp chyldren vnto Abraham. Nowe so is the axe leyd vnto the roote of the tree so that euery tree which bringeth not forth good frute/ shalbe hewen doune/ and cithen to the fyre.

And the people axed him sayinge: What shall we do then? He answered & sayde vnto them: He that hath two coottes/ let him parte with him that hath none: and he that hath meate/ let him do lyke wyse.

Publicans

Then came ther Publicans to be baptised/ & sayde vnto him: Master/ what shall we do? And he sayde vnto them: requyre no more then that which is appoynted vnto you.

Soudiours.

The soudiours lyke wyse demaunded of him sayinge: and what shall we do? And he sayde to them: Do violence to noo man: nether trouble eny man wrongfully: but be content with youre wages.

Math. iii. b  
Mar. iii. b  
Joh. i. b

As the people were in a doute/ and all men disputed in their hertes of Jhon/ whether he were very Christ: Jhon answered & sayde to them all: I baptise you with water/ but after ge then I cometh after me/ whose shoulde that I am not worthy to vnloose: he will baptise you with the holy goost/ and with fyre: which hath his fanne in his hond/ & will purge his floore/ & will gader the cozne in to his barn: but the chaffe wyl he bourn with fyre that neuer shalbe quenched. And many othre thinges in his exhortacion preached he vnto the people.

Janne

Chaffe.

Mat. iii. a  
Marke. i. b

Jhon is  
presoned.

Then Herode the Tetrach (when he was rebuked of him for Herodias his brother wyf) lippen wyse/ and for all the euyls which he

rod

Of S. Luke.

Jo. lxiiv

rod had done) added this about all/ and leyd Jhon in prison.

And it fortuned as all the people recraued baptisme (and when Jesus was baptised and dyd praye) that heauen was opened & the holy goost came doune in a bodily shape lyke a dove vpon him/ and a voyce came from heauen sayinge: Thou arte my dere sonne/ in the do I delyte.

Christ is  
baptised.

And Jesus him selfe was about thirtie yeres of age when he beganne/ beinge as men supposed the sonne of Joseph.

Genealogie.

which was the sonne of Heli:  
which was the sonne of Mathat:  
which was the sonne of Leui:  
which was the sonne of Melchi:  
which was the sonne of Janna:  
which was the sonne of Joseph:  
which was the sonne of Matathias:  
which was the sonne of Amos:  
which was the sonne of Rahum:  
which was the sonne of Eli:  
which was the sonne of Nagge:  
which was the sonne of Maath:  
which was the sonne of Matathias:  
which was the sonne of Semel:  
which was the sonne of Joseph:  
which was the sonne of Juda:  
which was the sonne of Johanna:  
which was the sonne of Elieser:  
which was the sonne of Izobabel:  
which was the sonne of Salathiel:  
which was the sonne of Neri:  
which was the sonne of Melchi:  
which was the sonne of Addi:  
which was the sonne of Losam:  
which was the sonne of Meliadani:  
which was the sonne of Her:  
which was the sonne of Jeso:  
which was the sonne of Helieler:

J. b. which



# The Gospell

which was the sonne of Noam:  
 which was the sonne of Ma: tha:  
 which was the sonne of Leuy:  
 which was the sonne of Sin: con:  
 which was the sonne of J: da:  
 which was the sonne of Je: serph:  
 which was the sonne of J: enan:  
 which was the sonne of J: eliachim:  
 which was the sonne of J: elca:  
 which was the sonne of J: enan:  
 which was the sonne of J: athathan:  
 which was the sonne of J: athan:  
 which was the sonne of J: auid:  
 which was the sonne of J: se:  
 which was the sonne of J: d: d:  
 which was the sonne of J: or: s:  
 which was the sonne of J: a: mon:  
 which was the sonne of J: a: son:  
 which was the sonne of J: aminadab:  
 which was the sonne of J: a: ram:  
 which was the sonne of J: from:  
 which was the sonne of J: hares:  
 which was the sonne of J: uda:  
 which was the sonne of J: acob:  
 which was the sonne of J: saac:  
 which was the sonne of J: braham:  
 which was the sonne of J: harra:  
 which was the sonne of J: achaz:  
 which was the sonne of J: aruch:  
 which was the sonne of J: agau:  
 which was the sonne of J: halec:  
 which was the sonne of J: eber:  
 which was the sonne of J: ala:  
 which was the sonne of J: ainan:  
 which was the sonne of J: rphaxat:  
 which was the sonne of J: em:  
 which was the sonne of J: oe:  
 which was the sonne of J: ameth:  
 which was the sonne of J: athulala:

which

# Of S. Luke.

# Jo. lxx

which was the sonne of Enoch:  
 which was the sonne of Jareth:  
 which was the sonne of Malalehel:  
 which was the sonne of Laiman:  
 which was the sonne of Enos:  
 which was the sonne of Seth:  
 which was the sonne of Adam:  
 which was the sonne of God.

## The. liij. Chapter.

**J**esus then full of the holy goost retur- apoth. lii. a  
 ned from Jordan & was carped of the apoth. lii. b  
 spire into wilderness/and was .xl. dayes  
 tempted of the deuyll. And in those dayes J:esus fa-  
 stehed nothinge. And when they were ended/he fasth four  
 afterward hongred. And the deuyll sayde vnto tye dayes  
 him: if thou be the sonne of God commaunde  
 this stone that it be bread. And J:esus answered  
 him sayinge: It is writen/man shall not liue Deut. viii.  
 by bread only/but by every worde of God.

And the deuyll toke him vp into an hye mou-  
 tayne/and shewed him all the kyngdome of the  
 worlde/euen in the twinklyng of an eye.  
 And the deuyll sayde vnto him: all this power  
 will I geue the euery whit & the glory of them:  
 for that is deliuered to me and to whosoever  
 I will/I geue it. If thou therfore wilt wor-  
 ship me/they shall be all thyne. J:esus answe-  
 red him and sayde: hence from me Satan. For it Deut. xli. c  
 is writen: Thou shalt honour the Lorde thy and. x. d.  
 God and him only serue.

And he carped him to Jerusalem/& set him  
 on a pynacle of the temple/and sayd vnto him:  
 If thou be the sonne of God/cast thy selfe Psal. xc. a  
 doune from hens. For it is writen/he shall  
 geue his Angels charge ouer the to kepe the/  
 and with their hondis they shall step the vp  
 that thou dosthenot thy fote agaynst a stone.  
 J:esus answered & sayde to him: it is sayd: thou  
 shalt not tempte the Lorde thy God. A stone Deute. xli. e  
 as the

## The Gospell

as the deuyl had ended all his temptacions/ he departed from him for a season.

Math. iii. b.

Mar. i. b.

Joan. iii. f

And Jesus returned by the power of the spirit into Galilee / and there went a fame of him thowout all the region roundabout. And he taught in their synagoges and was commended of all men.

Math. xlii. b.

Mark. vi. a

Joh. iii. f

And he came to Nazareth where he was now fed / as his custome was / went into the synagoge on the Saboth dayes / & stode vp for to rede. And ther was deliuered vnto him the booke of the Prophete Esaias. And when he had opened the booke he founde the place / where it was written. The spirit of the Lord is vpon me / because he hath annointed me: to preache the Gospell to the poore he hath sent me: & to heale the broken hearted: to preache deliuerance to the captiue / and sight to the blynde / and frey to set at libertie them that are bound / & to preache the acceptable yeare of the Lord.

Esa. lxi.

And he closed the booke / & gaue it againe to the minister / and sat doune. And the eyes of all that were in the synagoge / were fastened on him. And he began to saye vnto the. This daye is this scripture fulfilled in youre eares. And all bare him witness / and wondered at the gracious wordes which proceeded oute of his mouth. And he sayde: Is not this Josephs sonne?

Josephs sonne.

Joh. iii. f

Prophet.

And he sayde vnto them: Ye maye very well saye vnto me this prouerbe: Whisclion / heale thy selfe. Whatsoeuer we haue heard done in Capernaum / do the same here lyke wyse in thyne owne countre. And he sayde / verely I saye vnto you: No Prophet is accepted in his owne countre.

ii. Re. x. vii.

Jaco. v. d.

But I tell you of a truth / many wyddowes were in Israel in the dayes of Helyas / when heuyn was shet thre yeres and sixe monethes / when greate famyshment was throught oute all the

## Of S. Luke.

## Jo. lxxi

all the londe / and vnto none of them was Helyas sent / saue into Sarepta bydes Sidon vnto a woman that was a wydow. And many lepers were in Israel in the tyme of Heliseus the Prophete: and yet none of them was heled / sauinge Naaman of Syria.

The we  
dow of  
Sarepta.

iii. Re. v. d

Naaman

And as many as were in the synagoge when they herde that / were filled with wrath: & rose vp / and thrust him oute of the cite / and ledde him euen vnto the edge of the hyll / wher on the cite was bulte / to cast him doune headlynge. But he went his waye euen thowout the myddes of them: & came into Capernaum a cite of Galilee / & there taught them on the Saboth dayes. And they were astonied at his doctrine: for his preachinge was with power.

Math. iii. b

Mark. i. c

And in the synagoge ther was a man which had a spirit of an vnclene deuill / & cryed with aloud voice sayinge: let me alone / what hast thou to do with vs / thou Jesus of Nazareth? Arte thou come to destroye vs? I knowe the what thou arte / euen the holy of God. And Jesus rebuked him sayinge: holde thy peace and come oute of him. And the deuill threwe him in the myddes of them and came oute of him / and hurt him not. And feare came on them all and they spake amonge them selues sayinge: what manner a thinge is this? For with auctorite and power he commaundeth the foule spirits / and they come out. And the fame of him spreed abroode thowout all places of the countre round aboute.

Math. vii. d.

Mark. i. c

The vn-  
clene sp-  
rite is ca-  
st oute.

And he rose vp and came oute of the synagoge / and entred into Symons house. And Symons motherelawe was taken with a greate feuer / & they made intercession to him for her. And he stode ouer her / and rebuked the feuer: and it left her. And immediately she arose and ministered vnto them.

Math. vii. d

Mark. i. c

Symons  
mother-  
elawe.

When



# The Gospell

When the sonne was downe/ all they that  
had sicke taken with diuers diseases/ brought  
him vnto him: and he layde his handes on  
them. & one of them/ & healed them. And deuils  
came out of many of the crying and saying  
thou arte Christ the sonne of God. And he  
buked them and suffered them not to speake  
for they knewe that he was Christ.

Mark. 1. 23. As it was daye/ he departed and went  
awaye into a desert place/ & the people sought  
him and came to him/ & kept him that he shoulde  
not departe from them. And he sayde vnto them  
I muste to other cities also preache the kynge-  
me of God: & for therfore am I sent. And he  
preached in the synagoges of Galile.

The. v. Chapter.

Math. 13. 1. 2. I came to passe as the people pressed  
vpon him/ to heare the worde of God  
that he stood by the lake of Genezareth:  
and sawe two shippes stonde by the lake  
syde/ but the fishermen were gone out of them/  
& were washinge their nettes. And he entred  
into one of the shippes/ which perteyned to Si-  
mon/ and prayed him/ that he wolde thrust out  
a lytell from the londe. And he satte downe and  
taught the people out of the ship.

When he had lefte speakinge/ he sayde vnto  
Simon: Launche out into the depe/ and let thy  
pepoure nettes to make a draught. And Si-  
mon answered and sayde to him: Master/ we  
haue labored all nyght / and haue taken no-  
thinge. Neuerthelater at thy worde I will  
loose forth the net. And when they had so do-  
ne/ they inclosed a greate multitude of fysh-  
es. And their net brake: but they made signe  
to their felowes which were in the other ship/  
that they shoulde come and helpe them. And they  
came: and filled bothe the shippes that they  
coude agayne.

when

# Of S. Luke.

# To Lxxix

When Simon Peter came that he fell downe  
at Iesus knees sayinge: Lorde go from me/  
for I am a synfull man. For he was utterly  
astounded and all that were with him / at the  
draught of fishes which they took: & so was al-  
so James & John the sonnes of Zebede which  
were partners with Simon. And Iesus sayde  
vnto Simon: feare not. from hence forth thou  
shalt catche men. And they brought the shippes  
to lande/ and forsooke all/ and folowed him.

And it fortuned as he was in a certayne cite:  
beholde/ ther was a man full of leprosy: & when  
he had spied Iesus he fell on his face/ and be-  
sought him sayinge: Lorde if thou wilt/ thou  
canst make me cleane. And he stretcheth forth the  
hand/ and touched him sayinge: I will be thou  
cleane. And immediatly the leprosy departed  
from him. And he warned him/ that he shoulde  
tell no man: but that he shoulde go and shewe  
him selfe to the Pryeste/ and offer for his clen-  
synge accordinge as Moses commaundement  
was/ for a witness vnto them.

But so muche the more went ther a fame  
abroade of him/ & moche people came to gather  
so heare/ and to be healed of him/ of their infir-  
mities. And he kepte him selfe aparte in the wil-  
dernesse/ and gaue him selfe to prayer.

And it happened on a certayne daye/ that  
he taught/ and ther came the Pharisees and do-  
ctors of lawe/ which were come out of all the  
counties of Galile / Iurie / and Ierusalem.  
And the power of the Lorde was to heale them.  
And beholde/ men brought a man lyinge in his  
bed which was taken with a palsy: & sought  
meanes to bringe him in and to laye him befo-  
re him. And when they coulde not fynde by what  
waye they myght bringe him in/ because of the  
people/ they went vpon the rafter of the house/  
and let him downe thowowe the tymbre be-  
tweene the rafter and the bed.

Mar. 9. 14.  
Mark. 1. 3.

Leprosy.

Leuit. 13. 46.

Math. 13. 1.  
Mark. 1. 2.

Palsy.

# The Gospell

and all in the myddes befoze Iesus. When he sawe their fapth/he sayde vnto him: manny synnes are forgeuen the. And the Scribes & the Pharises begane to thinke sayinge: What folow is this which speaketh blasphemy? Whocan forgeue synnes but God only?

When Iesus perceaued their thoughtes/ he answered and sayde vnto them: What thinke ye in youte hertes? Whether is easier to saye thy synnes are forgeuen the: or to saye: ryse and walke? But that ye maye knowe that the sonne of man hath power to forgeue synnes on eith/he sayde vnto the sicke of the palsy: I say to the: ryse/take vp thy bred and go home to thy house. And immediatly he rose vp befoze them/a toke vp his bed where on he laye/ & departed to his awne house praysinge God. And they were all amazed & they lauded God and were filled with feare sayinge: we haue heare straunge thinges to daye.

And after that he went forth and sawe a publican named Leuy/syttinge at the recepte of custome/& sayde vnto him: folow me. And he left all/roose vp/and folowed him. And that same Leuy made him a greute feaste at home in his awne house. And ther was a greute company of publicans and of other that late atme with him. And the Scribes and Pharises murmured agaynst his disciples/sayinge: why eate ye and drinke ye with publicans and synners? Iesus answered and sayde vnto them: They that are whole nede not of the physicion: but they that are sicke. I came not to call the ryghtewes/ but synners to repentance.

Then they sayde vnto him: Why do the disciples of Iohn fast often and praye/and the disciples of the Pharises also: and thynne can and drinke? And he sayde vnto them: Can ye make the chyliden of the weddinge fast/as long

# Of S Luke

# Jo. lxxix

as the bydgrome is present with them? The dayes will come/ when the bydgrome shalbe taken awaye from them: then shall they fast in those dayes.

Then he spake vnto them in a similitude: No man putteth a peece of a newe garment/into an olde vesture: for yf he do: then breakeyth he the newe/ & the peece that was taken out of the newe/agreeth not with the olde. Also/no man poureth newe wyne into olde vessels. For yf he do/the newe wyne breakeyth the vessels/ & runneth out it selfe/ & the vessels perishe: But newe wyne must be powred into newe vessels/ and bothe are preserved. Also/no man that drinketh olde wyne/strayght waye can awaye with newe for he saureth/the olde is pleasaunter

## The. vij. Chapter.

It happened on an after Saboth/ that he went thorow the corne felde/and that his disciples plucked the eares of corne/ & ate/and rubbed them in their handes.

And certayne of the Pharises sayde vnto the: why do ye that which is not lawfull to do on the Saboth dayes? And Iesus answered them and sayde: Haue ye not redde what Dauid dyd/ when he him selfe was anhungred and they which were with him: how he went into the house of God/ & toke and ate the loues of hallowed breed/and gaue also to them which were with him: which was not lawfull to eate/ but for the Priestes only. And he sayde vnto them: The sonne of man is Lord of the Saboth daye.

And it fortunied in another Saboth also/ that he entred into the synagoge & taught. And ther was a man whose ryght honde was dyed vp. And the Scribes and Pharises watched him/ to se whether he wolde heale on the Saboth daye/ that they myght fynde an accu- sation agaynst him. But he knewe their thoug-

New & ol  
de agree  
not.

Mar. viij. 1.  
Mark. ii. 23.  
Lowe. f. l  
De.

The Sab-  
both daye  
is broken.  
I. Re. x. 3.

Mat. xij. 1.  
Mark. xij. 13.

Mat. xij. 1.  
Mark. xij. 13.

Digne.

Math. ix. 11.  
Mark. ii. 16.

Leuy.

publicans  
& synners

Mat. ix. 13.  
Mark. ii. 17.



# The Gospell

thes/and sayde to the man which had the mydded honde: Rysse up/and stonde forth in the myddes. And he arose and stepped forth. Then sayde Iesus vnto them: I will axe you a question: Whether is it lawfull on the Saboth dayes to do good or to do euill: to saue lyfe or for to destroye it? And he behelde them all in compasse/and sayd vnto the man: Stretch forth thy honde. And he dyd so: and his honde was restored/ & made as whole as the other. And they were filled full of madnes/ and murmured one with another/ what they myghte do to Iesu. \*

Madnes

Math. x. a.  
Mar. iii. b

The twelue arch-  
osen.

And it fortuned in those dayes: that he went out into a mountayne for to praye/and continued all nyght in prayer to God. And as soon as it was daye/he called his disciples/ and of them he chose twelue/ which also he called Apostles. Simon whom he named Peter/ and Andrew his brother. James and John/ Philip and Bartlemew/ Matthew and Thomas/ James the sonne of Alphus and Simon called Zelotes and Judas James sonne/ and Judas Iscariot/ which same was the traytour.

\* And he came doune with them and stode in the plaine felde with the company of his disciples/ and a greate multitude of people out of all parties of Iurie and Ierusalem/ and from the secounde of Egre and Sidon/ which came to heare him/ and to be healed of their diseases: and they also that were vexed with foule spytes/ and they were healed. And all the people pleased to touche him: for there went vertue out of him/ and healed them all.

Math. x. a.  
Louena-  
unters.

And he lifted vp his eyes upon the disciples/ and sayde: Blessed be ye poore: for yours is the kyngdome of God. Blessed are ye that hunger now: for ye shal be satisfied. Blessed are ye that wepe now: for ye shal laugh. Blessed are ye which

# Of S Luke

# Jo. lxxviii

ye when men hate you/ and thrust you oute of their companye/ and rayle/ and abhorre youre name as an euill thinge/ for the sonne of man: nes sake. Reioyse ye then/ and be gladd: for re rayled beholde/ your rewarde is greate in heuen. \* After this manner their fathers entreated the Prophetes.

But woe be to you that are ryche: for ye haue therein your consolacion. Woe be to you that are full: for ye shall hunger. Woe be to you that now laugh: for ye shall wepe and wyse. Woe be to you when all men prayse you: for so dyd their fathers to the false prophetes.

But I saye vnto you which heare: Loue you your enemyes. Do good to them which hate you. Blesse the that curse you. And praye for them which wrongfull ye trouble you. And vnto him that smyteth thee on the one cheke/ offer also the other. And him that taketh awaye thy gowne/ forbyd not to take thy coote also. Geue to every man that axeth of the. And of him that taketh awaye thy goodes/ axe them not agayne. And as ye wolde that men shuld do to you: so do ye to them lyke wyse.

If ye loue them which loue you: what thanke are ye worthy of? For the very synners loue their louers. And yf ye do for them which do for you: what thanke are ye worthy of? For the very synners do euen the same. If ye lende to them of whome ye hope to receaue: what thanke shall ye haue: for the very synners lende to synners to receaue as much agayne. Wherefore/ loue ye your enemyes/ do good and lende/ loyng for nothinge agayne and your rewarde shal be greate/ and ye shal be the chyldren of the hyshe: for he is kynde vnto the vnkynde and to the euill.

\* Be ye therfore mercyfull/ as your father is mercyfull. Judge not/ & ye shall not be iudged.

B. ff. London

True pro-  
phetes a-  
re rayled  
on.

Amo. vi. a  
Eccl. x. xi. a

False pro-  
phetes a-  
re rayled

Loue.  
Do good  
Blesse.  
Praye.

All the la-  
we.

Math. vii. b  
To. ii. i. c  
Math. v. g

Lende.

Louena-  
unters.  
Math. x. a.

Judge  
not.

Mat. xii. a  
Mat. xiii. c.

Measure

Note.

Joh. xiii. b.  
Mat. xiii. a

Beame

Mat. xii. a  
Mat. xii. b.

The tree  
is knowen  
by his fruite.

The mouth  
speaketh of the  
fullness of the  
heart

To buye  
de on a  
roche.

Condemne not: and ye shall not be condemned. Forgive/ and ye shall be forgiven. Give/ and it shall be given unto you: good measure pressed downe / shaken togeder and running over shall men geve into youre bosomes. For with what measure ye mete / with the same shall men mete to you agayne.

And he put forth a similitude unto them: Can the blinde leade the blinde? Do they not both then fall into the dyche? The disciple is not above his master. Every man shall be perfect as his master is. Why seest thou a mote in thy brothers eye/ and considerest not the beame that is in thyne owne eye? Either how cannest thou saye to thy brother: Brother/ let me pull out the mote that is in thyne eye; when thou perceavest not the beame that is in thyne owne eye? How canst thou cast out the beame out of thyne owne eye first/ & then shalt thou see perfectly to pull out the mote out of thy brothers eye.

It is not a good tree that bringeth forth euill fruite: neither is that an euill tree/ that bringeth forth the good fruite. For every tree is knowne by his fruite. Neither of thornes gader they grapes/ nor of busshes gader they figges. A good man out of the good treasure of his heart bringeth forth that which is good. And an euill man out of the euill treasure of his heart bringeth forth that which is euill. For of the

the speaketh of the fullness of the heart. Why call ye me Master Master: and do not fulnes of as I byd you/ whosoever cometh to me/ & heareth my sayings/ & doth the same / I will receyue you to whome he is lyke. He is lyke a man which bylt an house: and dygged depe & layde the foundation on a roche. When the waters arose / the flud bet upon that house: and coulde not moue it. For it was grounde upon a

roche.

roche. But he that heareth and doth not/ is lyke a man that with out foundation bylt an house upon the erth/ agaynst which the fludde byd bet: and it fell by and by. And the fall of that house was grete.

The vij. Chapter.

When he had ended all his sayings in the audience of the people/ he entered into Capernaum. And a certayne Centurions seruaunte was sicke and ready to dye/ whom he made moche of. And when he hearde of Iesu/ he sent vnto him the elders of the Jewes/ beseeching him that he wolde come and heale his seruaunt. And they came to Iesu/ and besought him instantly sayinge: He is worthy that thou shuldest do this for him. For he loueth oure nation/ and hath bylt vs a synagoge. And Iesus went with them.

And when he was not farre from the house/ the Centurion sent frendes to him sayinge vnto him: Lorde trouble not thy selfe: for I am not worthy that thou shuldest enter vnder my roffe. Wherefore I thought not my selfe worthy to come vnto the: but saye the worde/ and my seruaunt shall be whoole. For I lyke wyle am a man vnder power/ and haue vnder me souldiers/ and I saye vnto wone/ go: and he goeth. And to another/ come: and he cometh. And to my seruaunt/ do this: and he doeth it. When Iesus herde this/ he merueyled at him/ & turned him about and sayd to the people that folowed him: I saye vnto you/ I haue not founde so grete fayth/ no/ not in Israel. And they that were sent/ turned backe home agayne/ and founde the seruaunt that was sicke/ whoole.

And it fortuned after that/ that he went into a cite called Nain/ and many of his disciples went with him & muche people. When he came nye to the gate of the cite/ beholde there

was

Mat. xiii.

Centurio  
is the cap  
taine o  
uer an hu  
dred me.



# The Gospell

The deed was a deed man carped out which was the  
is carped by sonne of his mother/and she was a wyde-  
we/and moche people of the cite was with her.  
And when the lord sawe her/he had compas-  
sion on her/& sayde vnto her: wepe not. And he  
went and touched the coffin/and they that  
re him/stode still. And he sayde: Vonge may  
I save vnto the/arse. And the deed late up  
and beganne to speake. And he deliuered him to  
his mother. And there cam a feare on them all.  
And they glorified God sayinge: a grete Pro-  
phet is risen amonge vs/& God hath visited  
his people. ¶ And this rumoz of him went  
forthe throughout all Iurie/and thowow  
all the regions which lye rounde about.

Matt. xli. a.

John ba-  
ptist sen-  
deth to  
Christ.

Isai. lx.

And the disciples of John shewed him of all  
these thinges. And John called vnto him. & of  
his disciples/and sent them to Iesus sayinge:  
Arte thou he that shulde come: or shall we loke  
for another? When the men were come vnto  
him they sayde: John baptiste sent vs vnto the  
sayinge: Arte thou he that shulde come: or shall  
we waite for another? And at that same tyme  
he cured many of their infirmities and plagues  
and of euill spertes/and vnto many that were  
blinde he gaue sight. And Iesus answered  
and sayd vnto them: Go poure wapes and  
we John/what thinges ye haue sene and han-  
de: how that the blinde se/ the halt go/ the  
peres are clenfed/ the deafe heare/ the deed liue  
se to the poore is the glad tydinge preached  
and happy is he / that is not offended by me.

When the messengers of John were depar-  
ted/ he began to speake vnto the people of Ioh  
What went ye oute into the wilderness for?  
se went ye to se a rede shakn with the wynde?  
But what went ye out for to se? A man clothed  
in sof. e. rayment? Beholde they which are go-  
geously apparelled/ and lyue belpreatly/ are in  
kynges

# Of S. Luke.

# Jo. lxxvii

kynges courtes. But what went ye forth to se  
a Prophete? Ye I saye to you / and moare  
then a Prophete. This is he of whom it is  
written: Beholde I sende my messenger before  
thy face/ to prepare thy waye before the. For I  
saye vnto you: a greter Prophete then John/  
amonge womens chyldren is ther none. Neuer  
thelesse one that is lesse in the kyngdome of  
God/ is greater then he. ¶

And all the people that hearde/ and the pu-  
blicans/ iustified God/ and were baptised with  
the baptis of John. But the Pharises & Scri-  
bes despised the counsell of God agaynst them  
selues/ and were not baptised of him.

And the lord sayd: Wher vnto shall I ly-  
ken the men of this generacion/ and what thin-  
geare they lyke? They are lyke vnto chyldren  
sitte in the market place / and crynge one  
to another/ and sayinge: we haue pyped vnto  
you/ and ye haue not daunced: we haue mour-  
ned to you/ and ye haue not wept. For John  
Baptist cam/ nether eatynge bread ner drinke  
kyng wyne/ and ye saye: he hath the deuyll.  
The sonne of man is come and eateth and drinc-  
keth/ and ye saye: beholde a man which is a  
glotten/ and a drincker of wyne/ a frende of pu-  
blicans and synners. Yet is wysdome iustified  
of all her chyldren.

¶ And one of the Pharises despyed him that  
he wolde eate with him. And he went into the  
Pharises house / and late doune to meate.  
And beholde a woman in that cite/ which was  
a synner/ as she knewe that Iesus late Marie of  
at meate in the Pharises house / she brought  
an alabaster boxe of oymment/ & she stode at  
his fete behynde him weppynge/ and beganne to  
wesshe his fete with teares/ and bydwype them  
with the heares of her heed/ and kissed his fete/  
and anoynted them with oymment.

L. iiii. when

Mata. xli. a.

Publi-  
cans iusti-  
fied god.  
Pharises  
despye  
the coun-  
sell of god  
Matt. xli. b

wisdome

Marie of  
Bethanie

## The Gospell

When the Pharise which bade him / saw that he spake with in him selfe / sayinge: If the man were a Prophet / he wolde surely haue knowne who and what manner woman this is which toucheth him / for she is a synner. And Jesus answered and sayde vnto him: Simon I haue somewhat to saye vnto the. And he began to saye on. There was a certayne lender which had two debtors / the one ought fiftie pence and the other syfty. When they had nothinge to paye he forgaue them bothe. Which of them tell me / will loue him moost? Simon answered and sayde: I suppose / that he to whom he forgaue moost. And he sayde vnto him: Thou hast truly iudged.

And he turned to the woman and sayde vnto Simon: Seist thou this woman? I entered to thy house / & thou gauest me no water to my fete: but she hath washed my fete with teares and wyped them with the heeres of her hair. Thou gauest me no kisse: but she / sence they me I came in / hath not ceased to kisse my feet. Myne head with oyle thou dydest not anoynt: but she hath anoynted my fete with oylment. Wherefore I saye vnto the: many synnes are forgiven her / for she loued moche. To whom is less forgiven / the same doeth lesse loue.

And he sayde vnto her / thy synnes are forgiven the. And they that sate at meate with him / beganne to saye with in them selues: why is this which forgive synnes also? And he sayde to the woman: Thy fayth hath saved the: Go in peace.

### The viij. Chapter.

**A**nd it fortuneth after that / that he him selfe went throughout cities and townes / preachyng / and shewyng the hymne of God / and the twelve with him. And also certayne women / which were healed of euill

Thou is the  
figure that  
the synners  
are forgiven  
with her.

## Of S. Luke the xij. Chapter

spetes / and infirmities: Mary called Magdalene / out of whom went seven deuils / and Joanna the wyfe of Chusa Herodes steward / & Susanna & many other: which ministered vnto them of their substance. & when moche people were gathered to gether / & were come to him out of all cities / he spake by a similitude. A sower went out to sow his seede: & as he sowed some fell by the waye syde / and it was troden vnder fete / and the foules of the ayre deuoured it. And some fell on stone / and also as it was spongye vp / it withered awaye / because it lacked moystnes. And some fell amonge thornes / and the thornes spongye vp with it / and choked it. And some fell on good ground / and spongye vp & bare fruite / an hundred fold. And as he sayde these thinges / he cryed: He that hath eares to heare / let him heare.

And his disciples asked him sayinge: what manner similitude is this? And he sayde: vnto you is it geuen to knowe the secretes of the kyngdome of God: but to other in similitudes / that when they se they shuld not se / and when they heare they shuld not vnderstode.

The similitude is this. The seede is the worde of God. Those that are besyde the waye / are they that heare / and afterwarde cometh the deuill and taketh awaye the worde out of their hertes / lest they shuld beleue and be saved. They on the stones / are they which when they heare / receaue the worde with ioye. But these haue noo rootes / which for a while beleue / and in tyme of temptation goo awaie. And that which fell amonge thornes / are they which heare / and goo forth / and are choked with cares and with riches / and voluptuous lyuings / & bringe forth noo fruite. That in the good ground / are they which with a good and pure hert / heare the worde and keepe it and

Math. xij. c.  
Mar. xij. c.

Sower

Esai. vii. c.  
Math. xij. c.  
Mark. xij. c.  
Joan. xij. c.  
Rom. xi. c.

The sower  
is expounded.



# The Gospell

Math. x. b.  
Mar. iiii. c.  
Math. x. c.  
Mar. iiii. c.

Mat. xlii. b.  
Luk. xxi. c.  
Mat. xlii. c.  
Luk. xxi. d.  
Mark. xli. d.

Mother  
& brethren  
Mar. xlii. c.  
Mar. xlii. d.

Jesus Cle  
perth in  
the ship.

Math. xlii. c.  
Mark. vi. a.  
Gadereni  
tes.

it and bringe forth frute with patience. For  
No man lygheteth a candle/ & couereth it  
der a vessel/ neither putteth it vnder the table  
but setteth it on a candlestick/ that they that  
enter in/ may see the lyght. Nothinge is in  
rret that shall not come aboode: Neither  
thinge hyd/ that shall not be knowne/ & come  
to lyght. Take hede therfore how ye heere.  
For whosoever hath/ to him shall be geue: And  
whosoever hath not/ fro him shall be take/ even  
that same which he supposed that he hath.  
Then came to him his mother and his bre  
thren/ and coulde not come at him for preste.  
And they tolde him sayinge: Thy mother and  
thy brethren stonde with out/ and wolde  
thee. He answered and sayd vnto them: my mo  
ther & my brethren are these which heare the  
woorde of God and do it.

And it chaunced on a certayne daye that he  
went into a shippe & his disciples also/ and he  
sayde vnto the: Let vs go ouer vnto the other  
syde of the lake. And they Landed forth.  
And as they sayled/ he fell asleepe/ and there  
rose a storme of wynde in the lake/ & they were  
fylled with water/ and were in jeopardy. And  
they went to him & awoke him sayinge: Ma  
ster Master/ we are lost. Then he arose and  
rebuked the wynde and the tempest of water/  
and they ceased/ and it waxed calme. And he  
sayd vnto the: where is youre faith? They fea  
red & wondred sayinge one to another: what  
felow is this? for he commaundeth both the  
wynde & water/ and they obey him? And  
they sayled vnto the region of the Gadereni  
tes which is ouer agaynst Galile.

And as he went out to londe/ there met him  
a certayne man out of the cite/ which had a de  
uill longe tyme/ and ware no clothes/ neither  
aboode in any house: but amonge graues.

When

# Of S. Luke Jo. x. b. iiii

When he sawe Jesus/ he cryed/ and fell downe  
before him/ & with a loude voyce sayde: what  
haue I to do with the Jesus the sonne of the  
God most hyest? I beseeche the torment me  
not. Then he commaunded the soule spere to  
come out of the man. For ofte tymes he caught  
him/ and he was bounde with chaynes and  
kryt with fetters: and he brake the bondes/ &  
was carryed of the sence/ into wyldernes.

And Jesus axed him sayinge: what is thy  
name? And he sayde: Legion/ because many de  
uyls were entred into him. And they besought  
him/ that he wolde not commaunde them to  
go out into the depe. And ther was there by  
an heerde of many swyne/ sedynge on an hyll  
and they besought him/ that he wolde suffer  
them to enter into them. And he suffered them.

Legion.

Swyne.

Then went the deuyls out of the man/ and en  
tered into the swyne: And the heerd toke their  
course and ran heedlynge into the lake/ and  
were doked. When the herdmen sawe what  
had chaunced/ they fled and tolde it in the ci  
ty and in the villages.

And they came out to se what was done: &  
came to Jesus/ and founde the man/ out of  
whom the deuyls were departed/ sittynge at the  
site of Jesus/ clothed & in his right mynde/ &  
they were afrayde. They also which sawe it/  
tolde them by what meenes he that was pos  
sessed of the deuyl/ was healed. And all the  
whole multitude of the cōtrye of the Gader  
nites/ besought him that he wolde departe fro  
the: for they were take with greute feare. And  
he gate him into the shippe & returned backe a  
gayne. The man out of whō the deuyls we  
re departed/ besought him that he myght be  
with him. But Jesus sent him awaye sayinge  
God home agayne into thyne awne house/ &  
showe what great thinges God hath done  
to the

Math. ix. c.  
Mark. vi. b.

The rulers  
doughter is  
cayled:

Issue of  
bloude.

to the. And he went his waye/ & preached  
row out all the cite what great thinges Je  
sus had done vnto him.

And it fortuned when Jesus was come  
gayne that the people receiued him. For they  
all wayted for him. And beholde ther came  
man named Jairus (and he was a ruler of the  
synagoge) and he fell downe at Jesus fete/ &  
sought him that he wolde come into his hou  
se/ for he had but a doughter only yepd a twel  
ue yere of age/ and she laye a dyinge. And as he  
went the people thronged him.

And a woman hauynge an issue of bloud  
twelue yeres (which had spent all her substance  
amonge phisicians/ nether coude be he  
pen of any) came behinde him/ & touched the  
hem of his garment/ and immediatly her issue  
of bloud stancheth. And Jesus sayde: Who  
is that touched me? when euery man denyed/  
Peter & they that were with him/ sayde: Ma  
ster/ the people thrust the and were there sayd  
thou who touched me? And Jesus sayd: Some  
one body touched me. For I perceiue that in  
me issue is gone out of me. When the woman sawe  
that she was not hid/ she came trumblinge/ &  
fell at his fete/ & tolde him befoze all the peo  
ple for what cause she had touched him/ and  
how she was healed immediatly. And he say  
de vnto hyr: Doughter be of good comfort/  
thy faith hath made the whole/ goo in peace.

Whyl he yet spake/ there came one from the  
rulers of the synagogs house which sayde to  
him/ thy doughter is deed/ desease not the ma  
ster. When Jesus hearde that/ he answered  
the father/ sayinge: Feare not/ beleue only/ &  
she shalbe made whole. And when he came to  
the house he suffred no man to goo in with  
him/ save Peter/ James and John/ and the  
father and the mother of the mayden. And  
body

body wept and sorowed for her. And he say  
de: Wepe not: for she is not deed/ but slepeth.  
And they leugh him to scozne. For they knew  
that she was deed. And he thrust the all out/ &  
cought her by the honde/ and cryed sayinge:  
Mayde aryse. And hyr sperte came agayne/ &  
she arose straight waye. And he commaunded  
to geue her mente. And the father and the mo  
ther of hyr were astonied. But he warned the  
that they shuld tell noo man what was done.

The. ix. Chapter.

Then called he the xii. to gather and ga  
ue them power and auctorite ouer all  
deuyls/ and that they myght heale di  
seases. And he sent them to preache the kyng  
dome of God/ and to cure the sick. And he sayd  
to them: Take nothyng to sutch you by the  
waye: nether staffe/ nor scripe/ nether bread/  
nether money/ nether haue twoo cotes.  
And whatsoeuer house ye enter into there  
abide/ thence departe. And whosoever will  
not receaue you/ when ye go out of that cite/  
shake of the very dust from your fete/ for a  
testimony agaynst them. And they went out/  
and went thorow the townes/ preachinge the  
gospell and healinge euery wheare.

And Herod the tetrarch herde of all that  
was done by him/ and doubted/ because that it  
was sayde of some/ that John was rylen agay  
ne from deeth: and of some/ that Elias had  
appered: and of some/ that one of the olde pro  
phetes was rylen agayne. And Herod sayde:  
John haue I behedded: who then is this of  
whom I heare suche thinges? And he despyed  
to kill him.

And the Apostles returned/ and tolde him  
what great thinges they had done. And he ca  
leth them and went asyde into a solitary place/  
nye to a cite called Bethsaida. And the peo  
ple

Math. x. c.  
Mark. vi. b.

The twel  
ue are let.

Mark. x. c.  
Mark. x. c.  
Mark. vi. c.

\*Go not  
from house  
to house  
as freare.  
do.  
Act. xii. c.

Dust.

Mark. xiii. c.  
Mark. vi. b.

Mark. viii. b.  
Mark. ix. d.



# The Gospell

Spurlo-  
ues p.ii.  
Epl. 12.

ple knewe of it/ & folowed him. And he rem-  
ued them & spake vnto them of the kyngdome  
of God & healed them that had nede to be he-  
led. And when the daye beganne to wexe late  
pe/then came the twelue and sayde vnto him  
sende the people awaye/ that they maye goe  
to the tounes & villages rounde about pla-  
ce/and get meate/ for we are here in a place  
wyldernes. But he sayde vnto them: Geve  
them to eate. And they sayde. we haue nomore  
but fyue loues & two fyshes/ except we shal  
go and buye meate for all this people. And he  
was about a fyue thousand men. And he say-  
de to his disciples: Cause them to syt downe  
by fyfties in a company. And they dyd soo/  
made them all syt downe. And he toke the fy-  
ue loues/and the two fyshes/and loke doun  
heuen/and blessed them/and brake/and gaue  
to the disciples/ to set befoze the people. And  
they ate/ & were all satysfied. And ther was  
taken vp of that remayned to them / twelue  
baskets full of broken meate.

Math. xvi. 8  
Mark. viii.

And it fortuned as he was alone prayyng/  
his disciples were with him/ & he heard the say-  
yng: who saye the people that I am? They an-  
swered & sayd: John Baptist: Some saye he  
is Elias. And some saye/ one of the olde proph-  
etes is rysen agayne. He sayde vnto the whole  
pepe that I am: Peter answered & sayde: thou  
arte the Christ of god. And he warned & com-  
maunded them that they shuld tell no man this  
thyng sayyng: that the sonne of man must  
suffre many thynges/ and be reprovied of the  
elders/ and of the hie prestes and scribes &  
slayne/ and the thirde daye rylse agayne.

Passion.

Math. xvi. 8  
Mark. viii.

Math. x. 3  
and. xvi.  
Mark. viii.  
Joh. xii. 3.

And he sayde to them all/ pferny man will  
come after me/ let him denye him sylfe/ & tak-  
e vp his crosse dayly and folowe me. Whoso-  
uer will saue his lyfe/ shall lose it. And who-

form

# Of S. Luke

# Jo. lxxxv.

Forer shall lose his lyfe for my sake/ the same  
shall saue it. For what awuntageth it a man  
to wyne the whole worlde yf he lose him-  
selfe or rane in damage of him sylfe? For who  
forer is ashamed of me/ and of my sayynges:  
of him shall the sonne of man be ashamed/  
when he cometh in his awne glorie/ and in the  
glorie of his father/ and of the holy angels.  
And I tell you of a surety: There be some of  
them that stonde here/ which shall not tast of  
death/ tll they se the kyngdome of god.

Math. x. 3  
Mark. viii.

Couena-  
nt.

Math. xvi. 8  
Mark. ix. 1.

Math. xvi. 8  
Mark. ix. 1.

Transfi-  
guration.

And it folowed about an. viii. dayes after  
those sayynges/ that he toke Peter/ James/  
& John & went by into a mountayne to praye.  
And as he prayed/ the fassyd of his countenaunce  
was chaunged/ & his garment was whyte &  
shoon. And beholde/ two men talked with  
him/ and they were Moyses and Elisas/ which  
appered gloriously/ and spake of his departyn-  
ge/ which he shuld ende at Jerusalem. Peter  
and they that were with him/ were heuy with  
sleep. And when they woke/ they sawe his gla-  
rie/ and two men stondyng with him.

And it chaunced as they departed fro him/  
Peter sayde vnto Iesus: Master/ it is good he  
re here for vs: let vs make thre tabernacles  
one for the and one for Moyses/ & one for El-  
isas: and wylt not what he sayde. Whyl he  
thus spake/ there came a cloude and shadowed  
them and they feared when they were come  
vnder the cloude. And there came a voyce out  
of the cloude sayyng: This is my deare sonne  
heare him. And as soon as the voyce was past/  
Jesus was founde alone. And they kept it clo-  
se: and tolde noo man in those dayes eny of  
those thynges which they had sene.

Heare  
him.

And it chaunced on the nexte daye as they  
came downe from the hyll/ moche people met  
him. And beholde a man of the company cryed  
out

out

# The Gospell.

The spirit  
of the fallin  
g sycknes  
ast oute

but sayinge: Master / I beseeche the beholde  
my sonne / for he is all that I haue: and lea-  
spete taketh him & suddenly he cryeth / and he  
teareth him that he cometh agayne / and with  
moche payne departeth fro him / when he had  
rent him / and I besought thy disciples to let  
him out / & they coulde not. Jesus answered  
sayde: O generation with oute fayth / and  
ked: how longe shall I be with you / and  
shall suffre you? Bringe thy sonne hither. I  
he yet was a comynge / the fende rent him  
tare him. And Jesus rebuked the vnclenspe-  
te / and healed the childe / and deliuered him to  
his father. And they were all amazed at the  
mighty power of God.

Passion.

whyll they wondred euery one at all thin-  
ges which he dyd / he sayd vnto his disciples:  
Let these sayinges synke doune into your  
res. The tyme will come / when the sonne of  
man shalbe deliuered into the hondes of men.  
But they wyl not what that worde meane / &  
was byd from them / that they vnderstode  
not. And they feared to axe him of that sayng.

Mat. x. 1. b.  
Mar. ix. c.

Then ther arose a disputacion amonge them  
who shuld be the greatest. When Jesus per-  
ued the thoughtes of their hertes / he toke  
chylde / & set him hard by him / & sayd vnto the  
Whosoever receaueth this chylde in my name /  
receaueth me. And whosoever receaueth me /  
receaueth him that sent me. For he that is  
least amonge you all / the same shalbe great.

For byd

And John answered and sayde: Master  
same one castinge out devyls in thy name / &  
we forbade him / because he foloweth not with  
vs. And Jesus sayde vnto him: for byd ye him  
not. For he that is not agaynst vs / is with vs.

And it folowed when the tyme was come  
that he shulde be receaued vp / then he set his  
face to goo to Iherusalem / & sent messenger  
befor

# Of S. Luke

# Jo. lxxvi

before him. And they went and entered into a  
citty of the Samaritans to make redy for him.  
But they wolde not receaue him / because his  
face was as though he wolde go to Iherusa-  
lem. when his disciples James and John sa-  
we that / they sayde. Lord / wilt thou that  
we commaunde / that fyre come doune from  
heuen and consume them / as Elisha dyd.  
Jesus turned about / and rebuked them sayin-  
ge: ye wote not what maner spete ye are of.  
The sonne of man is not come to destroye me-  
nes liues / but to save them. And they went to  
another toun.

Free fro  
heauen.

And it chaunced as he went in the waye / a  
certayne man sayd vnto him: I will folowe  
the whithersoener thou go. Jesus sayd vnto  
him: foxes haue holes / & byddes of the aper  
haunestes: but the sonne of man hath not  
where on to laye his heed.

Math. xiii. c.  
Foxes.

And he sayd vnto another: folowe me. And  
the same sayde: Lord / suffre me fyrst to go &  
bury my father. Jesus sayd vnto him: Let the  
deed bury their deed: but goo thou and pre-  
che the kyngdome of God.

Burpe  
his father

And another sayde: I will folowe the Lord  
de: but let me fyrst goo byd them fare well /  
which are at home at my house. Jesus sayde  
vnto him: No man that putteth his honde to  
the plowe / & lokech backe / is apte to the kyng-  
dome of God. ¶ The x. Chapter.

Plowe.

After these thinges / the Lord apointed  
other seuentie also / & sent them two &  
two before him into euery cite and pla-  
ce / whither he him self wolde come. And he  
sayde vnto them / the haruest is grete but the  
laboyers are fewe. Praye therfore the Lord  
of the haruest / to send forth laboyers into his  
heruest. So poure wayes: beholde / I sende you  
forth as lambes amonge wolues. Beare noo /

Seuentie  
are sent.

Mathe. ix. c.  
Haruest.

Lambes  
amonge  
wolues.

Beare noo /  
willet



# The Gospell

Forth  
shall my  
nide all

Math. 21  
1. Tim. 5

Dust

Corazin.  
bethsaida  
Tyre.  
Sidon.  
Caperna-  
um.

Mathe. 23  
Joh. 8. 12

wallet nether scryppe/noz shues / & salate us  
man by the wape. Into whatsoeuer houles  
enter/first sape: Peace be to this house. In  
pf the sonne of peace be theare / poure peas  
shall rest vpon him: pf not / it shall turne to you  
agayne. And in the same house saye still / cu  
tinge & drinkeinge soche as they haue. For the  
labozer is worthy of his rewarde. &

Go not fro house to house: & into whatsoe  
uer cite ye entre / if they receaue you / eate of  
the thinges as are set befoze you / & heale the  
sicke that are theare / & sape vnto the: the kyng  
dome of God is come nye vpon you. But into  
whatsoeuer cite ye shall enter / pf they recea  
ue you not / go poure wapes out into the stretes  
of the same and sape: euen the very dust  
which cleaueth on vs of your cite / we wyped  
agaynst you: Notwithstandinge / marke this  
that the kyngdome of God was come nye vpon  
you. & I sape to you: that it shall be easie  
in that daye for yodome then for that cite.

Wo be to the Chorazin: wo be to the Beth  
saida. For pf the myracles had bene done in  
Tyre & Sidon / which haue bene done in you  
they had a greete whyle agoone repented / sitting  
in heere & all thes. Neuerthelesse it shall be easie  
for Tyre & Sidon / at the iudgement / then for  
you. And thou Capernaum which arte exalted  
to heauen shalt be thrust doune to hell. He  
that heareth you / heareth me: & he that despise  
th you / despiseth me: and he that despiseth  
me / despiseth him that sent me.

And the seuentie turned agayne with ioye  
sayinge: Lorde euen the very deuyls are sub  
dued to vs thowoe thy name. And he sayde  
vnto them: I saue Satan / as it had bene ligh  
tening / faule doune from heauen. Beholde I  
geue vnto you power to treade on serpentes &  
scorpions / & ouer all maner power of the eni  
mye /

# Of S. Luke

# Jo. lxxvi

mye: & nothinge shall hurte you. Neuerthe  
lesse / in this reioyse not / that the spertes are  
vnder poure power: but reioyse / because poure  
names are wyrtten in heauen.

That same tyme reioysed Iesus in the spyt. Mat. 21. d  
te / & sayde: I cofesse vnto the father / Lorde of Babes.  
heauē & erth / that thou hast byd these thinges  
from the wyle & prudent / & hast opened them  
to the babes. Euen so father / for so pleased it  
the. All thinges are geuen me of my father.  
And no man knoweth who the sonne is / but  
the father: nether who the father is / saue the  
sonne / & he to whō the sonne wyll shewe him.

And he turned to his disciples / & sayd secret  
ly: & happy are the eyes / which se that ye se.  
For I tell pon that many prophetes & kynge  
haue desired to se those thinges which ye se / &  
haue not sene them: & to heare those thinges  
which ye heare / and haue not hearde them.

And beholde a certayne laweer stode by / &  
tempted him / sayinge: Master what shall I  
do to inheret eternall life? He sayd vnto him:  
What is wyrtten in the lawe? How redest  
thou? And he answered & sayde: Loue thy Lorde  
God / with all thy hert / & with all thy sou  
le / with all thy strengthe / & with all thy myn  
de: & thy neyghbour as thy selfe. And he sayde  
vnto him: Thou hast answered right. This  
do and thou shalt liue. He willinge to iustifie  
himselfe / sayde vnto Iesus: who is then my  
neyghbour?

Iesus answered & sayde: A certayne mā de  
scended fro Ierusalem into Hierico / & fell in  
to the bondes of theues / which robbed him of tane.  
his rapmet & wounded him / & departed leuyn  
ge him halfe deed. And by chaunce ther came  
a certayne Priest that same waye / & when he  
sawe him / he passed by. And Iphewyse a Leui  
te / when he was come nye to the place / went &  
looked

Reioyse

Mat. 21. d

Babes.

Math. 21. d

He onlpe  
that is /  
taught of  
Christ / kn  
oweth the  
father.

Math. 23. b

Math. 23. d

Mark. 2. 11.

Eternall

Deus. 8. 11.

# The Gospell

looked on him and passed by. Then a certain Samaritane / as he journeyed / came nye vnto him / & went to and bounde by his woundes / poured in oyle & wyne / & put him on his ass / beaste / and brought him to a comynen pynne / & made prouision for him. And on the morow when he departed / he took out two pence & gaue them to the host / and sayde vnto him: The cure of him / and whatsoeuer thou spendest more / when I come agayne / I will recompence the. Which now of these thre thynges thou wast neyghbour vnto him that fell into the theues hondes? And he sayde: he that shewed mercy on him. Then sayde Iesus vnto him: Good and do thou lyke wyse.

A neyghbour who

Martha.  
Marie.

¶ It fortuned as they wēt / that he entred in to a certayne toun. And a certayne woman named Martha / receaued him into her house. And this woman had a sister called Mary which sat at Iesus fete / and heard his preaching. And Martha was troubled about much seruinge / & stode and sayde: Master / dost thou not care / that my sister hath left me to minister aloue? Byd her therefore / that she helpe me. And Iesus answered / and sayde vnto her: Martha / Martha / thou carest / & arte troubled about many thynges: verely one is needfull. Mary hath chosen her that good part / which shall not be taken awaye from her.

## The xi. Chapter.

Math. vi. b.

¶ And it fortuned as he was prayinge in a certayne place: when he ceased / one of his disciples sayde vnto him: Master / teache vs to praye / as Iohn taught his disciples. And he sayde vnto them: When ye praye / saye: Our father which arte in heauen / halowed be thy name. Thy kyngdome come. Thy will be fulfilled / euen in erth as it is in heauen. Our dayly bread geue vs euermore.

The father.

# Of S. Luke

# Jo. lxxxviii

¶ And forgeue vs oure synnes: For euen we forgeue euery man that trespasseth vs. And ledde vs not into temptation. But deliuer vs from euill.

¶ And he sayde vnto them: If any of you shuld haue a frende / & shuld go to him at midnight / & saye vnto him: frende lende me thre loaves / for a frende of myne is come out of the waye to me / & I haue nothinge to set before him: & he within shuld answer & saye / trouble me not / the doore is now shut / and my seruantes are with me in the chamber / I cannot ryse & geue them to the. I saye vnto you though he wolde not arise & geue him / because he is his frende: yet because of his importunite he wolde ryse / & geue him as many as he neded.

Prayer what it dothe.

¶ And I saye vnto you: axe / & it shalbe geuen you. Seke / & ye shall finde. Knoch / & it shalbe opened vnto you. For euery one that axeth / receaueth: & he that seeketh / findeth: & to him that knocketh / shall it be opened. If the sonne shall axe bread of any of you that is a father: wyl he geue him a stone? Or if he axe fische / wyl he geue him a serpent? Or if he axe an egge: wyl he offer him a scorpion? If ye then which are euill / can geue good gyftes vnto your chyldren / how moche moare shall the father of heauē geue an holy spere to the / that desyre it of him?

Louenaunt.

Math. vii. a  
and. xli. c  
Mark. xi. c.  
Jo. xiii. d.  
and. xvi. c  
Iaco i. a  
Mark. vii. a  
Mathe. ix. a  
and. xii. b.  
Mark. xiii. c

¶ And he was casting out a deuill / which was donne. And it folowed when the deuill was gone out / the donne spake / and the people wondred. But some of them sayde: he casteth out deuills by the power of Belzebub the chiefe of the deuills. And other tēpted him shewing of him a signe fro heauen. But he knewe their thoughtes / & sayde vnto them: Euery kyngdome deuided with in it selfe shalbe desolate: and one house shal fall vpon another.

The donne me spirite is cast out.

Belzebub



# The Gospell

\*To be mas  
de desolate/  
to fall in  
decaye and  
ruyne & to  
be made a  
wylderneffe

So yf Satan be deuised with in him selfe how shall his kyngdome endure? Because I saye that I cast out deuyls by the power of Belzebub. If I by the power of Belzebub cast out deuyls: by whome do youre chyldren cast them out? Therefore shall they be your iudges. But if I with the finger of God cast out deuyls/no doute the kyngdome of God is come vpon you.

When a stronge man armed watcheth his house: that he possideth is in peace. But wha a stronger then he cometh vpon him and ouercometh him: he taketh from him his harmes wherin he trusted & deuileth his goodes. He that is not with me/ is agaynst me. And he that gadreth not with me/ scattereth.

When the vnclene spyte is gone oute of a man/ he walketh through waterlesse places seeking rest. And when he findeth none/ he sayeth: I will returne agayne vnto my house whence I came out. And when he cometh/ he findeth it swept and garnished. Then goeth he and taketh to him seuen other spytes worse then him selfe: and they enter in/ and dwelle there. And the ende of that man/ is worse then the beginninge.

Seuen  
worste then  
him selfe

And it fortuned as he spake those thinges/ a certayne woman of the company lyst vnto voyce/ & sayde vnto him: Happy is the wombe that bare the/ and the pappes which gaue sucke. But he sayde: Ye/ happy are they that heare the worde of God and kepe it.

Happy  
who

When the people were gathered thicke together: he began to saye: This is an euill nation: they seeke a signe/ and ther shall no signe be geue them/ but the signe of Jonas the prophet. For as Jonas was a signe to the Nininites/ so shall the sonne of man be to this generation. The quene of the southe shall repleat

Orgne of  
Jonas.

# Of S. Luke Jo. lxxviii

gement/ with the men of this generacion/ & condemne them: for she came from the ende of the worlde/ to heare the wysdome of Salomon. And beholde a greater then Salomon is here. The men of Ninive shall repleat the iudgement with this generacion: and shall condemne them: for they repented at the preaching of Jonas. And beholde a greater then Jonas is here.

iii. Reg. x  
ii. Par. i.

Nininites.  
Jon. ii. b.

No man lighteth a candell and putteth it in a peny place/ nether vnder a bushell. but on a candlesticke/ that they that come may see the light. The light of thy body is the eye. Therefore when thyne eye is sinnelesse/ is all thy body full of light. But yf thyne eye be euill: then shall all thy body be full of darchnes. Take hede therefore that the light which is in the/ be not darchnes. For yf all thy body shall be light/ hauinge no parte darch: then shall all be full of light/ euen as when a candell doeth light the with his brightnes.

Math. v. b  
Mark. iiii. e  
Epe.  
Math. xi. e

And as he spake/ a certayne Pharise brought him to dyne with him: and he went in & late doune to meate. When the Pharise sawe that/ he marueyled that he had not fyrst washed before dyner. And the Lorde sayde to him: Now do ye Pharises/ make cleane the outsyde of the cup/ & the platter: but youre inwardeparties are full of raueninge & wickednes. Resoles/ dyd not he that made that which is without: make that which is within also?

Math. xlii.

Nevertheless geue almosse of that ye haue/ & beholde all is cleane to you.

Almosse.

But woe be to you Pharises/ for ye tithe the mynt and rewe/ and all manner erbes/ & passe ouer iudgement and the loue of God. These ought ye to haue done/ & yet not to haue left the other vndone.

With the  
mynt.

L. lxxviii. woe

# The Gospell

Wynne  
most sen-  
tence:

Wo be to you Pharises: for ye loue the yermost sences in the synagoges/ and grethges in the markets.

Wo be to you scribes & Pharises ypocrites for ye are as graces which appere not / & the men that walke ouer them / are not ware of them.

Laweare  
Math. xiii.

Then answered one of the laweares / as sayd vnto him: Master / thus sayinge / thou puttest vs to rebuke also. Then he sayde: Wo be to you also ye laweares: for ye lade men with burthens greuous to be bozne / and ye poure selues touche not the packes with one of youre fyngers.

Buyde  
sepulchr-  
es.

Wo be to you: ye buyde the sepulchres of the Prophetes / and poure fathers killeth the truly ye beare witness / that ye allowe the dedes of poure fathers: for they kyled them / & ye buyde their sepulchres.

zacharias

Gene. iii.  
li. ps. xlii.

Wepe

Therefore sayd the wisdom of God: I will send them Prophetes & Apostles / and of them they shall flee & persecute: that the bloud of all Prophetes / which was shed fro the beginning of the worlde / maye be requyred of this generation / from the bloud of Abel vnto the bloud of zachary / which perished bitwene the altar and the temple. Verely I saye vnto you: it shall be requyred of this nation.

Wo be to you laweares: for ye haue taken awaye the kepe of knowledge / ye entred not in poure selues / & them that came in ye forbade. when he thus spake vnto them / the laweares and the Pharises began to waxe buyse about him / and to stop his mouth with many questions / layinge wayte for him / and seekinge foralche some thinge of his mouth / wherby they might accuse him.

The xii. Chapter.

As the

Of S. Luke

Jo. lxxv

Whether gadered to gether an innumerable multitude of people ( in so moche that they troode one another ) he began to saye vnto his disciples: First of all be ware of the leuen of the Pharises which is ypocrysy. For ther is nothinge couered / that shall not be vncouered: nether hyd that shall not be knowne. For whatsoever ye haue spoken in darknes: that same shall be heard in light. And that which ye haue spoken in the eare euen in secret places / shall be preached euen on the toppe of the houses.

I saye vnto you my frendes: Be not afrayde of them that kyll the body / and after that haue no moare that they can do. But I will shewe you / whom ye shall feare. Feare him who is to which after he hath kyled / hath power to cast he feared into hell. Ye I saye vnto you / him feare. Are not fyue sparowes bought for two farthinges? And yet not one of them is forgotten of God. Also euen the very herys of poure heedes are nombred. Feare not therfore: Ye are moare of value then many sparowes.

I saye vnto you: Whosoever confesseth me before men / euen him shall the sonne of man confesse also before the angels of God. And he that denyeth me before men: shall be denyed before the angels of God. And whosoever speaketh a worde agaynst the sonne of man / it shall be forgiven him. But vnto him that blasphemeth the holy goost: it shall not be forgiven.

when they bringe you vnto the synagoges / & vnto the rulers & officers take no thought how or what thinge ye shall answer or what ye shall speake. For the holy goost shall teache you in the same houre / what ye ought to saye. One of the company sayde vnto him: Master / we serue my brother deuide the inheritaunce with me. And he sayde vnto him: Man / who

Math. xxi.  
Marke. xiii.  
Math. x. c.  
Math. xiii. 4  
Leuen.

Math. x. d  
Marke. xiii. 1

Courna-  
untes.

Math. xiii. e  
Marke. xiii.

I promise  
that the  
spyrte sh  
all teache  
vs.

L. v. made



**The lyfeth** made me a iudge or deider ouer you & whome  
foze he sayde vnto them: take hede/ and bea-  
re of couetousnes. For no mannes lyfe st-  
deth in the aboundance of the thinges whiche  
he possesseth. And he put forth a similitude  
vnto them sayinge.

**Richman** The ground of a certayne ryche man brought  
forth frutes plenteously/ & he thought in his  
selfe sayinge: what shall I do & because I haue  
no roume where to bestowe my frutes/ And he  
sayde: This will I do. I will destroye my bu-  
nes/ and bylde greater/ & therein will I gadde  
all my frutes/ and my goodes: & I will saye  
my soule: Soule thou hast much goodes layde  
vp in stooze for many yeares/ take thyne eate/  
drinke/ and be mery. But God sayde vnto  
him: Thou fool/ this nyght will they seche  
awaye thy soule agayne from the. Then wher-  
se shall those thinges be which thou hast prou-  
ided? So is it with him that gadreth ryche-  
s and is not ryche in God.

**Wauens** And he spake vnto his disciples: Therefore I  
saye vnto you: Take no thought for youre ly-  
fe/ what ye shall eate: neither for youre body/  
what ye shall put on. The lyfe is moare then  
meate/ and the bodye is moare then rayment.  
Consydre the rauens/ for they neither sowe nor  
repe/ which neither haue stoozehouse ner barnes/  
and yet God feedeth them. How moche are ye  
better then the foules.

**Lilies.** Which of you with takynge thought can  
adde to his stature one cubit? If ye then be  
not able to do that thinge which is least: why  
take ye thought for the remmaunt? Consydre  
the lylies how they growe: They laboure not/  
they spyn not: and yet I saye vnto you/ that  
Salomon in all his royaltie/ was not clothed  
lyke to one of these.

If the grasse which is to daye in the felde/  
and to

and to morowe shall be cast into the fornaice/  
God so clothe: how much moore will he clothe  
you/ & ye endued with lytell sayth/ And are  
not what ye shall eate or what ye shall drinke/  
neither clyme ye by an hye: for all suche thin-  
ges the heethen people of the worlde seke for.  
Your father knoweth that ye haue neede of  
suche thinges. wherfore seke ye after the kyn-  
gdom of God/ and all these thinges shall be  
ministred vnto you.

**Wath. 8. e** Feare not lytell floocke/ for it is youre fa-  
thers pleasure/ to geue you a kyngdome. Sell  
that ye haue/ and geue almes. And make you  
bagges/ which wexe not olde/ and treasure that  
fayleth not in heuen/ where no thefe cometh/  
neither moth corrupteth. For where youre trea-  
sure is/ there will youre hertes be also.

**Wath. 8. e** Let youre loynes be girded about/ and pou-  
re lyghtes byennynge/ and ye poure selues lyke  
vnto men/ that wayte for their master/ when he  
will returne from a weddyng: that a sone as  
he cometh and knocketh/ they maye open vnto  
him. Happy are those seruauntes which the  
Lorde when he cometh/ shall fynde wakynge.  
Verily I saye vnto you/ he will gydde him  
selfe about/ and make them sit doune to mea-  
te/ and walke by/ and minister vnto them.

And yf he come in the seconde watche/ ye yf  
he come in the thyrde watche/ and shall fynde  
them so/ happy are those seruauntes.

**Wath. 8. e** This vnderstonde/ that yf the good man of  
the house knewe what houre the thefe wolde  
come/ he wolde surely watche: and not suffer  
his house to be broken by. Be ye prepared ther-  
fore: for the sonne of man will come at an houre  
when ye thinke not.

Then Peter sayde vnto him: Master/ tellest  
thou this similitude vnto vs/ or to all men?  
And the Lorde sayde: If there be any sayth-  
full

Wath. 8. e  
Little flooc-  
ke.

Almes.

Loynes  
lyghtes.

Seconde  
watche.

Wath. 8. e

# The Gospell

Apoc. xvi.

Cruel ser-  
uant.

Couena-  
unt.

Pre.

Bapt. me

Mat. x. d.

Peace.

Debate.

Mat. x. vi.  
Mark. xiii.

full seruaut and wyse/whom his lord shall make ruler ouer his householde / to geue them their due of meate at due season : happy is that seruaut/whom his master when he cometh/ shall fynde so doynge. Of a trouth I saye vnto you: that he will make him ruler ouer all that he hath. But and yf the euill seruante shall saye in his hert: My master will deferre his comynge/ and shall begynne to smyte the seruantes & maydens & to eate and drinke & to be dionchen: the lord of that seruaut will come in a dape/when he thinketh not & at an houre when he is not ware/ & will deuise him/ & will geue him his reward with the vnbeleuers.

The seruaut that knewe his masters will/ and prepared not him selfe/ neither dyd accordynge to his will/ shall be beaten with many stripes. But he that knewe not/ & yet dyd comitte thynges worthy of stripes/ shall be beaten with fewe stripes. For vnto whom moche is geuen/ of him shall be moche requyred. And to whom men moche comyt/ the moare of him will they ax.

I am come to sende fyre on erth: and what is my desyre/ but that it were all redy kindled? Not with standing/ I must be baptised with water: & how am I payned tyll it be ended? Suppose ye that I am come to sende peace on erth? I tell you naye/ but rather debate. For from hence forth thether shall be fyre in one house deuided/ thye agaynst two/ and two agaynst thye. The father shall be deuided agaynst the sonne/ and the sonne agaynst the father. The mother agaynst the daughter/ and the daughter agaynst the mother. The motherleawe agaynst hyr daughterleawe/ and the daughterleawe agaynst hyr motherleawe.

Then sayde he to the people: when ye se a cloude ryse out of the west straight waye ye saye: we shall haue a shower/ and so it is.

And when

Of S. Luke.

Jo. lxxxviii

And when ye se the south wynde blow/ ye saye: we shall haue heete/ and it cometh to passe. Ypocrites/ ye can skyl of the fallion of the erth and of the skye: but what is the cause/ that ye cannot skyl of this tyme? Ye and why iudge ye not of youre selues what is ryghter?

Whyll thou goest with thyn aduersary to Ma. h. v. d. the ruler: as thou arte in the waye/ geue diligence that thou mayst be deliuered from him/ least he bringe the to the iudge/ & the iudge deliuer the to the saylar/ and the saylar cast the in Auerla- topeson. I tell the/ thou departest not thence/ tyll thou haue made good the vtmost myte.

The xiiij. Chapter.

¶ Ther were present at the same season/ that shewed him of the Galileans/ who Galileas se bloude. Pilate menaged with there arne sacrifice. And Iesus answered/ & sayde vnto them: Suppose ye that these Galileans were greater synners then all the other Galileans/ because they suffred suche punishment? I tell you naye: but except ye repent/ ye shall all in lyke wyse perishe. Or those xviii. Towne in Siloe. upon which the toure in Sylor fell/ and slewe them/ thinke ye that they were synners aboue all men that dwell in Ierusalem? I tell you naye: But excepte ye repent/ ye all shall in lyke wyse perishe.

¶ He put forth this similitude: I certayne man had a fygge tree planted in his vyneyard/ & he came & sought frute thereon/ & founde none. Then sayde he to the dresser of his vyneyard: Beholde/ this thye praye haue I come & sought frute in this fygge tree/ & fynde none: cut it down: why combreth it the grounde. And he answered and sayde vnto him: Lord let it alone this praye also/ tyll I drygge rounde aboute it/ & denge it/ to se whether it will beare frute: and yf it beare not then/ after that/ cut it downe.

And he



The woman  
that was bo-  
und to ges  
ther

The Di-  
not his  
broken

Mustarde  
seed.

Math. xiii  
Leuen.

Mathe. xii

And he taught in one of their synagoges on the Saboth dayes. And beholde ther was a woman which had a spere of infirmite. xvij. yeres: and was bowed to gether/and could not lyfte vp her selfe at all. When Iesus sawe her he called her to him/ & sayde to her: woman, thou arte deliuered from thy dyscase. And he layde his handes on her/and immediately she was made straght/ & glorified God. And the ruler of the synagoge answered with indignation (because that Iesus had healed on the Saboth daye) and sayde vnto the people. There are sixe dayes in which men ought to worke: in them come and be healed/and not on the Saboth daye.

Then answered him the Lorde/ and sayd: Xpocrite/both not eache one of you on the Saboth daye/lowse his oxe or his asse from the stall/ & leade him to the water? And ought not this daughter of Abraham/whom Satan hath bounde so. xvij. yeres/ be lowsed from this bonde on the Saboth daye? And when he thus sayde/all his aduersaries were ashamed/ & all the people retorsed on all the excellent dedes that were done by him. R

Then sayde he: What is the kyngdome of God lyke? or wherto shall I compare it? It is lyke a grapne of mustard seede/ which a man toke and sowed in his garden: and it grew and waxed a greute tree/and the foules of the ayre made nestes in the bzaunches of it.

And agayne he sayde: wher vnto shall I lyke the kyngdome of God? It is lyke leuen/which a woman toke/and hydde in thre busshels of floure/ till all was thozow leuended. And he went thozow all maner of cities & townes teaching/and iorneyinge towards Ierusalem.

Then sayde one vnto him: Lorde/are ther feawe that shalbe saued? And he sayde vnto them

them: streue with poure selues to enter in at the strapte gate: for many I saye vnto you/ will seke to enter in/ and shall not be able. \* When the good man of the house is rysen vp/ and hath mett to the doxe/ye shall beginne to knocke with out/ & to knoche at the doxe sayinge: Lorde/Lorde open vnto vs:and he shall answer and saye vnto you: I knowe you not whence ye are. Then shall ye begin to saye: We haue eate in thy ptesence and dronke/and thou hast taught in oure stretes. And he shall saye: I tell you I knowe you not whence ye are: departe from me all ye workers of iniquite. There shal be wepyng and gnashinge of teth/ when ye shall se Abraham and Isaac and Iacob/and all the Prophetes in the kyngdome of God & you selues thrust oute at doxes. And they shall come from the east and from the west & from the noythe and from the southe/ and shall syt doune in the kyngdome of God. And beholde/ there are last/which shalbe fyrst: And ther are fyrst which shalbe last.

The same daye there came certayne of the Pharises and sayd vnto him: Get the out of the waye/and departe hence: for Herode will kyll the. And he sayd vnto them. So ye and tell that foxe/ beholde I cast oute deuyls and heale the people to daye and to morowe/ & the thys daye I make an ende. Neuerthelesse/ I must walke to daye and to morowe/and the daye fo lowyng: for it can not be/that a Prophet perishe eny other where/ saue at Ierusalem.

O Ierusalem/ Ierusalem/ which kyllest Prophetes/ & stonest them that are sent to the: how often wolde I haue gadered thy chyldren to gedder/ as the hen gathereth her nest vnder her wynges/ but ye wolde not. Beholde poure habitation shalbe left vnto you desolate. For I tell you/ye shall not se me vntill the tyme come

Strapte  
gate.

Mathe. xii. b  
\* when the  
covenant  
made in the  
bloud of  
Christ is  
blynded: cha-  
en men paye  
ne them selfe  
ues with  
holye wors-  
kes/ trustinge  
getherbye  
to enter: but  
all in vayne

Psal. xli  
Mathe. xii  
and xxi

Mathe. xii. b  
and. xi. b

Herode is  
a foxe.

Ierusalem  
kylleth p  
ophetes.

# The Gospell

come that ye shall saye/blessed is he that cometh in the name of the Lorde.

The. xliij. Chapter.

**A**nd it chaunced that he went into the house of one of the chiefe Pharises to eate bread on a Saboth daye: and they watched him. And beholde ther was a man toke him which had the dropsie: And Jesus answered & spake vnto the laweers and Pharises sayinge: is it lawfull to heale on the Saboth daye? And they helde their peace. And he toke him and healed him: & let him go: and answered them sayinge/whiche of you shall haue an oxe or an asse fallen into a pyt? & will not straight waye pull him out on the Saboth daye? And they coulde not answer him agayne to that.

He put forth a similitude to the gestes/when he marked how they pleased to the hyest roumes/ & sayd vnto them: When thou arte bidden to a weddinge of any man/ syt not doune in the hyest roume/ lest a more honorable man then thou be bidden of him/ and he that bade bothe him and the/ come and saye to the: geue this man roume/ & thou then beginne with shame to take the lowest roume. But rather when thou arte bidden/ go & syt in the lowest roume: that when he that bade the cometh/ he may saye vnto the: frende syt by hyer. Then shall thou haue worshippe in the presence of the that syt at meate with the. For whosoever exalteth him selfe/ shall be brought lowe. And he that humbleth him selfe/ shall be exalted.

Then sayde he also to him that had despyed him to dinner: & When thou makest a dinner or supper: call not thy frendes/ nor thy brethren/ neither thy kynsmen or yet thyne neighbour: lest they bidde the agayne/ and a recompence made the. But when thou makest a feast/ call the poore/ the mapned/ the lame and the blynde/

Dropsie.

Prou. xvj.

Exalte humble.

Math. xliij.

Tobi. iiii. a.

Prou. iij. b.

Feast the poore.

# Of Luke.

# Jo. lxxij

be/ and thou shalt be happy/ for they cannot recompence the. But thou shalt be recompensed at the resurrection of the iuste men.

Resurrection.

When one of them that late at meate also heard that/ he sayde vnto him: happy is he that eateth bread in the kyngdome of God. & Then sayd he to him. & I certayne man ordeined a greate supper/ & bade many/ and sent his seruant at supper tyme/ to saye to them that were bidden/ come: for all thinges are now redy. And they all at once beganne to make excuse. The first sayd vnto him: I haue bought a ferme/ and I must needs go and se it/ I praye the haue me excused. And another sayd: I haue bought yve yoke of oxen/ and I go to plowe them/ I praye the haue me excused. The thyrde sayd: I haue maryed a wyfe & therfore I cannot come. And the seruant went/ and brought his master worde therof.

Supper.

Mathew.

xliij. a.

Luko. xij.

Then was the good man of the house displeased/ & sayd to his seruant: Go out quicke into the stretes & quarters of the cite/ & brynge in hyder the poore and the mapned and the blynde. And the seruant sayd: lord it is done as thou commaundest and yet ther is roume. And the lord sayd to the seruant: Go out into the hye wayes & hedges/ & compeell them to come in/ that my house maye be filled. For I saye vnto you/ that none of those men which were bidden/ shall east of my supper.

Mat. x. b.

Then went a greate company with him/ & he turned and sayde vnto them: & If a man come to me/ & hate not his father and mother & wyfe and chyl dren/ and brethren/ and sisters/ moouer and his awne lyfe/ he cannot be my disciple. And whosoever beare not his crosse/ & followe me after me cannot be my disciple.

Mat. x. d.

and. xliij. d.

Mat. xliij. d.

Chyistes.

disciple.

Which of you disposed to bylde a toure/ syt not doune befoze and counteth the cost/

Tower.

whether



# The Gospell

whether he haue sufficient to perfoyme it / let  
after he hath layde the foundation / and is not  
able to perfoyme it / all that beholde it / beginne  
to moche him sayinge: this man beganne to byl  
de / and was not able to make an ende. **¶** What  
hyng gorch to make batayle agaynst another  
hyng / and yetteth not doune spyt / and casteth  
in his mynde / whether he be able with ten thou  
sande / to mete him that cometh agaynst him  
with .xx. thousand. **¶** Else whyll the other is  
yet a greete wape of / he will sende embassa  
dours / and bespye peace. So lyke wyse none of  
you that forsaketh not all that he hath / can be  
my discipyle. **¶**

Christes  
disciples.

Mat. x. b.  
Mar. ix. g.

Salt is good / but yf salt haue losse hy  
saltnes / what shall be seasoned ther with / It is  
nether good for the londe nor yet for the dong  
hyll / but men cast it out at the doores. He that  
hath eares to heare / let him heare.

The .xv. Chapter.

Publicans  
Synners.

Hundred  
shepe

Mat. x. vii.

**T**hen resorted vnto him all the publicans  
and synners / for to heare him. And the  
Pharisees and Scribes murmured sayin  
ge: He receaued to his company synners  
and eateth with them. Then put he forth this  
similitude to them sayinge: What man of you  
hauynge an hundred shepe / yf he loose one of  
them / both not leue nyntye and nyne in the wil  
dernes / and go after that which is loost vntyll  
he fynde him / And when he hath founde him /  
he putteth him on his shulders with ioye: And  
assone as he cometh home / he calleth to gedre  
his iours and neighbours sayinge vnto them:  
reioyse with me for I haue founde my shepe  
which was loost. I say vnto you / that lyke wy  
se ioye shalbe in heuen ouer one synner that re  
penteth / moore then ouer nyntye and nyne iu  
ste persons which nedde no repentaunce. **¶** Other  
what woman hauynge .x. grotes / yf she loose  
one /

# Of S Luke

# Jo. lxxx

one / both not lyght a candell / and swepe the  
house / and seke diligently / tyll she fynde it: **¶** Ten gro  
tes. **¶** And when she hath founde it / she calleth her lo  
uers and her neighbours sayinge: Reioyse with  
me / for I haue founde the groate which I had  
loost. Lyke wyse I saye vnto you / ioye is ma  
de in the presence of the angels of God ouer  
one synner that repenteth. **¶**

**¶** And he sayde: a certayne man had two  
sonnes / and the yonger of them sayde to his  
father: father geue me my parte of the goodes  
that to me belongeth. And he deuised vnto  
them his substance. And not longe after / the  
yonger sonne gaddered all that he had to ge  
ber / and toke his iorney into a farre countre /  
and there he wasted his goodes with roye  
ous lyuinge. And when he had spent all that he  
had / ther arose a greete derth thowow out all  
that same londe / and he began to lache. And he  
writ and claued to a citeisyn of that same coun  
tre / which sent him to his felde / to kepe his  
swyne. And he wold sayne haue fylled his bely  
with the cobbles that the swyne ate: and no man  
gaue him.

The yon  
goure son  
ne.

**¶** Then he came to him selfe and sayde: how  
many hyred seruautes at my fathers / haue  
bred ynough: & I dye for hunger. I will ar  
ise / and go to my father and will saye vnto him:  
father / I haue synned agaynst heuen and befo  
re the / & am no moare worthy to be called thy  
sonne / make me as one of thy hyred seruautes.  
And he arose and went to his father. And when  
he was yet a greete wape of / his father sawe  
him and had compassion / & ran and fell on his  
necke and kissed him. And the sonne sayd vnto  
him: father / I haue synned agaynst heuen / & in  
thy syght & am no moare worthy to be called  
thy sonne. But his father sayde to his seruaun  
tes: bringe forth that best garment and put it  
on him.

Mat. x. j. on him

on him/and put a yoke on his liende/and shewes on his fete. And byngc bydder that faith cause and kill him/and let us eat and be merry: for this man was deed/ & is alpyne. For he was losse/and is now founde. And they began to be merke.

The elder brother was in the feld/and when he came and drew ne to the house/ he hild in grey and haunspage / & called one of his seruantes / and axed what those thinges ment. And he saye vnto him: thy brother is come / & thy father had kylled the fatted cause/ because he hath receaued him safe and sounde. And he was angry/ and wolde not go in. Then came his father out and entreated him. He answerd and sayde to his father: Lo these many years haue I done the seruise/ neither brake at any thyng thy commaundment/ & yet gauest thou me neuer so moche as a kynd to make merry with my louers: but as soon as this thy sonne was in me/ which hath deuoured thy goodes with his loles / thou haste for his pleasure kylled the fatted cause. And he sayd vnto him: Sonne/ thou wast euer with me/ and all that I haue is thine: it was mete that we shuld make merry and be glad: for this thy brother was deed/ & is alpyne agayne: and was losse/ and is founde.

The .xviij. Chapter.

The vnto  
rightwise  
steward.

And he sayd also vnto his disciples. Ther was a certayne rich man/ which had a steward/ that was accused vnto him/ that he had wasted his goodes. And he called him/ and sayd vnto him: How is it that I heare this of the? Geue a compte of thy stewardshippe: for thou mayst be no longer steward. The steward sayd with him selfe: what shall I do? for my master will take awaye from me the stewardshippe. I can not bygge/ and to begge/ I am ashamed. I will

er what to do/ that when I am put out of the stewardshippe/ they maye receaue me into their houses.

Then called he all his masters debtors/ & sayd vnto the first: how moche owest thou vnto my master? And he sayd: an hundred tonnes of oyle. And he sayd to him: take thy byll/ & syt downe quickly/ and wyte fyfte. Then sayd he to another: what owest thou? And he sayde: an hundred quarters of wheate. He sayd to him: Take thy byll/ and wyte foure scoore. And the last recomended the vniust steward because he had done wysly. For the chyldren of this world be in their kynde/ wyser then the chyldren of lyght. And I saye also vnto you: make you frendes of the wickid mammon/ that when ye shall departe/ they may receaue you into euerylakinge habitacions.

He that is fapthfull in that which is lesse/ the same is fapthfull in moche. And he that is unfapthfull in the least/ is unfapthfull also in moche. So then yf ye haue not ben fapthfull in the wickid mammon/ who will beleue you in that which is true? And yf ye haue not bene fapthfull in another mannes busynes: who shall geue you your owne? No seruaunt can serue .ij. masters/ for other he shall hate the one and loue the other/ or els he shall lene to the one and despyle the other. Ye can not serue God and mammon.

Mat. vi.

Mammon

Two ma

sters

All these thinges herde the Pharises also/ which were couetous/ and they mocked him. And he sayd vnto them: Ye are they which iustifie youre selues before men: but God knoweth youre hertes. For that which is hyghly esteemed amonge men/ is abhominable in the syght of God.

The lawe and the Prophetes ragened vntill the tyme of Iohn: and sence that tyme the

M. iij. byngdo



# The Gospell

kingdome of God is preached / and every man  
striveth to go in.

Math. 5. c

Math. 5. c

Mar. 2. b

Whosoever shall breuen and erth perishe / then the  
title of the lawe shall perishe. Whosoever shall  
take his wyfe and marrye another / breaketh  
matrimony. And every man which marryeth  
her that is deuorced from her husbande / com-  
mitteth aduouty also.

1 Co. 5. c

Wylle.

The riche

gloton &

Lazarus.

\* Ther was a certayne ryche man / which  
was clothed in purple and fyne bylde / and fed  
deliciously every daye. And ther was a certayn  
ne begger named Lazarus / whiche laye at his  
gate full of sores / desyringe to be refreshed  
with the cromes whiche fell from the ryche  
mannes boorde. Neuerthelesse / the dogges came  
and licked his sores. And it fortuned that  
the begger dyed / and was caried by the angels  
into Abrahams bosome. The ryche man also  
so dyed / and was buried.

And beinge in hell in tormentes / he lyfte up  
his eyes and sawe Abraham a farre off / & Lazarus  
in his bosome / and he cryed and sayd / father  
Abraham / haue mercy on me / & sende Lazarus  
that he maye dippe the tipp of his fynger in  
water / and cole my tonge / for I am tormented  
in this flame. But Abraham sayd vnto him  
Sonne / remember that thou in thy lyfe tyme  
receauest thy pleasure / and contrary wyse Lazarus  
payne. Now therfore is he comforted  
and thou art punished. Besonde all this / by-  
wene thou and vs ther is a greate space set / so  
that they which wolde go from hence to you  
cannot / neither maye come from thence to vs.

When he sayd / I praye the therfore father  
send him to my fathers house. For I haue fyve  
brethren / for to warne them lest they also  
come into the place of torment. Abraham sayd  
vnto him / they haue Moses & the Prophetes  
let them heare them. And he sayd / maye father

\* Moses &  
the prophetes  
are to the of  
testamentes

Abraham

# Of S. Luke

# Jo. 1. c

Abraham / but yf one came vnto them from  
the ded / they wolde repent. He sayd vnto him:  
If they heare not Moses and the Prophetes /  
neither will they beleue / though one rose from  
the ded agayne.

## The xvij. Chapter.

Then sayde he to the disciples / it can not  
be auoyded but that offences will come  
me. Neuerthelesse wo be to him tho-  
row whom they come. It were better  
for him that a myllstone were hanged aboute  
his necke / and that he were cast into the see /  
than that he shuld offende one of this lytle ones.  
Take hede to your selues. If thy brother tre-  
spasse agaynst the / rebuke him: and yf he repent /  
forgiue him. And though he synne agaynst the  
seuen tymes in a daye / & seuen tymes in a daye  
tourne agayne to the sayinge: it repenteth me /  
forgiue him.

Mar. 2. b

Mar. 2. f

Offence

Millstone

Mar. 2. b

Leui. 24. d

Eccl. 3. 2

Mar. 2. b

And the Apostles sayde vnto the Lorde: / In-  
crease oure sayth. And the Lorde sayde: yf ye  
had sayth lyke a grayne of mustard seede / and  
shuld saye vnto this syccamine tree / plucke thy  
selfe vp by the rootes / and plant thy selfe in the  
see: he shuld obey you.

Sycam-  
ne tree.

Who is it of you yf he had a seruante plo-  
winge or sedinge catell / that wolde saye vnto  
him when he were come from the felde: Go  
quickly and syt downe to meate: and wolde not  
rather saye to him / dyesse wherewith I maye  
sup / and gyde by thy selfe and serue me / tyll I  
haue eaten and dronken: and afterwarde / eate  
thou / and drinke thou? Doeth he thanke that  
seruant because he dyd that which was com-  
maunded vnto him? I trowe not. So lyke wy-  
se ye / when ye haue done all thoose thinges  
which are commaunded you / saye / we are vn-  
profitable seruantes. We haue done that  
which was oure durtie to do.

\* In works

comaye no

sayth be

put / for by

them no man

is iustified

before god /

but by Chys-  
tys blood

onlye

Mar. 2. b

\* And

# The Gospell

Ten le-  
pers.

\*The king-  
edome of  
god is so to  
be god with  
all thynge  
are/and so  
putteth  
trust in h  
acordinge  
to the coue-  
nante/ma-  
de in Christ  
and for chri-  
stes sake/so  
loue thynne  
boure as  
christ loved  
the. And  
all this is  
with in the.

Be here:  
se there.

Mathew.  
xxiii.  
Gene. viii.

\*And it chaunced as he went to Jerusalem  
that he passed thozow Samaria and Galile.  
And as he entred into a certayne toun/ he  
met him ten men that were lepers. Which saw  
a farre of & put forth their voyces and sayde:  
Jesu master/haue mercy on vs. When he sawe  
them/he sayde vnto them:Go and shewe pou-  
re selues to the Priestes. And it chaunced  
they went/they were censed. And one of them/  
when he sawe that he was censed/turned backe  
agayne/and with a loude voyce prayled God/  
and fell doun on his face at his fete/and gave  
him thanks. And the same was a Samaritan-  
ne. And Jesus answered and sayde:are there not  
ten censed? But where are those nyne? Ther  
are not founde that returned agayne/to geue  
God prayse saue only this straunger. And he  
sayde vnto him: aryle/and go thy waye/thy  
fayth hath made the whoale. &

\* When he was demaunded of the Phar-  
ses/when the kyngdome of God shuld come/he  
answered them & sayde:The kyngdome of God  
cometh not with waytinge for. Neither shall  
men saye: Lo here/lo there. For behold/the  
kyngdome of God is with in you.

And he sayde vnto the disciples:The daye  
will come/when ye shall desyre to se one daye of  
the sonne of man/ & ye shall not se it. And they  
shall saye to you: Be here/ Be there. Go not af-  
ter them/ nor folowe them/ for as the lyghte  
ynge that apereth out of the one parte of the  
heuen/ & syneth vnto the other parte of heuen/  
So shall the sonne of man be in his dayes.  
But fyrst must he suffre many thynges/and be  
refused of this nation.

As it happened in the tyme of Noe: So shall  
it be in the tyme of the sonne of man. They ate  
they dranke/they maryed wyues and were ma-  
ryed/euen vnto that same daye that Noe went  
into

# Of S. Luke fo. xliii.

into the arke: & the floud cam & destroyed the  
all. Lxxviii. also/as it chaunced in the dayes  
of Lot. They ate/they dranke/they bought/  
they sold/they planted/they bilte. And euen  
the same daye that Lot went out of sodom it  
rained fyre & brimstone fro heauē/ & destroyed  
them all. After these ensamples / shall it be in  
the daye when the sonne of man shall appere.

At that daye he that is on the house toppe/  
and his stuffe in the house: let him not come  
doun to take it out. And lyke wise let not him  
that is in the feldes/ turne backe agayne to  
take the lest behinde. Remember Lottes wy-  
fe. Whosoever will go about to saue his lyfe/  
shall lose it: and whosoever shall lose his lyfe/  
shall saue it.

I tell you in that nyght/ther shall be two in  
one bed: the one shall be receaued & the other  
shall be forsaken. Two shall be also agryndynge  
to gedder: the one shall be receaued/ and the  
other forsaken. And they answered/ and say-  
de to him: where Lord? And he sayde vnto  
them: whersouer the body shall be/ thither  
will the egles resorte.

The xliii. Chapter.

As he put forth a similitude vnto the/  
signifyinge that men ought alwayes to  
praye & not to be weery/ sayinge: Ther  
was a Judge in a certayne cite / which  
feared not god neither regarded mā. And ther  
was a certayne wedowe in the same cite/  
which came vnto him sayinge: avenge me of my  
neaduersary. And he wold not for a whyle.  
But afterwarde he sayde to him selfe: though  
I feare not God/ nor care for mā/ yet because  
this wedowe troubleth me/ I will avenge her  
lest at the laste she come and hagge on me.

And the Lord sayd. heare what the vnright-  
ewes Judge sayeth. And shall not God avenge  
his

Gen. xi.

Lottes  
wyfe.  
Gen. xix.

Mat. x.  
Mar. xiii.  
Jo. xii.  
Lk. x.  
Act. x.

Egles.

Ecce.  
Psalm.  
I. Tes. v.  
Wicked.  
Judge.



# The Gospell

ge his electe/ which crye daye and nyght vnto him/ye though he deferre them: I tell you he will auenge them/and that quickly. & neuerthelesse/when the sonne of man cometh/suppose ye/that he shall finde fayth on the erth.

And he put forth this similitude/ vnto many sayne which trusted in them selues that they were perfecte/and despyed other. Two women went vp into the temple to praye: the one a Pharise & the other a publican. The Pharise stood & prayed thus with him selfe. God I thanke the that I am not as other men are/ extortioners/ vnjuste/ aduoutrers/ or as this publican. I fast twyse in the weeke. I geue tythe of all that I possesse. And the publican stood asfaraue of/ & wolde not lyfte vp his eyes to heauen/ but smote his brest sayinge: God be mercifull to me a synner. I tell you: this man departed home to his house iustified moare then the other. For euery man that exalteth him selfe/ shall be brought low: And he that humbleth him selfe/ shall be exalted.

Exalte.

Math. xlii.

Math. xli.  
Marke. x. b.

They brought vnto him also babes/ that he shulde touche them. when his disciples sawe that/they rebuked the. But Iesus called the vnto him/ & sayde: Suffre chyliden to come vnto me/ & forbidde them not. For of such is the kyngdome of God. Verily I saye vnto you: whosoever receaueth not the kyngdome of God/as a chylde: he shall not enter therein.

And a certayne ruler axed him sayinge: good master: what ought I to do/ to obtayne eternall lyfe? Iesus sayde vnto him: why callest thou me good? No man is good/ save God only. Thou knowest the commaundementes: Thou shalt not commit aduoutry: thou shalt not kyll: thou shalt not steale: thou shalt not beare false witness: Honour thy father & thy mother.

Exod. xx.

# Of S. Luke Jo. v. c. l. i. i.

mother. And he sayde: all these haue I kept from my pouth. When Iesus hearde that/ he sayde vnto him: Yet lackest thou one thinge. Sell all that thou hast/and distribute it vnto the poore/and thou shalt haue treasure in heauen/and come/ & folowe me. When he hearde that/ he was heuy: for he was very ryche.

When Iesus sawe him moorne/ he sayde: With what difficulte shall they that haue riches/ enter into the kyngdome of God: it is easer for a camell to goo thorow a needles eye/ then for a ryche man to enter into the kyngdome of God. Then sayd they that heard that: And who shall then be saued? And he sayde: Things which are vnpossible with men are possible with God.

Camell.

Then Peter sayde: Lo we haue lefte all/ & haue folowed the. And he sayde vnto them: Verily I saye vnto you/ ther is no man that leaueth house/ other father & mother/ other brethren/ or wyfe/ or chyliden for the kyngdome of Goddes sake/ which same shall not receaue moche moare in this worlde: and in the worlde to come/ lyfe euerlastinge.

Leueth  
unt.

Math. x. d.  
Mark. x. c.

He toke vnto him twelue/ and sayde vnto them. Beholde we go vp to Ierusalem/ & all shall be fulfilled that are written by the Prophetes of the sonne of man. He shall be deliuered vnto the gētyls/ & shall be mocked & shall be despytfully entreated/ & shall be spetted on: and when they haue scourged him/ they will put him to deeth/ and the thyrde daye he shall aryse agayne. But they vnderstode none of these thinges. And this sayinge was hid fro them. And they perceaued not the thinges which were spoken.

Passion

And it came to passe/ as he was come nye vnto Hierico/ a certayne blynde man sat by the waye sayde begginge. And when he hearde the peo

Math. xx. d.  
Mark. x. g.

Blinde  
man.

the people passe by/he asked what it meant. And they sayde vnto him/that Iesus of Nazareth passed by. And he cryed sayinge: Iesus the sonne of David / haue thou mercy on me. And they which went before rebuked him/that he shuld holde his peace. But he cryed so moche the moare/ thou sonne of David haue mercy on me. And Iesus stode still: & commaunded him to be brought vnto him. And when he was come neare/ he asked him sayinge: what wilt thou that I do vnto thee? And he sayde: Lorde that I maye receaue my sight. Iesus sayde vnto him: receaue thy sight: thy faith hath saued thee. And immediately he sawe/ and folowed him/ praylinge God. And all the people when they sawe it/ gaue laude to God.

The xix. Chapter.

Zacheus.

**A**nd he entred in and went thorow Hierico. And beholde/ there was a man named zacheus/ which was a ruler amonge the Publicans/ and was riche also. And he made meanes to se Iesus/ what he shuld be: and coulde not for the preece/ because he was of a lowe stature. wherfoze he ran before/ & ascended vp into a wilde figge tree/ to se him: for he shuld come that waye. And when Iesus cam to the place/ he looked vp/ and sawe him/ & sayd vnto him: zache/ attonce come doune/ for to daye I must abyde at thy house. And he came doune hastelye & receaued him ioyfully. And when they sawe that/ they all groudged sayinge: He is gone in to tary with a man that is a synner.

And zache stode forth and sayd vnto the Lorde: beholde Lorde/ the haulte of my goodes I geue to the poore/ and if I haue done eny man wronge/ I will restore him fowerfolde. And Iesus sayd to him: this daye is healed. And he come vnto this house/ for as moche as it

also

also is become the chyld of Abraham. For the sonne of man is come to seeke and to saue that which was losse.

As they hearde these thinges/ he added thereto a similitude/ because he was nye to Hierusalem/ and because also they thought that the kyngdome of God shuld shortly appere. He sayde therfoze: A certayne noble man/ went into a farre cuntrye/ to receaue him a kyngdome/ and then to come agayne. And he called his ten seruautes and deliuered them ten pounde sayinge vnto them: by and sell till I come. But his citisens hated him/ and sent messengers after him sayinge: we will not haue this man to raygne ouer vs.

And it came to passe/ when he was come agayne & had receaued his kyngdome/ he commaunded these seruautes/ to be called to him (to whom he gaue his money) to witte what euery man had done. Then came the first sayinge: Lorde/ thy pounde hath increased ten pounde. And he sayd vnto him: Well good seruaunt/ because thou wast faithfull in a very lytell thinge/ take thou autorite ouer ten cities. And the other came sayinge: Lorde/ thy pounde hath increased fyue pounde. And to the same he sayde: be thou also ruler ouer fyue cities.

And the thyrde came & sayde: Lorde/ beholde here thy pounde/ which I haue kepte in a napkin/ for I feared thee/ because thou arte a strypte man: thou takest vp that thou laydest not doune/ and repest that thou dydest not sowe. And he sayde vnto him: Of thine awne mouth/ iudge I thee thou euill seruaunt. Whest thou that I am a strypte man takinge vp that I layde not doune/ & repinge that I dyd not sowe? Wherfore then gauest thou my money into the banke/ that at my cominge I might haue required mine awne vantage?

And

Matthew.  
xiii.  
Ver. 12

Ten pounde.



To him that  
hath in shal  
be given.  
Math. xlii. b  
and. xxi. b  
Mark. xlii. c

Bethphage  
Bethphage.  
Bethphage.  
Bethphage.

Math. xxi. a  
Mark. xxi. a

John. xlii. b

And he sayd to them that stode by: take ye  
him that pounde/ & geue it him that hath in  
pounde. And they sayde vnto him. Lozde he  
hath ten pounde. I saye vnto you/ that vnto  
all them that haue/ it shal be geuen: & sed him  
that hath not/ euen that he hath shal be taken  
fro him. And couer those mine enemyes/ which  
wolde not that I shuld raygne ouer the/ byn-  
ge hyder/ & see them before me. And when he  
had thus spoken/ he proceeded forth before  
ascendinge vnto Iherusalem.

And it fortuned/ when he was come npe to  
Bethphage & Bethany/ besides mounte oliue-  
te/ he sent two of his disciples sayinge: Go ye  
into the tounne which is ouer agaynst you. In  
the which asone as ye are come/ ye shall finde  
a colte tyed/ wheron yet neuer man sate.  
Lowe him and bynge him hyder. And if any  
man axe you/ why that ye lowse him: thus  
saye vnto him/ the Lozde hath neede of him.

They that were sent/ went their waye and  
founde/ euen as he had sayde vnto them. And  
as they were alosinge the colte/ the owners  
sayde vnto them: why lowse ye the colte?  
And they sayde: for the Lozde hath neede of  
him. And they brought him to Iesus. And  
they cast there raymes on the colte/ & see Iesus  
theron. And as he went/ they spredde their clo-  
thes in the waye.

And when he was now come/ where he  
shuld go doun fro the mounte oliuete/ the who-  
le multitude of the disciples bega to reioyce/  
& to laude God with a loude voyce/ for all  
the myracles that they had sene sayinge: ble-  
sed be the kynge that cometh in the name of  
the Lozde: peace in heauē/ & glory in the hys.  
And some of the Pharisees of the company sayde  
vnto him: Master rebuke thy disciples. He an-  
swered/ & sayde vnto the: I tell you/ yf these

ould holde their peace/ the stones wolde crye.  
And when he was come npe/ he behel-  
de the cite/ & wept on it sayinge: Yf thou had  
dest knowe those thinges which belonge vnto  
thy peace/ eue at this thy tyme. But now are  
thy hyddes from thyne eyes. For the dayes  
shall come vpon the/ that thy enemyes shall  
cast a banke aboute the/ & compass the rounde/  
& kepe the in on euery syde/ and make the cum  
with the grounde/ with thy chyldren which  
are in the. And they shall not leue in the one  
stone vpon another/ because thou knowest not  
the tyme of thy visitation.

And he went in to the temple/ & beganne to  
cast out them that solde therein/ and them that  
bought sayinge vnto them/ it is wyrtten my  
house is the house of prayer: but ye haue ma-  
de it a den of thieues. And he taught daily in  
the temple. The hye Pryetes and the Scri-  
bes and the chiefe of the people went about  
to destroye him: but coulde not finde what to  
do. For all the people sticke by him/ and gaue  
him audience.

The. xxi. Chapter

And it fortuned in one of those dayes/  
as he taught the people in the temple  
and preached the gospel: the hye Pry-  
etes & the Scribes came with the elders & spa-  
ke vnto him sayinge: Tell vs by what auto-  
riste thou doest these thinges? Or who is he  
that gaue the this auctorite? He answered &  
sayde vnto the: I also will axe you a questiō/  
and answer me. The baptyme of John: was  
it from heauen or of men? And they thought  
with in them selues sayinge: yf we shall saye  
from heauē/ he will saye: why then beleued ye  
him not? But and yf we shall saye of men/ all  
the people wyl sticke vs. For they be per-  
suaded that John is a Prophete. And they  
answered

Math. xxi. c  
Mark. xii. a

Sellers &  
byers  
Math. xxi. b  
Mark. xxi. b  
Esai. lvi.

Math. xxi. c  
Mark. xxi. d

Baptyme  
of John.

Mynefar.  
De.  
Mat. xii.  
Lk. x. a.  
Rom. x. d.

answered that they could not tell whence  
was. And Jesus sayde vnto them: neither tell  
I you by what auctorite I do these things.  
Then beganne he to put forth to the peo-  
ple this similitude. A certayne man plantyd  
vnyeparde: & lett it forth to farmers: & went  
himselfe into a straunge countre for a greate  
season. And when the tyme was come: he sent  
a seruant to his tenants that they shuld ge-  
ue him of the frutes of the vineyarde. And the  
tenantes dyd bet him: & sent him away emp-  
ty. And agayne he sent yet another seruant.  
And they dyd bet him: & foule entreated him  
also: & sent him away empty. Moreover he  
sent the thyrde to: and him they wounded: &  
cast oute. Then sayde the lord of the vyne-  
yarde: what shall I do? I will sende my be-  
re sonne: him peraduenture they will reueren-  
ce: when they se him.

But whē the farmers sawe him: they thought  
in them selues sayinge: this is the heyre / co-  
me let vs kyll him: that the inheritaunce may  
be oures. And they cast him out of the vyne-  
yarde: and kyled him. Now what shall the  
lord of the vineyarde do vnto them? He will  
come & destroye these farmers: & will let out  
his vyneyarde to other. When they heare  
that: they sayde: God forbid.

And he behelde them and sayde: what mea-  
neth this then that is wytted? The stone that  
the bylders refused: the same is made the chiefe  
corner stone. Whosoever stonble at that stone  
shal be broken: but on whosoever it fall: by  
it will grinde him to powder. And the heyre  
sces & the scribes the same howe wet about  
to laye bondes on him: but they feared the  
people. For they perceaued that he had spokē  
this similitude agaynst them.

And they watched him: & sent forth spies  
which

Psalm.  
cl. xii.  
Act. iii. b.  
Ro. ix. g.  
1. Pe. ii. a.  
Isaie. xlviii.

which shuld laye them selues perfecte: to ta-  
ke him in his wordes: & to deliuer him vnto  
the power & auctorite of the debite. And they  
axed him sayinge: Master: we knowe that thou  
sayest & teachest right: nother considerest thou  
any mannes degre: but teachest the waye of  
God truly. Is it lawfull for vs to geue Cesar  
tribute or no? He perceaued their craftines: &  
sayde vnto the: why tempt ye me? Shewe me a  
peny. Whose ymage & superscription hath it?  
They answered & sayde: Cesars. And he sayde  
vnto them: Geue then vnto Cesar: that which  
belongeth vnto Cesar: & to God that which  
pertayneth to God. And they could not re-  
proue his sayinge before the people. But they  
maruayled at his answer: & held their peace.

Then came to him certayne of the Sadu-  
ces which denye that ther is any resurrection.  
And they axed him sayinge: Master / Moses  
wrote vnto vs of eny mannes brother dyng ha-  
vinge a wyfe: & the same dyng without yssue:  
that then his brother shulde take his wyfe: &  
rayse by seede vnto his brother. Ther were  
seven brethren: & the fyrste toke a wyfe: and  
dyed without chyliden. And the seconde toke  
the wyfe: & he dyed chylidlesse. And the thyrde  
toke her: & in lyke wyse the residue of the se-  
uen: & left no chyliden behinde them: & dyed.  
Last of all the woman dyed also. Now at the  
resurrection whose wyfe of them shal she bee  
for seven had her to wyfe.

Jesus answered and sayde vnto them. The  
chylde of this worlde marry wyues: & are ma-  
ried: but they which shal be made worthy to  
enioye that worlde and the resurrection from  
death: neither marry wyues: neither are married:  
nor yet can dye any moare. For they are equall  
vnto the angels: & are the sonnes of God: in  
as moche as they are the chylde of the resur-  
rection.

Tribute  
to Cesar.

Rom. xii. b.

Saduces

Math. xxi.  
Mar. xii.  
Deut. xxv. b.



# The Gospell

Exod. iii. b. recedon. And that the deyd shall rife agayn  
euen Moyses signified besydes the bush  
when he sayde: the Lorde God of Abraham  
the God of Isaac: & the God of Jacob. for  
he is not the God of the deyd / but of them  
which liue. For all liue in him. Then certayn  
ne of the Pharisees answered and sayde: Af-  
ter thou hast well sayde. And after that dunt  
they not are him any question at all.

Then sayde he vnto them: how saye they  
that Christ is Dauides sonne? And Dauid  
him selfe sayth in the booke of the Psalmes:  
The Lorde sayde vnto my Lorde / sit on my  
right honde / tyll I make thyn enemy thy  
fole. Seinge Dauid calleth him Lorde  
how is he then his sonne?

Then in the audience of all the people / he  
sayde vnto his disciples: beware of the Scribes /  
which desyre to goe in longe clothynge /  
loue gretynges in the markets / and the hyer  
seates in the synagoges and chere houses at  
feastes / which deuoure widowes houses / &  
that vnder a coloure of longe prayynge: thei  
me shall receaue greater damnacion.

## The xxj. Chapter.

Math. xii. d. **A** he behelde / he sawe the ryche men /  
how they cast in their offeringes into  
the treasury. And he sawe also a certeyn  
poore wydowe / which cast in thither two  
mites. And he sayde: of a trouth I saye vnto  
you / this poore wydowe hath put in more  
thei they all. For they all haue of their super-  
fluyte added vnto the offeringe of God: but  
she / of her penury hath cast in all the substa-  
nce that she had.

As some spake of the temple / how it was gar-  
nished with goodly stones & Jewels / he say-  
de: The dayes will come / when of these thinges  
which ye see / shall not be lefte stone vpon  
stone

# Of S. Lukes Jo. xxv.

stone / that shall not be throwen doune. And destruet  
they axed him sayynge: Whaster when shall the one of the  
se thinges be / & what signe will therbe / when temple.  
suche thinges shall come to passe.

And he sayde: take heed / that ye be not decea-  
ued. For many will come in my name sayynge:  
I am he: and the tyme draweth nere. folo-  
we ye not them therfore. But when ye heare  
of warre and dissencion: be not afrayed. For  
these thinges must first come: but the ende so-  
loweth not by a by. Then sayd he vnto them:  
Nacion shall rise agaynst nacion / and kyng-  
dome agaynst kyngdome / and greate earth qua-  
kes shalbe in all quarters / and hunger / and  
pestilence: and fearful thinges. And greate  
signes shall ther be from heauen.

But before all these / they shall laye their  
hondes on you and persecute you / deliuerin-  
ge you vp to the Synagoges and into prison /  
and bringe you before kynges and rulers for  
my names sake. And this shall chaunce you  
for a testimonie. Let it sticke therfore faste  
in youre hertes / not once to stode before / what  
ye shall answer: for I will geue you a mouth  
& wysdome / where agaynst / all your aduersa-  
rys shall not be able to speake nor resist. Ye  
shalbe betrayed of youre fathers and mo-  
thers / and of youre brethren / and kynsmen /  
and louers / and some of you shall they put to  
deeth. And hated shall ye be of all men for my  
names sake. Yetther shall not one herte of you  
reheedespe: I the. with youre patience posses-  
se your soules.

And when ye se Iherusalem beleged with  
an hoste / then understonde that the desolacion  
of the same is nye. Then let them which are  
in Jewrye fflye to the mountaynes. And let  
them which are in the middes of it / departe  
oute. And let not them that are in other coun-  
treis /

A Promy-  
se.

Possesse  
yourne o-  
f saue.

# The Gospell

Math. xliii.  
Mark. xiii.  
Dan. ix. 2  
treys/ enter ther in. For these be the dayes of  
vengeance/ to fulfill all that are written. But  
wo be to them that be with chylde / & to them  
that geue sucke in those dayes: for ther shall be  
greate trouble in the londe / and wrath on  
all this people. And they shall fall on the edge  
of the swerde/ and shall be leyd captiue/ to  
all nacions. And Jerusalem shall be troden  
vnder fote of the gentyls/ vntyll the tyme of  
the gentyls be fulfilled.

Math. xxiii.  
Mark. xiii.  
Esa. xlii. 1  
Eze. i. 1  
Joel. ii. 1  
And ther shall be signes in the sunne/ and  
in the mone/ and in the starres: and in the erth  
the people shall be in soche perplexite: that they  
shall not tell which waye to turne them selues.  
The see and the waters shall rooze/ and  
the hertes shall faile them for feare / and for  
lokinge after those thinges which shall come  
on the erth. For the powers of heaue shall moue.  
And then shall they see the sonne of man  
come in a clowde with power and greate glory.  
When these thinges beginne to come to passe  
then loke vp/ & lifte vp youre heddes for your  
redemption draweth nye.

And he shewed the a similitude: beholde the  
figge tree/ & all other trees / when they shew  
forth their buddes / ye se and knowe of your  
awneselues that sommer is then nye at hand.  
So lyke wyse ye (when ye se these thinges  
come to passe) vnderstonde / that the kyngdome  
of God is nye. Verely I saye vnto you  
this generacion shall not passe/ till all be fulfilled.  
Heauen & erth shall passe: but my wordes  
shall not passe.

Take hede to youre selues/ lest youre hertes  
be overcome with surfettinge and drownynges  
and cares of this worlde: and that  
that daye come on you vnwares. For as a thur  
re shall it come on all them that sit on the se  
tes of the erthe. Wathe therfore continually

# Of S. Luke

Ho. xci

praye/ that ye maye obtayne grace to fflye all  
this that shall come / & that ye maye stande be  
fore the sonne of man.

In the daye tyme/ he taught in the temple /  
and at nyght/ he went out/ and had abydinge  
in the mount oliuete. And all the people came  
in the morninge to him in the temple/ for to  
heare him.

## The. xxi. Chapter

The feast of swete bread drew nye which  
is called ester/ and the hye Priestes and  
scribes sought how to kyll him / but  
they feared the people. Then entered Satan  
into Judas / whose spy name was Iscariot  
(which was of the nombre of the twelue) and  
he went his waye & cōmuned with the hye prie  
stes and officers how he myght betraye him  
to them. And they were glad: and promised to  
geue him money. And he consented/ & sought  
opportunitie to betraye him vnto them when  
the people were awaye.

Then came the daye of swete bread/ when  
of necessity the esterlambe must be offered.  
And he sent Peter & John sayinge: go & prepa  
re the esterlambe/ that we maye eat. They  
sayde to him. Where wilt thou/ that we prepa  
re? And he sayde vnto the. Beholde when ye be  
entred into the cite / ther shall a man mete  
you bearinge a picher of water / him folowe  
into the same house that he entreth in/ & saye  
vnto the good man of the house. The master  
sayeth vnto the: where is the guest chamber/  
where I shall eat myne ester lambe with my  
disciples? And he shall shew you a greate par  
loure paved. Ther make redy. And they went  
and founde as he had sayde vnto them: & ma  
de redy the ester lambe.

And when the houre was come/ he sate dou  
ne and the twelue Apostles with him. And he  
sayde

Math. xxi.  
Mark xiii.

Math. xxi.  
Christ is  
betrayed.

Math. xxi.  
Mar. xiii.  
Ester lam  
be.



# The Gospell

Mat. xxi.  
Mark. xiii.  
1. Cor. x.

sayde vnto them: I haue inwardly desired  
to eate this seker lambe with you before this  
I suffer. For I saye vnto you hence forth I  
will not eate of it any moore/ vntill it be ful-  
filled in the kyngdome of God. And he toke  
the cup/ & gaue thankes/ and sayd. Take this/  
and drinke it amonge you. For I saye vnto  
you: I will not drinke of the frute of the vy-  
ne/ vntill the kyngdome of God be come.

The sacra-  
ment is  
institute.

And he toke bread/ gaue thankes/ and gaue  
to them/ sayinge: This is my body which is  
geuen for you. This do in the remembrance  
of me. After this also/ when they had supped/  
he toke the cup sayinge: This cup is the newe  
testament in my bloude/ which shall for you  
be shedde.

Math. xxvi.  
Mark. xiii.  
1. John. xiii.  
1. Psal. xli.

Yet beholde/ the honde of him that betray-  
eth me/ is with me on the table. And the forme  
of man goeth as it is apointed: But wote ye  
that man by whom he is betrayed. And they  
began to enquire amonge them selues/ which of  
them it shulde be/ that shulde do that.

Greater.  
Math. x. d.

Mark. x. f

And ther was a streyfe amonge the/ which  
of them shulde be taken for the greatest. And  
he sayde vnto them: the kynges of the genty-  
les raygne ouer them/ and they that beare rule  
ouer them/ are called gracious lordes. But ye  
shall not be so. But he that is greatest amonge  
you/ shalbe as the yongest: and he that is  
chefe shalbe as the minister. For whether is  
greater/ he that sitteth at meate: or he that ser-  
ueth? I am not he that sitteth at meate: And I  
am amonge you/ as he that ministrerth. Ye see  
they which haue bidden with me in my tem-  
ptacions. And I apoint vnto you a kyngdo-  
me/ as my father hath appoynted to me: that  
ye maye eate and drynke at my table in my  
kyngdome/ and sit on seates/ and iudge the  
twelue tribes of Israel. R

Am

# Of S. Luke

Jo. c

And the Lorde sayde: Simon/ Simon behol-  
de/ Satan hath desired you/ to siffe you/ as it  
were wheate: but I haue prayed for the/ that  
thy sayth faile not. And when thou arte con-  
uerted/ strengthe thy brethren. And he sayd vn-  
to him. Lorde I am redy to go with thee into  
prison/ & to deeth. And he sayde: I tell the/ De-  
uill the cocke shall not crowe this daye/ till  
thou haue thrise denied that thou knowest me.

And he sayde vnto them: when I sent you  
without wallet and scrippe and shoes: lached  
ye any thinge? And they sayd/ no. And he say-  
de to them: but now he that hath a wallet let  
him take it vp/ and likewise his scrippe. And  
he that hath no swearde/ let him sell his roote  
and bye one. For I saye vnto you/ that yet  
that which is wyrtten/ must be performed in  
me: euen with the wyrd was he nombred.  
For those thinges which are wyrtten of me/  
haue an ende. And they sayde: Lorde/ beholde  
here are two swerdes. And he sayde vnto  
them: it is ynough.

And he came out/ and went as he was won-  
t to mounte oliuete. And the disciples follo-  
wed him. And when he came to the place/ he  
sayde to the/ praye/ lest ye fall into temptaciō.

And he gate him selfe from them/ about a  
stones cast/ & kneeled doune/ & prayed/ sayinge:  
Father if thou wilt/ with drawe this cup from  
me. Neuerthelesse/ not my will/ but thyn be  
fulfilled. And ther appered an angell vnto  
him from heauen/ confortinge him. And he  
was in an agonye/ & prayed somewhat longer.  
And his sweate was lyke dropes of bloud/  
trichlyng doune to the grounde. And he rose  
vp from prayer/ & came to his disciples/ & foun-  
de them sleepinge for sorowe/ and sayde vnto  
them: Why slepe ye? Rise and praye/ lest ye  
fall into temptation.

R. iii. Whyll

Simons  
sayth say-  
ed not.

Math. xxi.  
Mark. xiii.

By a swer-  
de.  
Esa. liii.

Two sw-  
erdes.

Math. x. d.  
Mark. x. f.  
John. xiii.

Christ ar-  
meth him-  
selfe agay-  
nst his pas-  
sion.

An angell  
comforteth  
him.

He swete-  
th bloude

# The Gospell

Whill he yet spake: beholde/ther came a company/and he that was called Judas one of the twelve/with befoze them/ and pressed nye vnto Iesus to kysse him. And Iesus sayd vnto him: Judas / betrayest thou the sonne of man with a kysse? Whiche they which were about him sawe what wolde folow/ they sayd vnto him. Lorde/ shall we smite with swerde? And one of them smote a seruant of the hiest prest of all/ & smote of his right eare. And Iesus answered and sayd: Suffre ye this farre forth. And he touched his eare/ and healed him.

Crare is  
myttē of

Math. xxi.  
Mar. xiii.  
Joh. xxi.

Then Iesus sayde vnto the hye prestes / rulers of the temple and the elders which were come to him. Become out/ as vnto a thefe with swerdes and staves/ when I was daily with you in the temple/ye stretched not forth handes agaynst me. But this is euē your very houre/ & the power of darcknes. Then toke they him/ and ledde him / and brought him to the hye prestes house. And Peter followed a farre of.

Mar. xvi  
Mark. xiii  
Joh. xxi.

When they had byndled a fyre in the myddes of the palys/and were set doune to gesse Peter also sat doune amonge them. And one of the wenches behelde him as he sat by the fyre/and set good eyesight on him & sayde: this same was also with him. Then he denyed him sayinge: woman I knowe him not. And after a lytell whyle/ another sawe him & sayde: thou arte also of them. And Peter sayde: man I am not. And about the space of an houre after / another affirmed sayinge: verily euen this felowe was with him / for he is of Galile/and Peter sayde: man I wote not what thou sayest. And immediatly whill he yet spake / the cocke crowe. And the Lorde turned backe and looked vpon Peter. And Peter remembred the wordes of the Lorde/whom he sayde

Peter denyeth.

# Of S. Pius

# Jo. ci

he sayde vnto him / befoze the cocke crowe / thou shalt denye me thysse. And Peter went out/ and wepte bitterly.

And the men that stode about Iesus / mocked him / & smote him / & byndfolded him / & smote his face. And axed him sayinge: arte thou it is that smote the? And many other thinges derisfully sayd they agaynst him.

Christ is  
mocked.

And as soon as it was daye the elders of the people and the hye prestes and Scribes / came together / & ledde him into their counsell sayinge: arte thou very Christ? tell vs. And he sayde vnto them: yf I shall tell you/ye will not beleue. And yf also I axe you/ye will not answer me or let me go. Hereafter shall the sonne of man syt on the ryght honde of the power of God. Then sayde they all: Arte thou then the sonne of God? He sayd to them: ye saye that I am. Then sayde they: what nede we eny further witness/ we our selues haue herde of his owne mouthe.

Mar. xxi.  
Mark. xxi.  
Joh. xxi.

# The. xxi. Chapter.

And the whole multitude of them arose / and ledde him vnto Pylate. And they beganne to accuse him sayinge: We haue founde this felowe peruertynge the people/and forbyddynge to paye tribute to Cesar: sayinge/that he is Christ a kynge. And Pylate appoyled him sayinge: arte thou the kynge of the Jewes? He answered him and sayde: thou sayest it. Then sayde Pylate to the hye prestes/and to the people: I fynde no faute in this man. And they were the more fawne sayinge. He moueth the people / teachinge them to saye Jewry / & beganne at Galile/ euen to this place.

He is de-  
lyuered to

Math. xxi.  
Mark. xxi.  
Mar. xxi.  
and. xxi.  
Joh. xxi.

When Pylate hearde mencion of Galile he axed whether the man were of Galile. And as soon as he knewe that he was of Herodes iurisdiction he sent him to Herode/ which was at that tyme in Iherusalem.

He is sent  
to Herode

R. v. loat



so at Jerusalem in those dayes. And when he rode sawe Iesus / he was exceedingly glad. For he was desirous to se him of a longe season / because he had hearde many thinges of him / and trusted to haue sene some miracle done by him. Then questioned he with him of many thinges. But he answered him not one word. The hye Priestes and Scribes / stode forth and accused him straitly. And Herod with his men of warre / despyled him / and mocked him / and araped him in whyppe / and sent him agayne to Pylate. And the same daye Pylate and Herod were made frendes to gether. For before they were at variapnce.

He holde  
th his pea  
ce.

Pylate &  
Herode a-  
re become  
frendes.

Math. xxi.  
Mark. xvi.  
Joh. xxi.  
Pylate

Barrabas

And Pylate called to gether the hye Priestes and the rulers / and the people / and sayde vnto them: I haue brought this man vnto me / one that peruerterd the people. And beholde I haue examined him before you / and haue founde no faulte in this man / of those thinges wherof ye accuse him. No nor yet Herode. For I sent you to him: and lo nothinge worthy of death is done to him. I will therfore chasten him / & let him loose. For of necessity / he must let one loose vnto them at that feast.

And all the people cryed at once sayinge: away with him / & deliuer to vs Barrabas: which for insurrection made in the cite / and mozt her / was cast into prison. Pylate spake agayne to them willinge to let Iesus loose. And they cryd sayinge: Crucify him / Crucify him. He sayde vnto them the thyrde tyme. What euill hath he done? I fynde no cause of death in him. I will therfore chasten him / & let him loose. And they cryed with loude voyce / and required that he myght be crucified. And the voyce of them and of the hye Priestes preuailed.

And Pylate gaue sentence that it shoulde be as they required and let loose vnto them / him

that

that for insurrection and mozt her / was cast into prison / whom they despyed: and deliuered Iesus to do with him what they wolde. And as they ledde him away / they caught one Symon of Syrene / compynge out of the schol / and on him layde they the crosse / to beare it after Iesus.

Simon of  
Sirene.

Math. xxi.  
Mark. xvi.

And there folowed him a greate company of people and of women / which women beweped and lamented him. But Iesus turned backe vnto them / and sayde: Doughters of Jerusalem / wepe not for me: but wepe for your selues / and for your chyldren. For beholde / the dayes will come / when men shall saye: happy are the barren and the wombes that neuer bare and the pappes which neuer gaue sucke. Then shall they begynne to saye to the mountaynes / fall on vs: and to the hylles / couer vs. For yf they do this to a grene tree / what shalbe done to the drye?

Lsa. lvi.  
Gala. iii.

Lsa. lvi.  
Ozec. x.  
Apo. i.

And ther were two euill doers ledde with him to be slayne. And when they were come to the place / which is called Caluary / there they crucified him / & the euill doers / one on the right hande / & the other on the lefte. Then sayde Iesus: father for geue the / for they woot not what they do. And they parted his raiment / and cast lottes. And the people stode and behelde.

Math. xxvii.  
Mark. xvi.  
Joh. xxi.  
Math. xxi.  
Mark. xvi.

And the rulers mocked him with them saye: He is mocking: he holpe other men / let him helpe him selfe / he sayd: I am the chosen of God. The soldiers also mocked him / and came and gaue him vineger and sayde: yf thou be that kynge of the Jewes / saue thy selfe. And his superscription was written ouer him / in Greke / in Latin / and in Hebreu: This is the kynge of the Jewes.

And one of the euill doers which hanged / rayled on him sayinge: If thou be Christ saue thy selfe and vs. The other answered and rebuked

re-  
buked

# The Gospell

buked him sayinge: Neither fearest thou God/ because thou arte in the same damnacion: we are ryghteously punysshed/ for we receaue accordynge to oure dedes: But this man hath done nothinge amysse. And he sayde vnto Jesus: Lorde remember me when thou comest in to thy kyngdome. And Jesus sayde vnto him: Verely I saye vnto the/ to daye shalt thou be with me in Paradyse.

And it was about the sixt houre. And there was a darcknes ouer all the londe / vntyll the nyynth houre / and the sonne was darckened.

And the vayle of the temple was rent in twa. And Jesus cryed with a grete voyce and sayd: Father / into thy handes I comynge my spete. And when he thus had sayd he gaue vp the goost. When the Centurion sawe what had happened / he glorified God sayinge: Of a suretie this man was perfecte. And all the people that came to gether that spight/ beholdynge the thinges which were done: smote their brestes / & returned home.

And all his acquaintance / and the women that folowed him from Galile / stode a farre off beholdynge these thinges.

And beholde ther was a man named Joseph / a counsellour / and was a good man and iuste / & dyd not consent to the counsell and be of them / which was of Aramathia / a cite of the Jewes: which same also waited for the kyngdome of God: he went vnto Pilate and begged the body of Jesus / & toke it doune / & wrapped it in a linnen clooth / and layed it in an hewn tounbe / wherein was neuer man before layed. And that daye was the Saboth euen / and the Saboth daye on. The women that folowed after which came with him from Galile / behelde the sepulchre and how his body was layed. And they returned & prepared odoures & spices:

# Of S. Luke.

fo. ciii

mentes: but rested the Saboth daye/ accordynge to the commandement.

## The. xliii. Chapter.

**I**n the mornynge after the Saboth / etly in the mornynge they came vnto the tounbe & brought the odoures which they had prepared & other women with them. And they founde the stone rowled awaye from the sepulchre / and went in: but founde not the body of the Lorde Jesu. And it happened / as they were amased therat: Beholde two men stode by them in shynynge vestures. And as they were a frayde / and bowed downe their faces to the erth: they sayd to them: why seke ye the lyvinge amonge the dede? he is not here: but is risen. Remember how he spake vnto you / when he was yet with you in Galile / sayinge: that the sonne of man must be deliuered into the handes of synfull men / and be crucified / and the thyrde daye rise agayne.

And they remembred his wordes / and returned from the sepulchre / and tolde all these thinges vnto the eleven and to all the remanant. It was Mary Magdalen and Joanna / & Mary of Jacobi / and other that were with them / which tolde these thinges vnto the Apostles / and their wordes seemed vnto them farned thinges / nether beleued they them. Then arose Peter and ran vnto the sepulchre / and stowped in and sawe the linnen clothes layde by them selfe / and departed wondrynge in him selfe at that which had happened.

And beholde / two of them went that same daye to a tounce which was from Jerusalem about threescore foylonges / called Emmaus: and they talked to gedder of all these thinges that had happened. And it chaunced / as they comened to gedder and reasoned / that Jesus him selfe dyde neare / & went with them. But their eyes

Mark. 16.  
Joha. 20.

Mark. 16.  
Mark. 16.

Peter runneth to the grave.

Emmaus.



eyes were holden that they coulde not knowe him. And he sayde vnto them: What manner of communications are these that ye haue one to another as ye walke/and are sadde. And the one of them named Cleophas/answered and sayd vnto him: art thou only a straunger in Ierusalem / and haste not knowen the thinges which haue chaunced therein in these dayes? To whom he sayd: what thinges?

And they sayd vnto him: of Iesus of Nazareth which was a Prophet/ myghtie in dede & worde before God/ & all the people. And how the hie Priestes/and our rulers deliuered him to be condemned to deeth: and haue crucified him. But we trusted that it shuld haue bene he that shuld haue deliuered Israel. And as touching all these thinges to daye is euen the thirde daye/that they were done.

Ye and certayne women also of our company made vs assured/which came early vnto the sepulchre / and founde not his body: and came sayinge/ that they had sene a vision of angels/which sayde that he was alivue. And certayne of them which were with vs/ went their waye to the sepulchre/and founde it euen so as the women had sayde: but him they sawe not.

And he sayde vnto them: O folke and slowe of herte to beleue all that the Prophetes haue spoken. Dought not Christ to haue suffered these thinges/and to enter into his glory? And he began at Moses/and at all the Prophetes / and interpreted vnto them in all scriptures which were written of him. And they drew nye vnto the toune which they wold go to. And he made as though he wolde haue gone further. But they constrayned him sayinge/ abyde with vs / for it draweth towards nyght / and the daye is farre passed. And he went in/ to tarre with them.

And

And it came to passe as he late at meate with them/ he toke bread/ blessed it/ brake and gaue to them. And their eyes were opened and they knewe him: and he vanysht out of their sight. And they sayde betwene them selues: dyd not oure hertes burne with in vs / whyll he talked with vs by the waye/and as he opened to vs the scriptures? And they rose vp the same houre/and returned agayne to Ierusalem/and founde the eleuen gathered togeder/ and them that were with them / which sayde: the Lorde is risen in dede/and hath apered to Simon. And they tolde what thinges was done in the waye/ & how they knewe him in breakinge of bread.

As they thus spake / Iesus him selfe stode in the myddes of them/ and sayde vnto them: peace be with you. And they were abashed and afrayde/ supposynge that they had sene a spete. And he sayde vnto them: Why are ye troubled / and why do thoughtes aryse in youre hertes? Beholde my hondes and my feet/ that it is euen my selfe. Handle me and see: for spetes haue not fleshe and bones/ as ye see me haue. And when he had thus spoken/ he shewed them his hondes and his feete. And whyll they yet beleued not for loye and wonderd/ he sayde vnto them: Haue ye here eny meate? And they gaue him a peece of a broyled fyssh/ and of an hony combe. And he toke it/ and ate it before them.

And he sayde vnto them. These are the wordes which I spake vnto you whyll I was yet with you: that all must be fulfilled which were written of me in the lawe of Moses and in the Prophetes/ and in the Psalmes. When opened he their wyttes / that they myght understand the scriptures / and sayde vnto them: Thus is it written/ and thus it behoued Christ to suffer

Mat. x. xlii.  
Mark. x. li.  
Ioh. x. c.

He gent.  
es.

## The Gospell

Psal. 51.

Act. 13.  
Job. 33.

Act. 13.  
Mar. 16.

to suffre/ & to ryse agayne from deth the thyr-  
de daye/ and that repentaunce and remission of  
synnes shuld be preached in his name amonge  
all nacions/ & and must beginne at Jerusalem.  
And ye are witnesses of these thinges. And be-  
holde/ I will sende the promes of my father  
apon you. But tarye in the cite of Jerusalem/  
vntyll ye be endewd with power from an hye.

And he ledde them out into Bethany/ & lyfte  
vp his handes & blessed the. And it cam to pas-  
se/ as he blessed them/ he departed from them/  
and was carped vp into heuen. And they wor-  
shipped him/ and returned to Jerusalem with  
greate ioye/ and were continually in the temple/  
prayinge and laudinge God: Amen.

There endeth the Gospell of  
Saynte Luke.

## The Gospell

of Saynte John.  
The first Chapter.



**I**n the beginninge  
was the worde/  
and the worde was  
with God: & the wor-  
de was god. The same was  
in the beginninge with god  
All thinges were made by it/  
and without it/ was made  
nathing that was made.  
In it was lyfe/ and the lyfe  
was the lyght of men/ & the  
lyght shyneth in the darknes but the darck-  
nes comprehended it not.

There was a man sent from God/ whose na-  
me was John. The same cam as a witness to  
beare

## Of S John.

Jo. 1.

beare witness of the lyght/ that all men through  
him myght beleue. He was not that lyght: but  
to beare witness of the lyght. That was a true  
lyght which lyghteth all men that come into  
the worlde. He was in the worlde/ & the worl-  
de was made by him: and yet the worlde knewe  
not him.

He cam amonge his (awne) and his awne re-  
ceaued him not. But as many as receaued him/  
to the he gaue power to be the sonnes of God  
in that they beleued on his name/ which were  
borne/ not of bloude nor of the will of the fles-  
he/ nor yet of the will of man: but of God.

And the worde was made fleshe and dwelt  
amonge vs/ and we sawe the glozy of it/ as the  
glozy of the only begotten sonne of the father/  
which worde was full of grace and verite.

John bare witness of him and cryed sayin-  
ge: This was he of whome I spake/ he that co-  
meth after me/ was before me/ because he was  
per then. And of his fulnes haue all we recea-  
ued/ euen (grace) for grace. For the lawe was  
geuen by Moses/ but grace and trueth came by  
Jesus Christ. No man hath sene God at any  
tyme. The only begotten sonne/ which is in the  
bosome of the father/ he hath declared him.

And this is the recorde of John: When the  
Jewes sent Priestes and Leuites from Jeru-  
salem/ to aske him/ what arte thou? And he con-  
fessed and denyed not and sayde playnly: I am  
not Christ. And they asked him: what then?  
arte thou Helyas? And he sayde: I am not.  
Arte thou a Prophete? And he answered no.  
Then sayd they vnto him: what arte thou that  
we maye geue an answer to them that sent vs:  
What sayest thou of thy selfe? He sayde: I am  
the voyce of a cryar in the wilderness/ make  
straight the waye of the Lorde/ as sayde the  
Prophete Esaias.

(Iwne)  
to his awne  
people.

Fayth ma-  
keth vs  
sonnes of  
God.

Mathew. 1.  
Luke. 1.

John ba-  
re witness

(Grace)  
all grace &  
all charis  
pleasants  
in the syghe  
of god/ is ge-  
uen 26 for  
Christes sa-  
ke only euen  
out of the  
fulnes & ab-  
oundaunce  
of the fauou-  
re that he re-  
ceaueth wis-  
dom by his  
fayth.

\*Voyce.  
that is: I  
am that I  
preache

And



am sent to  
proue you  
synners &  
to cry con-  
fession to  
you to amen-  
de: that ye  
may receiue  
the Chyist &  
his grace.

Lambe.

Math. iii. d.  
Mark. i. b  
Luk. iii. d

And they which were sent/were of the Pharisees. And they axed him/ & sayde vnto him: why baptisest thou then yf thou be not Chyist/nor Elias / nether a Prophet? John answered them sayinge: I baptise with water: but one is come amonge you/whom ye knowe not/he it is that cometh after me/whiche was before me/ whose sho latcher I am not worthy to vnloose. These thinges were done in Bethabara beyonde Jordan where John dyd baptise. ¶

¶ The nexte daye John sawe Iesus comynge vnto him/and sayde: beholde the lambe of God/which taketh awaye the synne of the worlde. This is he of whom I sayde. After me cometh a man/whiche was before me/for he was yer then I/and I knew him not: but that he shuld be declared to Israel/therfore am I come baptisynge with water.

And John bare recorde sayinge: I sawe the spete descende from heuen/lyhe vnto a doue/and abyde upon him/and I knewe him not. But he that sent me to baptise in water/the same sayde vnto me: upon whom thou shalt se the spete descende and tary styll on him/the same is he which baptiseth with the holy goost. And I sawe and bare recorde that this is the sonne of god.

The next daye after John stode agayne/and two of his disciples. And he behelde Iesus as he walked by/and sayde: beholde the lambe of God. And the two disciples hearde him speake/and folowed Iesus. And Iesus turned about/and sawe them folowe/and sayde vnto them: what see ye? They sayde vnto him: Rabbi (which is to saye by interpretation / Master) where dwellest thou? He sayde vnto them: come and se. They came and sawe where he dwelt: & abode with him that daye. For it was about the tenth houre.

One

One of the two which hearde John speake and folowed Iesus/was Andrew Simon Peters brother. The same founde his brother St. Andrew Peter. mon sayst/and sayde vnto him: we haue founde Messias/which is by interpretation/annoynted: and brought him to Iesus. And Iesus behelde him and sayde: thou arte Simon the sonne of Ionas/thou shalt be called Cephas: which is by interpretation/a stone.

The daye folowynge Iesus wolde go into Galile/and founde Philip/and sayde vnto him/ folowe me. Philip was of Bethsaida the cite of Andrew and Peter. And Philip founde Nathanael/and sayde vnto him. We haue founde him of whom Moyses in the lawe/and the Prophetes dyd wyte. Iesus the sonne of Ioseph of Nazareth. And Nathanael sayde vnto him: can ther any good thinge come out of Nazareth? Philip sayde to him: come and se.

Iesus sawe Nathanael comynge to him/and sayde of him. Beholde a ryght Israelite/in whom is no guile. Nathanael sayd vnto him: where knewest thou me? Iesus answered/and sayde vnto him: Before that Philip called the/ when thou wast vnder the fygge tree/ I sawe the. Nathanael answered and sayde vnto him: Rabbi /thou arte the sonne of God/ thou arte the kynge of Israel. Iesus answered and sayd vnto him: Because I sayde vnto the/ I sawe the vnder the fygge tree / thou beleuest. Thou shalt se greater thinges then these. And he sayde vnto him: Verely / verely / I saye vnto you: hereafter shall ye se heuen open/and the angels of God ascendynge and descendynge ouer the sonne of man.

The. ii. Chapter.

¶ And the thyrde daye/was ther a maryage in Cana a cite of Galile: and the mother of Iesus was there. And Iesus was

A mar-  
ge in Cana  
na of Ga-  
lile.

Gen. xlix.  
Deu. xlii.  
Esa. xli c  
and. xli. b  
Ister. xlii.  
Izec. xliiii.  
and. xxxvii.  
Daniel. ix. fo

was called also and his disciples vnto the marketplace. And when the wyne failed/the mother of Iesus sayde vnto him: they haue no wyne. Iesus sayde vnto her: woman what haue I to do with the? myne houre is not yet come. His mother sayde vnto the ministres: what soeuer he sayeth vnto you/do it. And ther were stondynge there / sixe waterpottes of stone after the maner of the purifyinge of the Jewes/ contaynyng two or thre fythins a peece.

Water in-  
to wyne.

And Iesus sayde vnto them: fill the water pottes with water. And they fylled them vp to the brim. And he sayde vnto them: drawe out now/and beare vnto the gouernour of the feaste. And they bare it. When the ruler of the feaste had tasted the water that was turned vnto wyne / and knewe not whence it was (but the ministres which drue the water knew) He called the bydegrome/and sayde vnto him: All men at the beginnyng/ set forth good wyne/and when men be dronke/ then that which is worse. But thou hast kept backe the good wyne/vntill now.

This beginnyng of miracles dyd Iesus in Cana of Galile/and shewed his glozy/and his disciples beleued on him. After that he descended into Capernaum/ and his mother/ and his brethren/and his disciples: but continued not manye dayes there.

Sellers  
in the tem-  
ple are  
cast oute.

And the Jewes efter was euen at hande/ and Iesus went vp to Jerusalem/and founde synnyng in the temple those that solde oxen and shepe and doves and chaungers of money. And he made a scourge of small cordes/ & drave them all out of the temple/ with the shepe and oxen and powred oute the changers money/ and ouerthrewe the tables/ and sayde vnto them that solde doves: Haue these thinges hence/ and make not my fathers house an house of marchan

marchaundyse. And his disciples remembred/ how that it was writte: the zeile of thyne house hath euen eaten me. psal. l. viii.

Then answered the Jewes and sayde vnto him: what token shewest thou vnto vs/ saynge that thou dost these thinges? Iesus answered and sayd vnto them: destroye this temple/ & in thre dayes I will reare it vp agayne. Then sayde the Jewes: xlvj. yeares was this temple abyldinge: and wilt thou reare it vp in thre dayes? But he spake of the temple of his body. Aftone therfore as he was risen from deeth agayne/ his disciples remembred that he thus sayde. And they beleued the scripture/ and the wordes which Iesus had sayde. Math. xxi. and. xvi. Mark. xiii. f. and. xvi. c.

When he was at Jerusalem at ester in the feaste/ many beleued on his name/ when they sawe his miracles which he dyd. But Iesus put not him selfe in their honours/ because he knewe all men / and neded not / that eny man shuld testify of man. For he knewe what was in man. psalm iii b. and. lvi. c.

The. iij. Chapter.

There was a man of the Pharises named Nicodemus a ruler amonge the Jewes. The same cam to Iesus by nyght/ and sayde vnto him. Rabbi/ we knowe that thou arte a teacher whiche arte come from God. For no man coulde do suche miracles as thou doest/ except God werewith him. Iesus answered and sayde vnto him: Verely verely I saye vnto the: except a man be bozen a newe/ he cannot se the kyngdom of God. Nicodemus sayde vnto him: how can a man be bozen when he is olde/ can he enter into his mothers wombe and be bozen agayne? Iesus answered: verely/ verely I saye vnto the: except that a man be bozen of water and of the spyre/ he cannot enter into the kyngdome of God. That which is bo

D. iij. is bo



## The Gospell

is bozen of the flesche/ is flesche: and that which is bozen of the spiete/ is spiete. Maruaple not that I sayd to the / ye must be bozen a newe. The wynde bloweth where he lysteth/ and thou hearest his sounde: but canst not tell whence he cometh and whether he goeth. So is euerie man that is bozen of the spiete.

And Nicodemus answered and sayde vnto him: how can these thinges be? Jesus answered and sayde vnto him: arte thou a master in Israel/ and knowest not these thinges? Verely/ verely/ I saye vnto the/ we speake that we knowe/ and testify that we haue sene: and ye receaue not oure witness. If when I tell you erthly thinges/ ye beleue not: how shuld ye beleue yf I shall tell you of heuently thinges?

And no man ascendeth vp to heauen/ but he that came doune from heauen/ that is to saye/ the sonne of man which is in heauen.

*Num. x. xi.*

*Serpent.*

*Fayth.*

*i. Joh. iiii.*

*Condemnation.*

And as Moyses lyfte vp the serpent in the wilderness/ euen so must the sonne of man be lyfte vp/ that none that beleueth in him perishe: but haue eternall lyfe. ¶

¶ For God so loueth the worlde/ that he hath geuen his only sonne/ that none that beleue in him/ shuld perishe: but shuld haue euerylastinge lyfe. For God sent not his sonne into the worlde/ to condemne the worlde: but that the worlde throughe him/ myght be saued. He that beleueth on him/ shall not be condemned. But he that beleueth not/ is condemned all ready/ because he beleueth not in the name of the only sonne of God. And this is the condemnation/ that lyght is come into the worlde/ and the men loued darcknes more then lyght/ because their dedes were euill. For euerie man that euill doeth/ hateth the lyght: nether cometh to lyght lest his dedes shuld be reprobued.

But he that doth trueth/ cometh to the lyght that

## Of S. Iohn

ffo. c. viii

that his dedes myght be knowen/ how that they are wrought in God. ¶

After these thinges came Jesus and his disciples into the Jewes londe/ and ther he haunted with them and baptised. And Iohn also baptised in Enon besydes Salim/ because ther was moche water there/ and they came and were baptised. For Iohn was not yet cast into prison.

¶ And ther arose a question betwene Iohns disciples and the Jewes about purifyinge. And they came vnto Iohn/ and sayde vnto him: Rabbi/ he that was with the beyonde Iordane/ to whom thou barest witness. Beholde the same baptiseth/ & all men come to him. Iohn answered/ & sayde: a man can receaue nothinge at all except it be geuen him from heauen. Ye yourselves are witnesses/ how that I sayde: I am not Christ/ but am sent before him. He that hath the byrde/ is the byrdegrome. But the frende of the byrdegrome/ which stondeth by and heareth him reioyleth greatly of the byrdegromes voyce. This my ioye is fulfilled. He must increase: and I muste decrease.

He that cometh from an hye is aboue all: he that is of the erth/ is of the erth/ and speaketh of the erth. He that cometh from heauen/ is aboue all/ and what he hath sene and heard: that he testifieth: but no man receaueth his testimony. Howbeit/ he that hath receaued his testimony hath set to his seale that God is true. For he whom God hath sent/ speaketh the wordes of God. For God geueth not the spiete by measure. The father loueth the sonne/ and hath geuen all thinges into his honde. He that beleueth on the sonne/ hath euerylastinge lyfe: and he that beleueth not the sonne shall not se lyfe/ but the wrath of God abydeth on him. ¶

The. iiii. Chapter.

D. iiij.

A. none

*Rom. ii. a*

*Measure.*

*i. Joh. 5. b*

**A** sone as the Lorde had knowledge how the Pharises had hearde that Jesus made and baptised moo disciples then John (though that Jesus him selfe baptised not: but his disciples) he leste Jewry and departed agayne into Galile. And it was so that he must nedes go thowowe Samaria. Then came he to a cite of Samaria called Sichar / besydes the possession that Jacob gaue to his sonne Joseph. And there was Jacobs well. Jesus then weryed in his iorney / late thus on the well.

gene. xliiii.

The woman of Samaria.

And it was about the sixte houre: and there came a woman of Samaria to drawe water. And Jesus sayde vnto her: geue me drinke. For his disciples were gone awaye vnto the toun to bye meate. Then sayde the woman of Samaria vnto him: how is it / that thou beinge a Jewe / axest drinke of me / which am a Samaritane / for the Jewes medle not with the Samaritans. Jesus answered and sayde vnto hyr: yf thou knewest the gyfte of God / & who it is that sayeth to the geue me drinke / thou woldest haue axed of him / and he wolde haue geuen the water of lyfe. The woman sayde vnto him. Syr thou hast nothinge to drawe with / and the well is depe: from whence then hast thou that water of lyfe? Arte thou greater then oure father Jacob which gaue vs the well / and he him selfe dranke therof / and his chyldren / and his catell?

Jesus answered and sayde vnto hyr: who soeuer drinketh of this water / shall thirst agayne. But who soeuer shall drinke of the water that I shall geue him / shall neuer be moze a thyrst: but the water that I shall geue him / shall be in him a well of water / springinge vp into everlastinge lyfe. The woman sayd vnto him: Syr geue me of that water / that I thyrst not /

neither

neither come hither to drawe. Jesus sayde vnto her. Go & call thy husband / & come hyther. The woman answered & sayd to him: I haue no husband. Jesus sayde to her: Thou hast well sayd / I haue no husband. For thou hast had siue husbandes / & he whō thou now hast / is not thy husband. That saydest thou truely.

The woman sayde vnto him: Syr I perceaue that thou arte a Prophet. Oure fathers worshipped in this mountayne: & ye saye that in Jerusalem is the place wheremē ought to worshippe. Jesus sayde vnto her: woman beleue me / the houre cometh / when ye shall neither in this mountayne nor yet at Jerusalem / worshippe the father. Ye worshippe ye wot not what: we knowe what we worshippe. For saluacion cometh of the Jewes. But the houre cometh and now is / when the true worshippers shall worshippe the father in sprete / and in trouthe. For verely suche the father requyareth to worshippe him. God is a sprete / and they that worshippe him / must worshippe him in sprete and trouthe.

The woman sayde vnto him: I wot well Messias shall come / which is called Christ. When he is come / he will tell vs all thinges. Jesus sayde vnto hir: I that speake vnto the am he. And eue at that poynte came his disciples / & marvelled that he talked with the woman. Yet no man sayde vnto him: what meanest thou / or why talkest thou with her? The woman then leste her waterpot / and went her waye into the cite / & sayde to the men. Come see a man which tolde me all thinges that euer I dyd. Is not he Christ? Then they wēt out of the cite / and came vnto him.

And in the meane whyle his disciples prayed him sayinge: Master / eate. He sayde vnto the: I haue meate to eate / that ye knowe not

D. v. of.

\* Now and where God will be worshipped.

ii. Cor. iii. d.



## The Gospell

of. Then sayde the disciples bitwene them selues: hath eny man brought him meate? Jesus sayde vnto them: my meate is to do the will of the that sent me. And to fynde his worke. Saye not ye: there are yet foure monethes/ and thenceforth haruest? Beholde I saye vnto you/ lyfte vp youre eyes/ & loke on the regions: for they are white all redy vnto haruest. And he that repleth receaueth reward: & gathereth frute vnto life eternall: that both he that soweth & he that repleth myght reioyse together. And herein is the sayinge true/ that one soweth & another repleth. I sent you to reple that wheron ye bestowed no labour. Other men laboured/ and ye are entred into their labours.

Many of the Samaritans of that cite beleued on him/ for the sayinge of the woman/ which testified: he tolde me all thinges that euer I dyd. Then when the Samaritans were come vnto him they besought him/ that he wolde tary with the. And he abode there two dayes. And many moo beleued because of his awne wordes/ and sayde vnto the woman: Now we beleue not because of thy sayinge. for we haue herde him oure selues/ and knowe that this is euen in dede Christ the sauoure of the worlde. \*

After two dayes he departed thence/ & wet awaye into Galile. And Jesus him selfe testified that a prophete hath none honoure in his awne countre. Then as he was come into Galile/ the Galileans receaued him which had sene all the thinges that he dyd at Ierusalem at the feast. For they went also vnto the feast daye. And Jesus came agayne into Cana of Galile/ wher he turned water into wyne.

\* And ther was a certayne ruler/ whose son

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ffo. xv.

he was sicke at Capernaum. And as the same herde that Jesus was come out of Jewry into Galile/ he went vnto him/ and besought him/ that he wolde descende/ and heale his sonne. For he was euen readie to dye. Then sayde Jesus vnto him: excepte ye se signes and wonderies/ ye cannot beleue. The ruler sayde vnto him: Sir come awaye or cuer that my chyldre dye. Jesus sayde vnto him: Go thy waye thy sonne liueth. And the man beleued the wordes that Jesus had spoken vnto him/ and went his waye. And anon as he wet on his waye/ his seruauntes met him/ and tolde him sayinge: thy chyldre liueth. Then enquired he of them the houre when he beganne to amende. And they sayde vnto him: Yester daye the seuenth houre/ the feuer left him. And the father knew that it was the same houre in which Jesus sayde vnto him: Thy sonne liueth. And he beleued/ and all his household. \* This is agayne the seconde miracle that Jesus dyd/ after he was come out of Jewry into Galile.

### The v. Chapter

After that ther was a feast of the Jewes/ and Jesus wet vnto Ierusalem. And ther is at Ierusalem/ by the slaughtert house/ a pole called in the Hebrew toge/ Bethesda/ hauinge fyue porches/ in which laye a greate multitude of sicke folke/ of blinde/ halt and wyddered/ waitinge for the movinge of the water. For an angell wet doune at a certayne ceason into the pole and troubled the water. Whosoever then lyst after the stirring of the water/ stepped in/ was made whole of whatsoeuer disease he had. And a certayne man was there/ which had bene diseased. xxxviij. yeres. When Jesus sawe him lye/ and knewe that he now longe tyme had

\* The greke hath thepe house: a place where they kyll the bestes that were sanctified.

Matth. xii. a  
Marke. i. a  
Luk. i. ii. c  
Matth. xiii. l

Marke. i. d  
Luk. xiii. c

Ruler.

he was

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**The man** had bene diseased/ he sayde vnto him. Wilt thou be made whole? **The sicke man** answered him: Syr I haue no man when the water is troubled/ to put me in to the pole. But in the meane tyme/ whill I am about to come/ another steppeth doun befoze me.

**The Sabbath is broken.**

And Iesus sayde vnto him: ryse take vp thy bed/ & walke. And immediatly the man was made whole/ & toke vp his bed/ & went. And the same daye was the Sabbath daye. **The Jewes** therefore sayde to him that was made whole. It is the Sabbath daye/ it is not lawfull for the to carry thy bed. He answered them: he that made me whole/ sayde vnto me: take vp thy bed/ and get the hence. Then axed they him: what man is that which sayde vnto the/ take vp thy bed and walke. And he that was healed/ wist not who it was. For Iesus had gottē him selfe away/ because that ther was pzeace of people in the place.

And after that/ Iesus founde him in the temple/ & sayd vnto him: beholde thou arte made whole/ synne no moore/ lest a worse thinge happē vnto the. **The man** departed and tolde the Jewes that it was Iesus/ which had made him whole. And therfore the Jewes byd persecute Iesus/ & sought the meanes to see him/ because he had done these thinges on the Sabbath daye. And Iesus answered the: My father worketh hidder to/ and I worke. Therfore the Jewes sought the moare to kill him/ not only because he hath broken the Sabbath: but sayde also that God was his father. and made him selfe equall with God.

Then answered Iesus & sayde vnto them: verely/ verely/ I saye vnto you: the sonne can do nothinge of him selfe/ but that he seeth the father do. For whatsoever he doeth/ that doeth the sonne also. For the father loveth the

Of S. John

ffo. cxi

the sonne/ & sheweth him all thinges whatsoever he him selfe doeth. And he will shewe him greater workes then these/ because ye shulde maruaile. For lykwylse as the father rapseth vp the deede/ & quickeneth them/ euē so the sonne quickeneth whom he will. Neither iudgeth the father eny man: but hath comitted all iudgement vnto the sonne/ because that all men shuld honoure the sonne/ euē as they honoure the father. He that honoureth not the sonne/ the same honoureth not the father which hath sent him. Verely/ verely I saye vnto you: he that heareth my wordes/ & beleueth on him that sent me/ hath euerlastinge lyfe/ & shall not come into damnacion: but is scaped from deeth vnto lyfe.

**Christ is iudge o<sup>r</sup> uerall.**

**Fayth.**

Verely/ verely I saye vnto you: the tyme shall come/ & now is/ when the deede shall heare the voyce of the sonne of God. And they that heare/ shall liue. For as the father hath life in him selfe/ so lykwylse hath he geuen to the sonne to haue life in him selfe: & hath geue him power also to iudge/ in that he is the sonne of man. Maruaile not at this: the houre shall come in the which all that are in the graues/ shall heare his voyce/ & shall come forth: they that haue done good vnto the resurrection of lyfe: and they that haue done euill/ vnto the resurrection of dampnation.

**Mathe. xvi.**

**Resurreccion.**

I can of myne owne selfe do nothinge at all. As I beare/ I iudge/ and my iudgement is iust/ because I like not myne owne will/ but the will of the father which hath sent me. I beare witness of my selfe/ my witness is not true. Ther is another that beareth witness of me/ and I am sure that the witness which he beareth of me/ is true.

**\*ye that se<sup>r</sup> keeth not his owne will/ iudgeth trus<sup>t</sup> ly.**

Ye sent vnto John/ & he bare witness vnto the trueth. But I receaue not the recorde of

**Mathe. iii.**

**man.**



ma. Neuerthelesse/these thinges I saye/thate  
ye myght be safe. He was a burninge/a shyn-  
ninge lyght/a ye wolde for a season haue re-  
sposed in his lyght. But I haue greater wit-  
nes then the witness of John. For the workes  
which the father hath geue me to fynish: the  
same workes which I do/bear witness of me/  
that the father sent me. And the father him-  
selfe which hath sent me beareth witness of  
me. Ye haue not heard his voyce at any tyme.  
nor ye haue sene his shap: therto his wordes  
haue ye not abydinge in you. For whome he  
hath sent: him ye beleue not.

Math. xlii.

Searche  
the scrip-  
ture.

Searche the scriptures/for in them ye thinke  
ye haue eternall lyfe: & they are they which  
testify of me. And yet will ye not come to me/  
that ye myght haue lyfe. I receaue not prayse  
of men. But I knowe you/ that ye haue not  
the loue of God in you. I am come in my fa-  
thers name/and ye receaue me not. If ano-  
ther shall come in his own name/ him will  
ye receaue. How can ye beleue which receaue  
honoure\* one of another/and seke not the ho-  
noure that cometh of God only?

\*He that se-  
keth honours  
re/can not  
beleue

Moses.

Do not thinke that I will accuse you to  
my father. Ther is one that accuseth you: eue  
Moses in whom ye trust. For had ye beleued  
Moses/ye wold haue beleued me: for he wrote  
of me. But seinge ye beleue not his witness-  
ge: how shuld ye beleue my wordes. &

The vi. Chapter

Math. xlii. b  
Mark. vi. e.  
Luk. ix. b.

After these thinges Iesus weth his wyue  
ouer the see of Galilee to a cite cal-  
led Tiberias. And a greete multitude  
folowed him/ because they had sene his  
myracles which he dyd on them that were di-  
seased. And Iesus weth vp into a mountayne/  
and there he sate with his disciples. And efter/  
a feast of the Jewes, was nye & Then Ie-  
sus Ipe

ma lyfte by his enes/ & saue a greete company  
com: vnto him/ and sayde vnto Philip: when  
ce shall we bye bread that these myght eate.  
This he sayde to proue him: for he him selfe  
knewe what he wolde do.

Philip answered him/ two hondred peny-  
worthe of bread are not sufficient for them/  
that euery ma haue a lytell. Then sayd vnto  
him one of his disciples/ Andrew Simon Pe-  
ters brother. There is a lad here/ which hath  
fyue barley loues and two fysshes: but what is  
that amonge so many? And Iesus sayde: Ma-  
ke the people sit doune: Ther was moche gras  
in the place. And the men sate doune/ in no-  
bre/about fyue thousand. And Iesus toke the  
bread/ and gaue thanks and gaue to the di-  
sciples/ and his disciples to them that were  
set doune. And whewyle of the fysshes as mo-  
che as they wolde.

Fyue lo-  
ues & ii.  
fysshes.

When they had eate ynough he sayd vnto  
his disciples: gather vp the broke meate that  
remayneth: that nothinge be loost. And they  
gadered it to gether/ and filled twelue basket-  
tes with the broke meate/ of the fyue barley lo-  
ues: which broke meate remayned vnto them  
that had eaten. Then the men/ when they had  
sene the myracle that Iesus dyd/ sayde: this  
is of a trueth the Prophet that shoulde come  
into the worlde. &

When Iesus perceaued that they wolde co-  
me/ and take him vp to make him kynge/ he  
departed agayne into a mountayne him sel-  
fe alone.

Math. xlii.  
Mark. vi. f.

And wheneue was come his disciples weth  
vnto the see & entred into a shyppe and went  
ouer the see vnto Capernaum. And anone it  
was darcke/ & Iesus was not come to them.  
And the see arose with a greete wynde that  
blew. And when they had rowen aboute a  
xlv.

# The Gospell

xxv. 02 A. xxx. furlonges / they sawe Jesus walke on the see / & drawe nye vnto the shyp / and were afrayed. And he sayde vnto them: It is I / be not afrayed. Then wolde they haue receaued him into the shyp / and the shyp was by & by at the londe whither they went.

The daye followinge / the people which stode on the other syde of the see / sawe that there was none other shyp there / saue that one wherinto his disciples were entred / & that Jesus wēt not in with his disciples in the shyp: but that his disciples were gone awaye alone. Howbe it / ther came other shippes from Tiberias nye vnto the place / where they ate brede / when the Lorde had blessed. Then when the people sawe that Jesus was not there neither his disciples / they also toke shippinge & came to Capernaum seekinge for Jesus.

And when they had founde him on the other side of the see / they sayd vnto him: Rabbi / where camest thou hither? Jesus answered them & sayde: verely / verely I saye vnto you: ye see me / not because ye sawe the myracles: but because ye ate of the loaves / & were filled. Labour not for the meate which perissheth / but for the meate that endureth vnto euergelinge / which meate the sonne of man shall geue vnto you. For him hath God the father

\*(Sealed)  
that is: he  
hath put his  
marke of the  
holye gho  
ost on him  
which testifi  
fyeth with  
myracles  
what he is.

\*sealed.  
Then sayde they vnto him: what shall we do that we myght worke the workes of God? Jesus answered & sayde vnto them: This is the worke of God / that ye beleue on him / whom he hath sent. They sayde vnto him: what signe shewest thou then / that we maye see & beleue thee? What doest thou worke? Dure fathers dyd eate Manna in the desert / as it is wyttē: He gaue them brede from heauen to eate. Jesus sayde vnto them: verely / verely I saye vnto you:

# Of S. Iohis

# Jo. xxi.

to you: Moses gaue you not brede from heauen: but my father geueth you the true brede / for he men. For the brede of God is he which cometh downe from heauen / and geueth lyfe vnto the world.

Then sayde they vnto him: Lorde / euer more geue vs this brede. And Jesus sayde vnto them: I am that brede of lyfe. He that cometh to me / shall not hunger: & he that beleueth on me / shall neuer thirst. But I sayed vnto you: that ye haue sene me / and yet beleue not. All that the father geueth me / shall come to me: & him that cometh to me / I cast not awaye. For I came downe from heauen: not to do myne owne will / but his will which hath sent me. And this is the fathers will which hath sent me / that of all which he hath geuen me / I shulde loose no thinge: but shuld rapse it vp agayne at the last daye. And this is the wyll of him that sent me: that euery man which seith the sonne and beleueth on him / haue euergelinge lyfe. And I will rapse him vp at the last daye.

The Jewes then murmured at him / because he sayd: I am that brede which is come downe from heauen. And they sayde: Is not this Jesus the sonne of Ioseph / whose father and mother we knowe? How is it then that he sayeth / I came downe from heauen? Jesus answered & sayde vnto them: Murmur not betwene you & selues. For no man can come to me except the father which hath sent me / drawe him. And I will rapse him vp at the last daye. It is wyttē in the prophetes that they shalbe all taught of God. Euery man therfore that hath heard & hath learned of the father cometh vnto me. Not that eny man hath sene the father / saue he which is of God: the same hath sene the father.

Exod. xxi.  
Nume. xi. b.  
Psalm. lxxviii.  
Sap. xxi.

Eccle. xxi.

Math. xxi.

Isa. xxi.  
Hier. xxxi.



Verely verely I saye vnto you/he that be-  
leueth on me / hath euerlastinge lyfe. I am  
that breed of lyfe. Your fathers dyde eate  
Manna in the wildernes and are deed. This  
is that breed which cometh from heauen that  
he which eateth of it / shuld also not dye. I am  
that lyvinge breed which came doune from  
heauē. If eny man eate of this breed/he shall  
liue for euer. And the breed that I will geue/  
is my fleshe / which I will geue for the lyfe  
of the worlde. \*

And the Jewes stroue amonge them selues  
sayinge: How can this felowe geue his fles-  
he to eate? Then Iesus sayde vnto them: Ve-  
rely verely I saye vnto you / except ye eate the  
fleshe of the sonne of man & drinke his bloude /  
ye shall not haue lyfe in you. Whoso euer ea-  
teth my fleshe & drinketh my bloude / hath  
eternall lyfe: & I will raise him vp at the last  
daye. \* For my fleshe is meate in dede: & my  
bloude is drinke in dede. He that eateth my  
fleshe & drinketh my bloude / dwelleth in me  
and I in him. As the liuinge father hath sent  
me / euen so I lue I by my father: and he that  
eateth me shall liue by me. This is the breed  
which came from heauē: not as your fathers  
haue eaten. Manna & are deed. He that eateth  
of this breed / shall liue euer. \*

These thinges sayde he in the synagoge as  
he taught in Capernaū. Many therfore of his  
disciples / whē they had herde this / sayde: this  
is an herde sayinge: who can abyde the hearin-  
ge of it? Iesus knew in him selfe / that his dis-  
ciples murmured at it / and sayde vnto them: **E**  
Doth this offende you? What and yf ye shall  
see the sonne of man ascende vp where he was  
before? It is the spete that quencheth / the  
fleshe / poffeteth nothinge. The wordes that  
I speake vnto you / are spete and lyfe. But  
ther

there are some of you that belue not. For Je-  
sus knewe from the beginnige / which they  
were that beleued not / and who shuld betraye  
him. And he sayde: therfore sayde I vnto you:  
that no man cā come vnto me / except it were  
geuen vnto him of my father.

From that tyme many of his disciples wēt  
backe and walked no moare with him. Then  
sayde Iesus to the twelue: will ye also go a-  
waye? Then Simon Peter answered: Master  
to whom shall we go? Thou haste the wordes **Math. xli.**  
of eternall lyfe / and we beleue & knowe that  
thou arte Christ the sonne of the lyvinge  
God. Iesus answered them: Haue not I cho-  
sen you twelue and yet one of you is the de-  
uyl? He spake it of Judas Iscariot the son-  
ne of Simō. For he it was that shuld betraye  
him / and was one of the twelue. \*

The vii. Chapter

**A**fter that / Iesus wēt about into Gal-  
ile & wolde not go about in Jewry for  
the Jewes sought to kill him. The Je-  
wes tabernacle feast was at hande. His  
brethren therfore sayde vnto him: get the hēce  
& go into Jewry that thy disciples maye se  
thy workes that thou doest. For ther is no mā  
that doeth eny thinge secretly / & he him selfe  
seeth to be knowē openly. If thou do soche  
thinges / shewe thy selfe to the worlde. For as  
yet his brethren beleued not in him.

Then Iesus sayde vnto them: My tyme is  
not yet come: but your tyme is all waye re-  
dy. The worlde cānot hate you. But me it ha-  
teth: because I testify of it / that the workes  
of it are euill. Go ye vp vnto this feast. I will  
not go vp yet vnto this feast / for my tyme is  
not yet full come. These wordes he sayde vnto  
them / and abode still in Galile. But as sone as  
his brethren were gone vp / then went he also  
p. q. vp vn

# The Gospell

vp vnto the feast: not openly / but as it were  
prievely. Then sought him the Jewes at the  
feast / & sayde: where is he? And moche murmu-  
ringe was ther of him amonge the people. So-  
me sayde: He is good. Wother sayde naye / but  
hz deceaueth the people. Nowbeit no mā spa-  
ke openly of him / for feare of the Jewes. &

\* In the middes of the feast / Jesus went vp  
into the temple and taught. And the Jewes  
marueyled sayinge: How knoweth he the scri-  
ptures / seynge that he neuer learned? Jesus  
answered them and sayde: My doctrine is not  
myne: but his that sent me: If eny mā will do  
his will / he shall knowe of the doctrine / whe-  
ther it be of God / or whether I speake of my  
selfe. He that speaketh of him selfe / seketh his  
owne prayse. But he that seketh his prayse  
that sent him / the same is true and no vnrygh-  
tewesnes is in him.

Wpd not Moses geue you a lawe / & yet no-  
me of you kepeth the lawe? Why go ye aboute  
to kyll me? The people answered & sayde: thou  
hast the deuyl: who goeth aboute to kill the  
Jesus answered and sayde to them: I haue  
done one worke / and ye all maruayle. Moses  
therfore gaue vnto you circumcision: not be-  
cause it is of Moses / but of the fathers. And  
yet ye on the Saboth daye / circumsise a man.  
If a man on the Saboth daye receaue circum-  
cision without breakinge of the lawe of Mo-  
ses: Disdayne ye at me / because I haue made a  
man euery whit whoale on the Saboth daye?  
Iudge not after the vtter aperaunce: but iud-  
ge rightewes iudgement.

Then sayde some of them of Ierusalem: is  
not this he whom they go aboute to kyll? He  
holde he speaketh boldly / & they saye nothinge  
to him. Do the rulers knowe in dede that this  
is very Christ? Nowbeit we knowe this man  
whence

# Of S. Iohn

Jo. xv

whence he is: but when Christ cometh / no mā  
shall knowe whence he is.

Then cryed Jesus in the temple as he taught  
sayinge: ye knowe me / and whence I am ye  
knowe. And yet I am not come of my selfe /  
but he that sent me is true / whom ye knowe  
not. I knowe him: for I am of him / & he hath  
sent me. Then they sought to take him: but no  
man layde hondes on him / because his tyme  
was not yet come. Many of the people beleued  
on him & sayde: when Christ cometh / will he  
do moe myracles then this man hath done?

6 The Pharises hearde that the people mur-  
mured suche thinges about him. Wherefore  
the Pharises & hye priestes sent ministers forth  
to take him. Then sayde Jesus vnto them:  
Let am I a lytell whyle with you / and then  
go I vnto him that sent me. Ye shall seeke me /  
and shall not fynde me: and where I am / thye-  
ther can ye not come. Then sayde the Jewes  
bitwene them selues: whither will he go / that  
we shall not fynde him? will he go amonge  
the gentyls which are scatterd all a broad? &  
teache the gentyls: What manner of sayinge  
is this that he sayde: ye shall seeke me / and shall  
not fynde me: and where I am thither can ye  
not come?

In the last daye / that great daye of the fea-  
st / Jesus stode & cryed sayinge: If eny man  
thyrst / let him come vnto me and dryncke. He  
that beleueth on me / as sayeth the scripture /  
out of his belly shall flowe ryuers of water  
of lyfe. This spake he of the sprete which they  
that beleued on him / shulde receaue. & for  
the holy goost was not yet there / because that  
Jesus was not yet glorified.

\* Many of the people / when they hearde  
this saying sayd: of a truth this is a prophet:  
other sayde / this is Christ: some sayde: shall  
p. 14. Christ

\* He that  
toucheth the  
will of god  
to kepe his  
lawe: he sa-  
me vnder-  
standeth the doc-  
trine.

Prayse.

Leuit. xii. a.

Saboth.

Deute. i. e

He ii. Par. xli.



## The Gospell

Mich. 5. 2.  
Mathe. 22. 4.

Christ come out of Galilee: Sayeth not the scripture that Christ shall come of the seed of David: & out of the toun of Bethleem where David was? So was ther dissencion amonge the people aboute him. And some of them wolde haue taken him: but no man layed hondes on him.

Rulers & pharises beleuenot

Then came the ministers to the hie prestes & Pharises. And they sayde vnto the: why haue ye not brought him? The seruantes answered: neuer man spake as this man doeth. Then answered the Pharises: are ye also discouered? Doth eny of the rulers or of the Pharises beleue on him? But the comen people which knowe not the lawe/are cursed. Nicodemus sayde vnto them: He that came to Jesus by nyght/and was one of them. Doth oure lawe iudge eny man before it heare him/ & knowe what he hath done? They answered and sayde vnto him: arte thou also of Galilee? Search and loke/ for out of Galilee aryleth no prophet. And euery man went vnto his owne house.

The. viij. Chapter

Leui. 24. 16.

And Jesus went vnto mounte oliuete/ & early in the morninge came agayne into the temple & all the people came vnto him/ & he sate doune & taught them. And the Scribes & Pharises brought vnto him a woman takē in aduoutry/ & set hyr in the myddes & sayde vnto him: Master/ this woman was taken in aduoutry/ eue as the dede was adopyng. Moses in the lawe commaunded vs that such shulde be stoned. What sayest thou therfore? And this they sayde to tempt him: that they myght haue/ wherof to accuse him. Jesus stouped doune / and with his finger wrote on the grounde. And whyll they continued aringe him/ he lyfte him selfe vp/ & sayde vnto them: let him

Of S. Iohis

Jo. 8. 12

let him that is amonge you without synne/ cast the first stone at her. And agayne he stouped doune & wrote on the grounde. And allone as they heard that/ they wet out one by one/ the eldest first. And Jesus was lefte alone & the woman standinge in the myddes. When Jesus had lyfte vp him selfe agayne/ & sawe no man but the woman he sayde vnto hyr: woman/ where are those thyne accusars? Hath no man condemned the? She sayde: No man. Forde And Jesus sayde: Neither do I condemne the. Go/ and synne no moare.

Then spake Jesus agayne vnto them sayinge: I am the light of the worlde. He that followeth me/ shall not walke in darknes: but shall haue the light of lyfe. The Pharises sayde vnto him: thou bearest recorde of thy selfe/ thy recorde is not true. Jesus answered & sayd vnto the: though I beare recorde of my selfe/ yet my recorde is true: for I knowe whence I came & whither I go. But ye cannot tell whence I come & whither I go. Ye iudge after the fleshe/ I iudge nomā. And yf I iudge/ my iudgemēt is true. For I am not alone: but I & the father that sent me. It is also writen in poure lawe/ that the testimony of two men is true. I am one that beare witness of my selfe/ & the father that sent me/ beareth witness of me. Then sayde they vnto him: where is thy father? Jesus answered: ye nether knowe me/ nor yet my father. If ye had knowen me/ ye shuld haue knowen my father also. These wordes spake Jesus in the tresury/ as he taught in the temple/ & no man layde hondes on him/ for his tyme was not yet come.

Then sayde Jesus agayne vnto them. I go my way/ and ye shall seke me/ & shall dye in poure synnes. Whither I goo/ thither can ye not come. Then sayde the Jewes: I. iij. will

Deut. 19. 15.

Light. 1. Ioh. 1. 9.

Deut. 19. 15.  
Mat. 26. 14.  
ii. Co. xiii.  
Hebr. 1. 1.

Rom. 11. 1.

# The Gospell

will he kill him selfe: because he sayth: wher I go/ thither can ye not come: And he sayde vnto them: ye are from beneath/ I am from above. Ye are of this worlde: I am not of this worlde. I sayde therfore vnto you/ that ye shall dye in youre synnes. For except ye beleue that I am he/ ye shall dye in youre synnes.

Then sayde they vnto him/ who arte thou? And Iesus sayde vnto them: But the very same thinge that I saye vnto you. I haue many thinges to saye/ and to iudge of you. Ye and he that sent me is true. And I speake in the worlde/ those thinges which I haue heard of him. Howbeit they vnderstode not that he spake of his father.

Then sayde Iesus vnto them: when ye haue lyft vp an hylde the sonne of man/ then shall ye knowe that I am he/ and that I do nothinge of my selfe: but as my father hath taught me/ euen so I speake: and he that sent me/ is with me. The father/ hath not lefte me alone/ for I do alwayes those thinges that please him. As he spake these wordes/ many beleued on him.

\* Then sayde Iesus to those Jewes which beleued on him. If ye continue in my wordes/ then are ye my very disciples/ & shall knowe the trueth: & the trueth shall make you free. They answered him: We be Abrahams seede/ and were neuer bonde to any man: why sayest thou then/ ye shall be made free.

Iesus answered them: verely/ verely I saye vnto you/ that whosoever committeth synne/ is the seruaunt of synne. And the seruaunt abyedeth not in the house for euer: But the sonne abideth euer. If the sonne therfore shall make you free/ then are ye free in dede. I knowe that ye are Abrahams seede: but ye seeke me to kill me: because my sayinges haue no place

Rom. vii. c  
ii. Dec. ii. d

# Of S. Iohn.

ffo. c. v. l.

place in you. I speake that I haue sene with my father: and ye do that which ye haue sene with youre father.

They answered and sayde vnto him: Abraham is oure father. Iesus sayde vnto them. If ye were Abrahams chyldren ye wolde do the dedes of Abraham. But now ye go about to kill me/ a man that haue tolde you the trueth which I haue herd of God: this dyd not Abraham. Ye do the dedes of youre father. Then sayde they to him: we were not borne of fornication. We haue one father/ which is God. Iesus sayde vnto them: if God were youre father/ then wolde ye loue me. For I proceeded forth and come from God. Nether came I of my selfe/ but he sent me. Why do ye not knowe my speache? Euen because ye cannot abyde the hearyng of my wordes.

Abraham

\* Ye are of youre father the deuyll/ and the luces of youre father ye will do. He was a murderer from the begynnyng and abode not in the trueth/ because ther is no trueth in him. When he speaketh a lye/ then speaketh he of his owne. For he is a lyar/ and the father therof. And because I tell you the trueth/ therfore ye beleue me not.

i. Joh. iii. v.

The deuyll.

\* Which of you can rebuke me of synne? If I saye the trueth/ why do not ye beleue me? For that is of God heareth goddes wordes. Ye therfore heare them not/ because ye are not of God.

Then answered the Jewes and sayde vnto him: Saye we not well that thou arte a Samaritane & hast the deuyll? Iesus answered: I haue not the deuyll: but I honour my father/ & ye haue dishonoured me. I seeke not myne owne prayse: but ther is one that seeketh and iudgeth.

Verely verely I saye vnto you/ if a man kepe my sayinges/ he shall neuer se deeth. Then

3. v. sayde

Thou art a Samaritan  
ne hast the deuyll.



## The Gospell

sayde the Jewes to him: How knowe we that thou hast the deuyll. Abraham is deed/and also the Prophetes: and yet thou sayest/ if a man kepe my sayinge he shall neuer taste of death. **Arte thou greater then oure father Abraham/ which is deed/ and the Prophetes are deed. Whome makest thou thy selfe?**

Jesus answered: If I honoure my selfe/ myne honoure is nothinge worth. It is my father that honoureth me/ which ye saye/ is your God/ and ye haue not knowen him: but I knowe him And yf I shuld saye/ I knowe him not/ I shuld be a lyar lyke vnto you. But I knowe him/ and hepe his sayinge.

Your father Abraham was glad to se my daye/ and he sawe it and reioyced. Then sayde the Jewes vnto him: thou arte not yet. 1. pere olde/ and hast thou sene Abraham? Jesus sayd vnto them: Merely verely I saye vnto you: yee Abraham was/ I am. Then toke they vp stones/ to caste at him. But Jesus hyd him selfe/ and went out of the temple. **R**

### The ix. Chapter.

\* Nycht: when the true knowledge of Christ / how he onle in / which is lyfte: the cō noman worke a good worke in the sight of god how gloris our foruer his worke aperre.

The pole of Siloe.

**A**nd as Jesus passed by/ he sawe a man which was blynde from his birth. And his disciples axed him sayinge: Master/ who dyd synne: this man or his father and mother/ that he was borne blynde? Jesus answered: Neither hath this man synned/ nor yet his father and mother: but that the workes of God shuld be shewed on him. I must worke the workes of him that sent me/ whyll it is daye. The \* nyght cometh when noman can worke. As longe as I am in the worlde/ I am the lyght of the worlde.

As one as he had thus spoken/ he spatte on the grounde and made claye of the spetle/ & rubbed the claye on the eyes of the blynde/ and sayde vnto him: Go welshe the in the pole of Siloe/

loe/

## Of S. Iohy.

## ffo. cxxviii

loe / which by interpretation / signifieth sent. He went his waye and washed & came agayne seinge. The neighbours and they that had sene him befoze how that he was a begger/ sayde: is not this he that sate and begged? Some sayde: this is he. Other sayd: he is lyke him. But he him selfe sayde: I am euen he. They sayde vnto him: How are thyne eyes opened then? he answered and sayde: The man that is called Jesus/ made claye / and anoynted myne eyes/ and sayd vnto me: Go to the pole Siloe and welshe. And I went and welshe and receaued my syght. They sayde vnto him: where is he? He sayde: I cannot tell.

Then brought they to the pharises/ him that a lytell befoze was blynde: for it was the Sabbath daye when Jesus made the claye and opened his eyes. Then agayne the Pharises also axed him how he had receaued his syght. He sayde vnto them: He put claye upon myne eyes & I both is he washed/ and do se. Then sayde some of the Pharises: this man is not of God/ because he kepeth not the Sabbath daye. Other sayde: how can a man that is a synner/ do suche miracles? And ther was stryfe amonge them. Then spake they vnto the blynde agayne: What sayest thou of him / because he hath opened thyne eyes? And he sayd: He is a Prophet.

But the Jewes dyd not beleue of the fellowe/ how that he was blynde and receaued his syght vntyll they had called the father and mother of him that had receaued his syght. And they axed them sayinge: Is this your sonne / whome ye saye was borne blynde? How doth he now se then? His father and mother answered them and sayde: we wote well that this is oure sonne/ and that he was borne blynde: but by what meanes he now seith that can we not tell/ or who hath opened his eyes/ can we not

## The Gospell

we not tell. He is olde ynough / are him / let him answer for him selfe. Suche wordes spake he to his father and mother / because they feared the Jewes. For the Jewes had conspyred all redy that if any man dyd confesse that he was Christ he shuld be excommunicat out of the synagoge. Therfore sayde his father and mother: he is olde ynough / are him.

Then agayne called they the man that was blynde / & sayd vnto him: Seue God the prayse: we knowe that this man is a synner. He answered and sayde: Whither he be a synner or no / I cannot tell: One thinge I am sure of / that I was blynde / and now I se. Then sayde they to him agayne. what dyd he to the? How opened he thyne eyes? He answered them / I tolde you yee whyle / & ye dyd not heare. wherfore wolde ye heare it agayne? Will ye also be his disciples? Then rated they him / and sayde: Thou arte his disciple. We be Moses disciples. we are sure that God spake with Moses. This felowe we knowe not from whence he is.

The man answered and sayde vnto them: this is a meruelous thinge that ye wote not whence he is / seinge he hath opened myne eyes. For we be sure that God heareth not synners. But if any man be a worshippor of God and do his will / him heareth he. Hence the worlde beganne was it not hearde that any man opened the eyes of one that was bozne blynd. If this man were not of God / he coulde haue done no thinge. They answered and sayd vnto him: thou arte altogether bozne in synne / and dost thou teache vs? And they cast him out.

Jesus hearde that they had excommunicate him: & as one as he had founde him / he sayd vnto him: Dost thou beleue on the sonne of God? He answered and sayde: Who is it Lorde / that I myght beleue on him? And Jesus sayde vnto him

## Of S. Iohn

## Jo cxiij

to him: Thou hast sene him / and he it is that talketh with the. And he sayde: Lorde I beleue: and worshipped him. ¶ Jesus sayde: I am come vnto iudgement into this worlde: that they which se not myght se / & they which se myght be made blynde. And some of the Pharisees which were with him / heard these wordes & sayd vnto him: are we then blynde? Jesus sayde vnto them: if ye were blynde ye shuld haue no synne. But now ye saye / we se / therfore your synne remaineth.

### The .x. Chapter. ¶

**A** Crep verely I saye vnto you: he that entrech not in by the doze: into the shepfold / but clymeth vp some other doze wape: the same is a thefe and a robber.

He that goeth in by the doze / is the shepheard of the shepe: to him the porter openeth / and the shepe heare his voyce / and he calleth his awne shepe by name / and leadech them out. And when he hath sent forth his awne shepe / he goeth before them / & the shepe folowe him: for they knowe his voyce. A stranger they will not folow / but will flye from him: for they knowe not the voyce of strangers. This similitude spake Jesus vnto them. But they understode not what thinges they were which he spake vnto them.

Then sayde Jesus vnto them agayne. Verely verely I saye vnto you: I am the doze of the shepe. All euen as many as came before me / are theues and robbers: but the shepe dyd not heare them. I am the doze: by me if any man enter in / he shal be safe / and shall go in and out and fynde pasture. The thefe cometh not but forto steale / kyll and destroye. I am come that they myght haue lyfe / and haue it moze abundantly. ¶

¶ I am the good shepheard. The good shepheard geueth his lyfe for the shepe. An hyred seruaunt / which is not the shepheard / nether the

shepe he-  
re.

Shepe



Isai. xl. e  
Eze. x. xlii.  
and. x. xlii.

Eze. x. xlii.

Shepe are his owne: seith the wolfe conynge/  
and leueth the shepe/and flyeth/and the wolfe  
catcheth them/ & scattereth the shepe. The hy-  
red seruaunt flyeth/ because he is an heyzed ser-  
uaunt/ and careth not for the shepe. I am that  
good shepheerd/ and knowe myne/ and am kno-  
wen of myne. As my father knoweth me: even  
so knowe I my father. And I geue my lyfe for  
the shepe: & other shepe I haue/ which are not  
of this folde. Them also must I brynge/ that  
they maye heare my voyce/ and that ther maye  
be one flocke and one shepcherde.

Therefore doth my father loue me/ because I  
put my lyfe from me/ that I myght take it agay-  
ne. No man taketh it from me: but I put it  
awaye of my selfe. I haue power to put it from  
me/ and haue power to take it agayne: This  
commaundment haue I receaued of my father.  
And ther was a dissencion agayne amonge the  
Jewes for these sayinges/ and many of them  
sayd. He hath the deuill/ & is mad: why heare  
ye him? Other sayde/ these are not the wordes  
of him that hath the deuill. Can the deuill  
open the eyes of the blynde?

Isa. xlii. e

And it was at Jerusalem the caste of the  
dedicacion/ and it was wynter: and Jesus wal-  
ked in Salomons porche. Then came the Je-  
wes rounde aboute him/ and sayde vnto him:  
How longe dost thou make vs doute? If thou  
be Christ/ tell vs playnly. Jesus answered  
them: I tolde you and ye beleue not. The wo-  
rdes that I do in my fathers name/ they beare  
witnes of me. But ye beleue not/ because ye are  
not of my shepe. As I sayde vnto you: my she-  
pe heare my voyce/ & I knowe them/ and they  
folowe me/ and I geue vnto them eternall ly-  
fe/ and they shall neuer perishe/ neither shall any  
man plucke them oute of my honde. My father  
which gaue them me/ is greater then all/ and no  
man

man is able to take them out of my fathers  
honde. And I and my father are one.

Then the Jewes agayne toke vp stones/ to  
stone him with all. Jesus answered them: many  
good workes haue I shewed you from my fa-  
ther/ for which of them will ye stone me? The  
Jewes answered him sayinge: For thy good  
workes sake we stone the not: but for thy blas-  
phemy/ and because that thou bringe a man/ ma-  
kest thy selfe God. Jesus answered them: Is it  
not witten in youre lawe: I saye/ ye are gods?  
If he called them goddes vnto whom  
the worde of God was spoken (and the scriptu-  
re can not be broken) saye ye then to him/ whom  
the father hath sanctified/ and sent into the  
worlde/ thou blasphemest/ because I sayd I am  
the sonne of God? If I do not the workes of  
my father/ beleue me not. But if I do/ then  
though ye beleue not me yet beleue the wo-  
rdes/ that ye maye knowe and beleue that the fa-  
ther is in me/ and I in him.

Isai. xlii.

Isai. xlii.

Agayne they went aboute to take him: but he  
escaped out of their hondes/ and went awaye  
agayne beyonde Jordan/ into the place where  
John befoze had baptised/ and there aboode.  
And many resorted vnto him/ & sayd. John dyd  
no miracle: but all thinges that John spake of  
this man/ are true. And many beleued on him  
there.

The. xi. Chapter.

Certaine man was sicke/ named Laza-  
rus/ of Bethania the toune of Mary &  
her syster Martha. It was that Mary  
which annoynted Jesus with oyntment & wy-  
ped his feet with her herre whose brother La-  
zarus was sicke/ and his systers sent vnto him  
sayinge. Lorde behold/ he whom thou louest/  
is sicke. When Jesus hearde that/ he sayd:  
this infirmite is not vnto deeth/ but for the lau-  
de of God/ that the sonne of God myght be  
prayed

Lazarus:

prayed by the reason of it. Jesus loued Martha and her syster and Lazarus. Then after he had hearde that he was sicke / yet aboode he two dayes still in the same place where he was.

Then after that / sayd he to his disciples: let vs go into Jewry agayne. His disciples sayde vnto him: Master / the Jewes lately sought meares to stone the / and wilt thou go thither agayne? Jesus answered / are ther not twelue houres in the daye? If a man walke in the daye / he stumblith not / because he seith the light of this worlde. But yf a man walke in the nyght / he stumblith / because ther is no lyght in him. This sayde he / & after that / he sayde vnto them: oure frende Lazarus slepeth / but I go to wake him out of slepe. Then sayde his disciples: Lord / yf he slepe / he shall do well ynough. Howbeit Jesus spake of his deeth: but they thought that he had spoken of the naturall slepe. Then sayde Jesus vnto them playnly: Lazarus is deed / and I am glad for your sakes / that I was not there / because ye maye beleue. Neuerthelesse let vs go vnto him. Then sayde Thomas which is called L yddimus / vnto the disciples: let vs also go / that we maye dye with him.

Then went Jesus / & founde that he had lyne in his graue foure dayes already. Bethanie was nye vnto Iherusalem / aboute .xv. furlonges of / and many of the Jewes were come to Martha and Mary to comforte the ouer their brother. Martha asone as she hearde that Jesus was comynge / went and met him: but Mary sate still in the house.

Then sayde Martha vnto Jesus: Lord / yf thou haddest bene here / my brother had not bene deed: but neuerthelesse / I knowe that what soeuer thou wilst of God / God will geue it the. Jesus sayde vnto her: Thy brother shall rylse agayne.

agayne. Martha sayde vnto him: I knowe that he shall rylse agayne in the resurrection at the last daye. Jesus sayde vnto her: I am the resur Resurrection and the lyfe: He that beleueth on me / yf he die / though he were deed / yet shall he lyue. And who soeuer lyueth & beleueth on me / shall neuer dye. Beleuest thou this? She sayde vnto him: yf Lord / I beleue that thou arte Christ the sonne of God which shuld come into the worlde.

And asone as she had so sayde / she went her waye and called Marie her syster secretly sayinge: The master is come & calleth for the. And she asone as she hearde that / arose quickly / and came vnto him. Jesus was not yet come into the toune: but was in the place wherz Martha met him. The Jewes then which were with her in the house and comforted her / when they sawe Mary / that she rose vp hastely / and went out / folowed her / saying: She goeth vnto the graue / to wepe there.

Then when Mary was come where Jesus was / and sawe him / she fell doune at his fete / sayinge vnto him: Lord / yf thou haddest bene here / my brother had not bene deed. When Jesus sawe her wepe / and the Jewes also wepe / which came with her / he groined in the speter / & was troubled in him selfe and sayde: Where haue ye layed him? They sayde vnto him: Lord / be come and se. And Jesus wept. Then sayde the Jewes: Beholde howe he loued him. And some of them sayde: coulde not he which opened the eyes of the blynde / haue made also / that this man shuld not haue dyed? Jesus agayne groined in him selfe / and came to the graue. It was a caue and a stone layde on it.

And Jesus sayd: take ye awaye the stone. Martha the syster of him that was deed / sayd vnto him: Lord / by this tyme he stinketh. For he hath bene deed foure dayes. Jesus sayde vnto her:

to her:



to her: Sayde I not vnto the/that yf thou dydest beleue/ thou shouldest se the gloze of God. Then they toke awaye the stone from the place where the deed was layde. And Iesus lyfte vp his eyes and sayde: Father I thanke the because that thou hast hearde me. I wot that thou hearest me all wayes: but because of the people that stonde by I sayde it that they maye beleue that thou hast sent me.

And when he thus had spoken/ he cryed with a loud voyce. Lazarus come forth. And he that was deed/ came forth/ bounde hand and fote with grauebondes/ & his face was bounde with a naphin. Iesus sayde vnto them: loowse him/ & let him go. Then many of the Jewes which came to Mary/ and had sene the thinges which Iesus dyd/ beleued on him. But some of them went their wayes to the Pharises/ and tolde them what Iesus had done.

Then gathered the hye Priestes & the Pharises a counsell and sayde: what do we? This man doeth many miracles. If we let him scape thus/ all men will beleue on him/ & the Romaynes shall come and take awaye oure countre and the people. And one of them named Cayphas: which was the hye priest that same yere/ sayde vnto them: Ye pricke nothinge at all nor yet consyder that it is expedient for vs/ that one man dye for the people/ and not that all the people perishe. This spake he not of himselfe/ but beinge hye Prieste that same yere/ he prophesied that Iesus shoulde dye for the people/ and not for the people only/ but that he shuld gather togeder in one the chyldren of God which were scattered abroode. From that daye forth they held a counsell togeder/ for to put him to deeth.

Iesus therfore walked no more openly amonge the Jewes: but went his waye thence vnto a countre

& countre nye to a wilderness/ into a cite called Ephraim/ & there haunted with his disciples. And the Jewes efter was nye at hand/ and many went out of the countre vp to Jerusalem before the efter/ to purify them selues. Then sought they for Iesus/ and spake bitwene them selues as they stode in the temple: What thinke ye/ sepyge he cometh not to the feast. The hye Priestes and Pharises had geuen a commaundement/ that yf any man knew wher he werc/ he shuld shewe it/ that they myght take him.

The .xij. Chapter. \*

Then Iesus sixe dayes before efter/ came to Bethany where Lazarus was/ which was deed and whom Iesus ray-  
sed from deeth. There they made him a supper/ and Martha serued: but Lazarus was one of them that sate at the table with him. Then toke Mary a pounce of oymnt called Nardus/ perfecte and precious/ and anoynted Iesus fete/ & wypt his fete with her heer & the house was filled of the sauer of the oymnt. Then sayde one of his disciples named Judas Iscarioth Simons sonne/ which afterwarde betrayed him: why was not this oymnt sold for thre hundred pence/ and geuen to the poore? This sayde he/ not that he cared for the poore: but because he was a thefe/ and kept the bagge and bare that which was geuen. Then sayde Iesus: Let her alone/ agaynst the daye of my buryinge she kept it. The poore all wayes shall ye haue with you/ but me shall ye not all wayes haue.

¶ Moche people of the Jewes had knowledg that he was there. And they came/ not for Iesus sake only/ but that they myght se Lazarus also whom he raysted from deeth. The hye Priestes therfore held a counsell that they myght put Lazarus to deeth also/ becau-

Q.ij: se that

Mark. xij. vj.  
Mark. xij. vj.

Marie.

# The Gospell

se that for his sake many of the Jewes went awaye/ and beleued on Jesus.

**Hosanna:** On the morowe/ moche people that were come to the feast when they hearde that Jesus shuld come to Jerusalem/ toke bzaunches of palme trees and went and met him/ and cryed: Hosanna/ blessed is he that in the name of the Loide/ cometh kynge of Israel. And Jesus got a ponge asse and sate thereon/ accordynge to that which was wrytten: feare not daughter of syon/ beholde thy kynge cometh syttinge on an asses colte. These thinges understode not his disciples at the fyrst: but when Jesus was glorified/ then remembryd they that soche thinges were wrytten of him/ and that soche thinges they had done vnto him.

Matth. xxi.  
Mar. xiiii.  
Luk. xix. f.  
Iach. i. b.

The people that was with him when he called Lazarus out of his graue/ and raysted him from death/ bare recorde. Therfore met him the people/ because they hearde that he had done soche a miracle. The Pharises therfore sayde amonge them selus perceaue ye how we prayle nothinge & Beholde the worlde goth awaye after him.

Ther were certayne Grekes amonge them/ that came to praye at the feast: the same came to Philip which was of Bethsaida a cite in Galile/ and despyed him sayinge: Syr we wolde saye se Jesus. Philip came and tolde Andrew. And agayne Andrew and Philip tolde Jesus. And Jesus answered them sayinge: the houre is come that the sonne of man must be glorified:

Matth. x. d.  
and. xvi.  
Mark. xiii.

¶ Merely verely I saye vnto you/ except the wheate coine fall into the grounde and dye/ it byderth alone. If it dye/ it bringeth forth moche frute. He that loueth his lyfe shall destroye it: & he that hateth his lyfe in this worlde/ shall kepe it vnto lyfe eternall. If eny man minister vnto me/ let him folowe me and where I am/

# Of S. Iohis

# Ioh. c. xviii

am/ there shall also my minister be. And yf eny man minister vnto me / him will my Father honoure. ¶

Luke. ix. a  
and. xvi. b

Now is my soule troubled/ and what shall I saye & Father deliuer me from this houre: but therfore came I vnto this houre. Father glorify thy name. Then came ther a voyce from heauen: I haue glorified it and will glorify it agayne. Then sayd the people that stode by and heard it thoundyeth. Other sayde an angell spake to him. Jesus answered and sayde: this voyce came/ not because of me/ but for youre sakes.

¶ Now is the iudgement of this worlde: now shall the prince of this worlde be cast out/ And I/ yf I were lyfte vp from the erth/ will drawe all men vnto me. This sayde Jesus/ signifyinge what death he shuld dye. The people answered him: We haue hearde out of the lawe that Christ byderth euer: & how sayest thou then that the sonne of man must be lyfte vp & who is that sonne of man? Then Jesus sayde vnto them: yet a lytell whyle is the lyght with you. Walke whyll ye haue lyght/ lest the darknes come on you. He that walketh in the darknes/ wotteth not whither he goeth. Whyll ye haue lyght/ beleue on the lyght/ that ye maye nes. be the chyldren of lyght. ¶

Isalm. cx. b  
and. cxvi. a.  
Isai. xl. c  
Izech. xxi. b

Lyght:  
Darche:

These thinges spake Jesus and departed/ and byd him selfe from them. And though he had done so many miracles befoze them/ yet beleued not they on him/ that the sayinge of Esaias the Prophet myght be fulfilled/ that he shalke. Loide who shall beleue oure sayinge & to whom is the arme of the Loide open? Therfore coulde they not beleue/ because that Esaias sayth agayne: he hath blynded their eyes and hardened their hertes/ that they shuld not se with their eyes / and vnderstonde with their hertes/ and shuld be conuerted/ & I shuld

Esai. xlii. a  
Roma. x. d  
Esai. vi. c  
Matth. xiii.  
Luk. xiii. b.  
Ierem. xxi. b.  
Roma. xi. b.

Q. ii. heals



heale them. For he thinges sayde Esaias when he sawe his gloz/and spake of him. Reuerthe lesse amonge the chese rulers many beleued on him. But because of the Pharises they wolde not be a knowen of it/lest they shuld be excommunicat. For they loued the pryple that is geuen of men/moze then the pryple that cometh of God.

lyght.

And Iesus cryed and sayde: he that beleueth on me/beleueth not on me/but on him that sent me. And he that seeth me/seeth him that sent me. For I am come a lyght into the worlde that whosoeuer beleueth on me/shuld not byde in darchnes. And yf eny man heare my wordes/and beleue not/I iudge him not. For I came not to iudge the worlde: but to saue the worlde. He that refuseth me and receaueth not my wordes/hath one that iudgeth him. The wordes that I haue spoken/they shall iudge him in the last daye. For I haue not spoken of my selfe: but the father which sent me/he gaue me a commaundement what I shuld saye/and what I shuld speake. And I knowe that this commaundement is lyfe euerlastyng. Whatsoeuer I speake therfore/cuen as the father haue me/so I speake.

The. xiiij. Chapter.

Math. xxi.  
Luk. xxi.  
Mark. xiii.

**B**efoze the feast of ester when Iesus knewe that his houre was come / that he shuld departe out of this worlde vnto the father. When he loued his which were in the worlde/vnto the ende he loued them. And when supper was ended/after that the devyll had put in the hert of Judas Iscarioth Simons sonne to betraye him. Iesus knowynge that the father had geuen all thinges into his hondes/and that he was come from God/and went to God: he rose from supper/and layde a syde his upper garmentes/and toke a towell/

well/and gyd him selfe. After that/he poured water into a basyn/and beganne to wash his disciples fete/ & to wypp them with the towell/ wherwith he was gyd.

Jesus wa  
sheth his  
disciples

Then came he to Simon Peter. And Peter sete. Ipyde to him: Lorde shalt thou walshe my fete? Iesus answered and sayde vnto him: what I dothett wotest not now/but thou shalt knowe hereafter. Peter sayd vnto him: thou shalt not walshe my fete whyll the x. x. be stondesth. Iesus answered him: yf I walshe the not thou hast haue no part with me. Simon Peter sayd vnto him: Lorde/not my fete only: but also my hondes and my heed. Iesus sayde to him: he that is walshed/ nedeth not saue to walshe his fete / and is cleue euerp whit. And ye are cleue: but not all. For he knewe his betrayer. Therfore sayde he: ye are not all cleue.

After he had walshed their fete/and receaued his clothes/and was set doune agayne/ he sayde vnto them: wot ye what I haue done to you? Recall me master and Lorde/ & ye saye well/ for I loam I. If I then poure Lorde and master haue walsjed poure fete/ye also ought to walshe one anothers fete. For I haue geuen you an ensampl: that ye shuld do as I haue done to you. Verily verily I saye vnto you/ the seruaunt is not greater then his master/ neither the messenger greater then he that sent him.

Mathe. x. i.  
Luk. x. i.

If ye vnderstonde these thinges/happy are ye yf ye do them. I speake not of you all/ I knowe whom I haue chosen. But that the scripture be fulfilled: he that eateth bread with me/ hath lyfte vp his heile agaynst me. Now tell I you befoze it come: tha. when it is come to passe ye myght beleue that I am he. Verily verily I saye vnto you. He that receaueth whom soeuer I sende/ receaueth me. And he that receaueth me/ receaueth him that sent me.

Psalm. lxxv.

Math. x. d  
Luk. x. c.

When

## The Gospell

Math. xxi. 26.  
Mark. xiii.  
Luk. xxi. 26.

When Jesus had thus sayd/he was troubled in the spete/ & testified sayinge: verely verely I saye vnto you/that one of you shall betraye me. And then the disciples looked one on another doutynge of whom he spake. Ther was one of his disciples/ which leaned on Jesus bosome/ whom Jesus loued. To him beckened Simon Peter that he shuld axe who it was of whom he spake. He then as he leaned on Jesus brest/ sayde vnto him: Lorde who is it? Jesus answered/ he it is to whom I geue a kysse/ wher I haue deyd it. And he wet a kysse/ and gaue it to Judas Iscarioth Synons sonne. And after the supper/ Satan entred into him.

Then sayd Jesus vnto him: that thou dyst/ do quitchly. What wilt no man at the tabe/ for what intent he spake vnto him. Some of them thought/ becaule Judas had the bagge/ that Jesus had sayd vnto him/ by those thinges that we haue neede of agaynst the feaste/ that he shulde geue some thinge to the poore. And then as he had receaued the kysse/ he went immediately out. And it was nyght. When he was gone out/ Jesus sayde: now is the sonne of man glorified. And God is glorified by him. If God be glorified by him/ God shall also glorify him/ in him selfe: & shall strepght waye glorify him.

New com-  
munde-  
ment.

i. Joh. ii. 6  
& Cl. ristes  
disciple is  
known by  
four.

\* Deare chyldren/ yet a lytell whyle am I with you. Ye shall seke me/ and as I sayde vnto the Jewes/ whither I go/ whither can ye not come. Also to you saye I nowe. A newe com-  
mandment geue I vnto you/ that ye loue to-  
geder/ as I haue loued you/ that euen so ye lo-  
ue one another. By this\* shall all men knowe  
that ye are my disciples/ yf ye shall haue loue  
one to another. Simon Peter sayd vnto him:  
Lorde whither goest thou? Jesus answered him  
whither I go thou canst not folowe me now/  
but

Of S. John.

Jo. xxi. 26

but thou shalt folowe me afterwarde. Peter sayde vnto him: Lorde/ why canst thou not folowe the now? I will geue my lyfe for thy sake. Jesus answered him: wilt thou geue thy lyfe for my sake? Verely/ verely I saye vnto the/ the coche shall not crowe/ tyll thou haue denyed me thryse.

Math. xxi.  
Mark. xiii.  
Luk. xxi.

The. xxiij. Chapter.

**A**nd he sayde vnto his disciples: let not your hertes be troubled. Beleue in God/ and beleue in me. In my fathers house are many mansions. If it were not so/ I wolde haue tolde you. I go to prepare a place for you. And yf I go to prepare a place for you/ I will come agayne/ & receaue you euen vnto my selfe/ that where I am/ there maye ye be also. And whither I go ye knowe/ and the waye ye knowe.

Thomas sayde vnto him: Lorde we knowe not whither thou goest. Also how is it possible for vs to knowe the waye? Jesus sayde vnto him: I am the waye/ the truthe & the lyfe. And no man cometh vnto the father/ but by me. If ye had knowe me/ ye had knowe my father also. And now ye knowe him/ & haue sene him.

Philip sayde vnto him: Lorde shew vs the father/ and it suffiseth vs. Jesus sayde vnto him/ haue I bene so longe tyme with you/ & yet hast thou not knowen me? Philip/ he that hath sene me/ hath sene the father. And how sayest thou then: shew vs the father? Beleuest thou not that I am in the father/ and the father in me? The wordes that I speake vnto you/ I speake not of my selfe: but the father that dwelleth in me/ is he that doeth the workes. Beleue me that I am in the father/ & the father in me. At the leest beleue me/ for the very workes sake.

Verely/ verely I saye vnto you/ he that bele-  
ueth



A promise

Math. xii. a.

Mark. xi. c.

\*By the ke-  
pyng the  
commaunde-  
mentes is a  
man knowe  
that he lov-  
eth God.

ueth on me/the woordes that I do/the same  
shall he do/a greater woordes then these shall  
he do/because I go vnto my father. And what  
soeuer ye axe in my name/that will I do/that  
the father myght be glorified by the sonne.  
If ye shall axe any thinge in my name/I will  
do it. ¶

\* If ye loue me kepe my commaundementes/  
¶ I will praye the father/ & he shall geue you  
another comforter/that he maye byde with you  
euer which is the spete of truth/whome the  
worlde cannot receaue/ because the worlde  
seyth him not/nether knoweth him. But ye  
knowe him. For he dwelleth with you/ & shal  
be in you. I will not leaue you comfortlesse:  
but will come vnto you.

¶ Yet a litell whyle and the worlde seith me  
no more: but ye shall seme. For I liue & ye  
shall liue. What daye shall ye knowe that I  
am in my father/ & you in me/ & I in you.

who loueth  
Christ.

¶ He that hath my commaundementes & kepeth  
them/the same is he that loueth me. And he  
that loueth me shal be loued of my father: &  
I will loue him/ & will shewe myne awne selfe  
to him. Judas sayde vnto him (not Judas  
Isarioth) Lorde what is the cause that thou  
wilt shewe thy selfe vnto vs / & not vnto the  
worlde? Iesus answered and sayde vnto him:  
yf a man loue me and wyl kepe my sayinges/  
my father also will loue him/ & we will come  
vnto him/ and will dwell with him. ¶ He that  
loueth me not/kepeth not my sayinges. And  
the wordes which ye heare/are not myne/ but  
the fathers which sent me.

who kepeth  
christes sa-  
yenges.

¶ This haue I spoken vnto you beyng yet  
present with you. But that comforter which is  
the holy goost (whom my father will sende in  
my name) he shall teache you all thinges/and  
bryng all thinges to youre remembraunce  
whatsoe.

whatsoeuer I haue tolde you.

¶ Peace I leue with you/my peace I geue vn  
to you. Not as the worlde geueth/geue I vn  
to you. Let not your hertes be grieved/nether  
feare ye. Ye haue hearde how I sayde vnto  
you: I go & come agayne vnto you. If ye lo-  
ued me ye wolde verely reioyce/ because I  
sayde I go vnto the father. For the father is  
greater then I. And now haue I shewed you/  
before it come/that when it is come to passe/  
ye myght beleue.

¶ Here after will I not talke many wordes  
vnto you. For the ruler of this worlde com-  
meth/ & hath nought in me. But that the worl-  
de maye knowe that I loue the father: therfo-  
re as the father gaue me commaundment/euen  
so do I. ¶ I wyl let vs go thence.

The xv. Chapter

I am the true vyne/and my father is an  
husbande man. ¶ Euery bryanche that  
beareth not frute in me / he wyl take  
awaye. And euery bryanche that bea-  
reth frute/will he pource/ that it maye bryng  
moare frute. Now are ye cleane thorow the  
wordes which I haue spokē vnto you. Wyde  
in me/ & let me byde in you. As the bryanche  
not beare frute of it selfe/except it byde in the  
vyne:no moare can ye excepte ye abyde in me.

I am the vyne/ & ye are the bryanches. ¶ Ye  
that abyde in me/ & I in him/ the same bryn-  
geth forth moche frute. For without me can  
ye do nothinge. If a man byde not in me / he  
is cast forth as a bryanche/and is wyddered:  
and men gadder it and cast it into the fyre/ &  
it burneth. If ye byde in me and my wordes  
also byde in you: are what ye wyl/and it shal  
be done to you. ¶ Here in is my father glo-  
rified/that ye beare moche frute/and be made  
my disciples.

Math. xxi.  
i. Job. iiii.

Couena-

As the

I promise

Math. vii. 28.  
Mark. xi. 17

\* By the ke-  
pyng the  
commaunde-  
mentes is a  
man knowe  
that he lov-  
eth God.

ueth on me/the workes that I do/the same  
shall he do/a greater workes then these shall  
he do/because I go vnto my father. And what  
soeuer ye praye in my name/that will I do/that  
the father myght be glorified by the sonne.  
If ye shall aske any thinge in my name/I will  
do it. ¶

\* If ye loue me kepe my commaundementes/  
I will praye the father/a he shall geue you  
another comforter/that he maye byde with you  
euer which is the spere of truth/whome the  
worlde cannot receaue/because the worlde  
seyth him not/nether knoweth him. But ye  
knowe him. For he dwelleth with you/a shall  
be in you. I will not leaue you comfortlesse:  
but will come vnto you.

¶ Yet a litell whyle and the worlde seith me  
no more: but ye shall seme. For I liue a ye  
shall liue. That daye shall ye knowe that I  
am in my father/a you in me/a I in you.

who loueth  
Christ.

¶ He that hath my commaundementes & kepeth  
them/the same is he that loueth me. And he  
that loueth me shall be loued of my father: &  
I will loue him/a will shewe myne awne selfe  
to him. Judas sayde vnto him (not Judas  
Ischariot) Lord what is the cause that thou  
wilt shewe thy selfe vnto vs / & not vnto the  
worlde? Iesus answered and sayde vnto him:  
If a man loue me and wyl kepe my sayinges/  
my father also will loue him/a we will come  
vnto him/and will dwell with him. ¶ He that  
loueth me not/kepeth not my sayinges. And  
the wordes which ye heare/are not myne/but  
the fathers which sent me.

who kepeth  
christes say-  
ynges.

¶ This haue I spoken vnto you beyng yet  
present with you. But that comforter which is  
the holy goost (whom my father will sende in  
my name) he shall teache you all thinges/and  
bryng all thinges to youre remembraunce  
whatsoeuer.

whatsoeuer I haue tolde you.

¶ Peace I leue with you/my peace I geue vn  
to you. Not as the worlde geueth/geue I vn  
to you. Let not your hertes be greued/nether  
fearye. Ye haue hearde how I sayde vnto  
you: I go & come agayne vnto you. If ye lo-  
ued me ye wolde verely reioyce/because I  
sayde I go vnto the father. For the father is  
greater then I. And now haue I shewed you/  
before it come/that when it is come to passe/  
ye myght beleue.

¶ Here after will I not talke many wordes  
vnto you. For the ruler of this worlde com-  
meth/a hath nought in me. But that the worl-  
de maye knowe that I loue the father: therfo-  
re as the father gaue me commaundment/euen  
so do I. ¶ I wyl let vs go thence.

The xv. Chapter

I am the true vyne/and my father is an  
husbande man. ¶ Every bryanche that  
beareth not frute in me / he wyl take  
awaye. And every bryanche that bea-  
reth frute/will he purge/that it maye bryng  
more frute. ¶ Now are ye cleane thorow the  
wordes which I haue spokē vnto you. Wyde  
in me/a let me byde in you. As the bryanche  
not beare frute of it selfe/excepte it byde in the  
vyne:no more can ye excepte ye abyde in me.

¶ I am the vyne/a ye are the bryanches. ¶ He  
that abydeth in me/a I in him/the same bryn-  
geth forth moche frute. For without me can  
ye do nothinge. If a man byde not in me/he  
is cast forth as a bryanche/and is wyddered:  
and men gadder it and cast it into the fyre/a  
it burneth. If ye byde in me and my wordes  
also byde in you: are what ye will/and it shal  
be done to you. ¶ Heare in is my father glo-  
rified/that ye beare moche frute/and be made unt.  
my disciples.

Math. xxi.  
i. Joh. iiii. 9

As the



\* To kepe  
the lawe  
maketh vs  
consynne in  
sheloue & fa  
uoure of ch  
rist.

Ephes. 3. a  
1. Thes. iiii.  
1. Joh. iiii. d.

As the father hath loued me: enē so haue I  
loued you. Continue in my loue. If ye shall  
keepe my commandementes/ ye shall abyde in  
my loue/ euen as I haue kept my fathers com  
maundementes/ and abyde in his loue. These  
things haue I spoken vnto you/ that my love  
might remayne in you/ and that your love  
might be full.

\* This is my commaundement: that ye loue  
together as I haue loued you. Greater love  
then this hath no man/ then that a man besto  
we his lyfe for his frendes. Ye are my fren  
des/ if ye do what soeuer I commaunde you.  
Hence forth call I you not seruautes: for  
the seruaunt knoweth not what his Lord  
doeth. But you haue I called frendes: for all  
things that I haue heard of my father I  
haue opened to you.

Ye haue not chosen me/ but I haue chosen  
you & ordeyned you/ that ye go & bringe forth  
fruite/ & that your fruite remayne/ that what  
soeuer ye shall aske of the father in my name/  
he shalde geue it you.

\* This commaunde I you/ that ye loue toge  
ther. If the worlde hate you/ ye knowe that  
he hated me before he hated you. If ye were  
of the worlde/ the worlde wolde loue his ow  
ne. Nowebeit because ye are not of the worlde/  
but I haue chosen you out of the worlde/ ther  
fore hateth you the worlde. Remember the say  
inge that I sayd vnto you: the seruaunt is not  
greater then the Lord. If they haue persecu  
ted me/ so will they persecute you. If they ha  
ue kept my sayinges/ so will they kepe your.

Mark. 13. c.  
Mathe. 23. iiii.

But all these things will they do vnto you  
for my names sake/ because they haue not kno  
wen him that sent me. If I had not come  
and spoken vnto them/ they shulde not haue  
had synne: but now haue they nothinge to clo  
ke thre

ke their synne with all. He that hateth me/ ha  
teth my father. If I had not done workes  
amonge them which none other man dyd/ they  
had not had synne. But now haue they sene/  
and yet haue hated bothe me and my father:  
euen that the sayinge myght be fulfilled that  
is wrytten in their lawe: they hated me wit  
hout a cause. ¶

Psal. 119. iiii.

\* But when the comforter is come/ whom  
I will sende vnto you from the father/ which  
is the spete of truthe/ which proceedeth of  
the father/ he shall testifie of me. And ye shall  
beare witness also/ because ye haue bene with  
me from the beginninge. ¶ The. xvi. Chap.

Lu. 23. iiii. g

¶ These things haue I sayde vnto you/  
because ye shuld not be offended. They  
shall excommunicat you: ye the tyme  
shall come that whosoever killeth you/ will  
thinke that he doth Gods seruice. And suche  
things will they do vnto you/ because they  
haue not knowen the father neither yet me.  
But these things haue I tolde you/ that when  
that houre is come/ ye myght remember the/  
that I tolde you so. ¶ These things sayde  
I not vnto you at the beginninge/ because  
I was present with you.

Mathe. 23. iiii.

\* But now I go my waye to him that  
sent me/ and none of you areth me: whither  
goest thou? But because I haue sayde suche  
things vnto you/ your hertes are full of so  
rowe. Neuerthelesse I tell you the truthe/ it  
is expedient for you that I go awaye. For if  
I go not awaye/ that comforter will not co  
me vnto you. But if I departe/ I will sende  
him vnto you. And when he is come/ he will  
rebuke the worlde of synne/ and of rightewes  
nes/ and of iudgement. Of synne/ because they  
beleue not on me: of rightewesnes/ because I  
go to my father/ and ye shall se me no more: &  
of iud

Synne  
Righte  
ouines.

# The Gospell

Judge-  
ment.

of iudgement/berause the chese ruler of this  
worlde/is iudged all ready.

I haue yet many thinges to saye vnto you:  
but ye can not heare them awaye now. Howbe  
it when he is come (I meane the spiete of tru  
the) he will leade you into all trueth. He shall  
not speake of him selfe: but whatsoeuer he  
shall heare / that shall he speake / and he will  
shewe you thinges to come. He shall glorify  
me / for he shall receaue of myne & shall shewe  
vnto you. All thinges that the father hath are  
myne. Therfore sayde I vnto you / that he  
shall take of myne and shewe vnto you. &c.

After a whyle ye shall not seme / & agay-  
ne after a whyle ye shall seme: for I go to the  
father. Then sayde some of his disciples be-  
twene them selues: what is this that he sayth  
vnto vs / after a whyle ye shall not seme / and  
agayne after a whyle ye shall seme: and that  
I go to the father. They sayd therfore: what  
is this that he sayth after a whyle / we cannot  
tell what he sayth. Iesus perceaued that they  
wolde axe him / & sayde vnto them: This is it  
that ye enquire of betwene youre selues / that  
I sayde after a whyle ye shall not seme / and  
agayne after a whyle ye shall seme. Merely/  
verely I saye vnto you: ye shall wepe & lamēt  
and the worlde shall reioyce. Ye shall sorowe:  
but youre sorowe shall be turned to ioye.

A woman when she traunpleth hath sorow-  
me / because her houre is come: but assone as  
she is deliuered of the chyld / she remembreth  
no moare the anguythe / for ioye that a man  
is bozne into the worlde. And ye now are in  
sorowe: but I will sepe you agayne / and youre  
hertes shall reioyce / & youre ioye shall no man  
take fro you. And in that daye shall ye axe  
me no question. Merely / verely I saye vnto  
you / whatsoeuer ye shall axe the father in my  
name

Math. vii. a  
and. xxi. c

# Of S. Iohis ffo. cxxviii

name / he will geue it you. Hitherto haue ye  
axed nothinge in my name. And ye shall  
receaue it: that youre ioye maye be full.

These thinges haue I spoken vnto you in  
prouerbes. The tyme will come when I shall  
no moare speake to you in prouerbes: but I  
shall shewe you playnly fro my father. At that  
daye shall ye axe in myne name. And I saye  
not vnto you that I will speake vnto my fa-  
ther for you. For the father him selfe loueth  
you / because ye haue loued me / and haue bele-  
ued that I came out fro God. I went out fro  
the father / and came into the worlde: & I leue  
the worlde agayne / and go to the father.

His disciples sayde vnto him: lo now spea-  
kest thou playnly & thou vtest no prouerbe.  
Now knowe we that thou vnderstondest all  
thinges / and nedest not that eny man shulde  
axe the eny question. Therfore beleue we that  
thou comst from God. I Iesus answered the:  
Now ye do beleue. Beholde the houre draw-  
eth nye / and is all ready come that ye shall  
be scattered euery man his wayes / and shall lea-  
ue me alone. And yet am I not alone. For  
the father is with me.

These wordes haue I spoken vnto you:  
that in myne myght haue peace. For in the  
worlde shall ye haue tribulacion: but be of  
good cheare / I haue overcome the worlde.

The. xviii. Chapter.

These wordes spake Iesus / and lyfte vp  
his eyes to heauen / & sayde: father the  
houre is come: glorify thy sonne / that  
thy sonne maye glorify the: as thou  
hast geuen him power ouer all fleshe / that he  
shuld geue eternall lyfe to as many as thou  
hast geue him. This is lyfe eternall / that they  
myght knowe the that only very God / and  
whom thou hast sent Iesus Christ.

I haue

Mark. xli. c  
Luk. xli. b  
Iaco. i. a

Promise.

Math. xxi. c  
Mark. xiii. c

Eternall  
lyfe.



## The Gospell

I haue glorified the on the erth. I haue s<sup>h</sup>owne the worke which thou gauest me to do. And now glorify me thou father with thy<sup>s</sup> owne selfe / with the glory which I had with the per the worlde was. I haue declared thy name vnto the men which thou gauest me out of the worlde. Thyne they were and thou gauest them me / and they haue kept thy sayings. Now they knowe that all thinges whatsoeuer thou hast geue me / are of the. For I haue geuen vnto them the wordes which thou gauest me / & they haue receaued them / & knowe surely that I came out from the: & do beleue that thou dydest send me.

I praye for them / & praye not for the worlde: but for them which thou hast geue me / for they are thyne. And all myne are thyne / & thyne are myne / & I am glorified in them. And now am I no more in the worlde / but they are in the worlde / and come to the. & Who ly father kepe in thyne owne name / the which thou hast geuen me / that they maye be one / as we are. whyll I was with the in the worlde / I kepte the in thy name. Those that thou gauest me / haue I kepte / and none of them is lost / but that lost chylde / that the scripture

psal. xlii. 3. myght be fulfilled.

Now come I to the / & these wordes speake I in the worlde / that they myght haue my hope full in the. I haue geue the thy wordes / and the worlde hath hated the / because they are not of the worlde / euē as I am not of the worlde. I desyre not that thou shuldest take them out of the worlde: but that thou kepe them from euill. & They are not of the worlde / as I am not of the worlde. Sanctifye the with thy truth. Thy sayge is truth. As thou dydest send me in to the worlde / euen so haue I sent them into the worlde / and for their sakes

Of S. Iohn

Jo. xviii

sakes sanctifye I my selfe / that they also might be sanctified thowoe the truth.

I praye not for them alone: but for them also. which shall beleue on me thowoe their preachinge / that they all maye be one / as thou father arte in me / & I in the / that they maye be also one in vs / that the worlde maye beleue that thou hast sent me. And that glory that thou gauest me / I haue geuen them / that they maye be one / as we are one. I in them and thou in me / that they maye be made perfecte in one / and that the worlde maye knowe that thou hast sent me / & hast loued them as thou hast loued me.

Father / I will that they which thou hast geuen me / be with me where I am / that they maye see my glory which thou hast geuen me. For thou loudest me before the makinge of the worlde. O righteous father / the very worlde hath not knowen the: but I haue knowen the / and these haue knowen that thou hast sent me. And I haue declared vnto them thy name / and will declare it / that the loue wherewith thou hast loued me / be in them / and that I be in them.

The xviii. Chapter.

**W**hen Iesus had spoken these wordes / he went forth with his disciples Math. xxi. 1. Mark. xiii. 1. Luk. xxi. 1. over the broke Cedron / where was a garde into the which he entred with his disciples. Judas also which betrayed him / knewe the place: for Iesus ofte tymes resorted thither with his disciples. Judas then after he had receaued a bande of men / and ministers of the hye Priestes and Pharisees / came thither with lanterns and sperdons and wepens. Then Iesus knowinge all thinges that shulde come on him / went forth and sayde vnto them: whom seke ye? They answered

red

# The Gospell

red him: Jesus of Nazareth. Jesus sayde vnto them: I am he.

Judas also which betrayed him/ stode with them. But as soon as he had sayd vnto them/ I am he/ they went backe wardes & fell to the grounde. And heared them agayne: whome so he ye: They sayde: Jesus of Nazareth. Jesus answered: I sayde vnto you, I am he. If ye seeke me/ let these go their waye. That the sayinge might be fulfilled which he spake: of the which thou gauest me/ haue I not lost one.

Simon Peter had a swerde/ & drew it/ and smote the hye priestes seruaunt/ and cut of his ryght eare. The seruaunts name was Malchias. Then sayde Jesus vnto Peter: put vp thy swerde into the sheath: shall I not drinke of the cup which my father hath geuen me? Then the company and the Captayne/ and the ministers of the Jewes toke Jesus & bound him/ & led him awaye to Anna fyrst: for he was father in lawe vnto Cayphas which was the hye. Prie: that same yere. Cayphas was he that gaue counsell to the Jewes/ that it was expedient that one man shulde dye for the people.

And Simon Peter followed Jesus & another disciple: that disciple was known of the hye prie: & went in with Jesus into the pallys of the hye prie. But Peter stode at the doore without. Then went out that other disciple which was known vnto the hye prie: & spake to the damsell that kept the doore/ and brought in Peter. Then sayde the damsell that kept the doore vnto Peter: arte not thou one of this manes disciples? He sayde: I am not. The seruaunts & the ministers stode there/ & had made a fyre of coles: for it was colde/ and they warmed them selues. Peter also stode amonge them and warmed him selfe.

The

Of S. Iohn

Jo. cxxxv.

The hye prie: ared Jesus of his disciples & of his doctrine. Jesus answered him: I spake openly in the worlde. I euer taught in the Synagoge & in the temple whither all the Jewes resorted/ & in secrete haue I sayde nothinge: Why axest thou me? Are there which beare me/ what I sayde vnto the. Beholde they can tell what I sayde. when he had thus spoken/ one of the ministers which stode by/ smote Jesus on the face sayinge: answerest thou the hye prie: for Jesus answered him. If I haue euill spoken/ beare witnes of the euill: yf I haue well spoken/ why smyttest thou me? And Annas sent him bounde vnto Cayphas the hye prie.

Math. xxi. 27.  
Mark. xvi. 3.  
Luk. xxi. 9.

Simon Peter stode and warmed him selfe. And they sayde vnto him: arte not thou also one of his disciples? He denyed it/ & sayde: I am not. One of the seruaunts of the hye prie: (his cosyn whose eare Peter smote of) sayde vnto him: dyd not I see the in the garde with him? Peter denyed agayne: and immediatly the cocke crewe.

Then led they Jesus fro Cayphas into the hall of iudgement. It was in the morninge/ & they them selues went not into the iudgement hall lest they shuld be defyled/ but that they myght eate the paschall lambe. Pylate then wet out vnto them & sayde: what accusation bringe ye agaynst this man? They answered and sayd vnto him. If he were not an euill doer/ we wolde not haue deliuered him vnto the. Then sayd Pylate vnto the: take ye him and iudge him after your owne lawe. Then the Jewes sayde vnto him. It is not lawfull for vs to put eny man to deeth. That the wordes of Jesus myght be fulfilled which he spake/ signifyinge what deeth he shuld dye. Then Pylate entred into the iudgement hall

Math. xxi. 27.  
Mar. xvi. 3.  
Luk. xxi. 9.

Math. xxi. 27.

Ag.

agayne



# The Gospell

Mat. xxviii. agayne/ & called Jesus/ & sayde vnto him: arte thou the kynge of the Jewes? Jesus answered: sayst thou that of thy selfe/ or dyd other tell it the of me? Pilate answered: I am a Jewe? Thyne awne naciō & hye prestes haue deliuered the vnto me. What hast thou done? Jesus answered: my kyngdome is not of this worlde. If my kyngdome were of this worlde/ then wolde my ministers suerly fight/ that I shulde not be deliuered to the Jewes/ but now is my kyngdome not from hence. Pilate sayde vnto him: Arte thou a kynge then? Jesus answered: Thou sayst that I am a kynge. For this cause was I bozne/ and for this cause came I into the worlde/ that I shulde beare witness vnto the trueth. And all that are of the trueth heare my voyce. Pilate sayd vnto him: what thinge is trueth? And when he had sayd that/ he went out agayne vnto the Jewes/ and sayde vnto them: I fynde in him no cause at all. Ye haue a custome/ that I shulde deliuer you one lowse at ester. Will ye that I lowse vnto you the kynge of the Jewes? Then cryed they all agayne sayinge: Not him/ but Barrabas: that Barrabas was a robber.

## The xix. Chapter.

Mat. xxviii. Mark. xv. b. **T**hen Pilate toke Jesus and scourged him. And the souldiers wounde a croune of thornes & put it on his heed. And they dyd on him a purple garment/ and sayd: hallo kynge of the Jewes: & they smote him on the face. Pilate went forth agayne/ & sayde vnto them: beholde I bringe him forth to you/ that ye maye knowe/ that I fynde no faulte in him. Then came Jesus forth wearinge a croune of thorne and a robe of purple. And Pilate sayde vnto them: beholde the man. When the hye Prestes and ministers sawe him

# Of S. John Fo. cxxvi.

him/ they cryed sayinge: crucify him/ crucify him. Pilate sayde vnto them. Take ye him and crucify him: for I fynde no cause in him. The Jewes answered him. we haue a lawe/ and by oure lawe he ought to dye: because he made him selfe the sonne of God.

When Pilate hearde that sayinge/ he was the moare ascrapde/ & wēt agayne into the iudgement hall/ and sayde vnto Jesus: whence arte thou? But Jesus gaue him none answer. Then sayde Pilate vnto him. Speakest thou not vnto me? Knowest thou not that I haue power to crucify the/ and haue power to lowse the? Jesus answered: Thou couldest haue no power at all agaynst me/ except it were geuen the from aboue. Therfore he that deliuered me vnto the/ is moare in synne. And fro thence forth sought Pilate meanes to lowse him: but the Jewes cryed sayinge: yf thou let him go/ thou arte not Cæsars frende. For whosoever maketh him selfe a kynge/ is agaynst Cæsar.

Whē Pilate hearde that sayinge/ he brought Jesus to the/ and late doune to geue sentence/ in a place called the pauement: but in the Hebrue tonge/ Gabbatha. It was the Saboth euen which falleth in the ester fest/ and aboute the sixte houre. And he sayde vnto the Jewes: beholde poure kynge. They cryed/ awaye with him/ awaye with him/ crucify him. Pilate sayde vnto them: Shall I crucify poure kynge? The hye Prestes answered: we haue no kynge but Cæsar. Then deliuered he him vnto them/ to be crucified.

And they toke Jesus/ and led him awaye. And he bare his crosse/ and went forth into a place called the place of deed mens sculles/ which is named in Hebrue/ Golgotha. Where they crucified him/ and two other with him/ R. ij. on ether

Mat. xxviii.  
Mark. xv. b.  
Luk. xxiii. c.

## The Gospell

on either syde one/and Jesus in the myddes. And Pylate wrote his tittle/and put it on the crosse. The wytyng was: Jesus of Nazareth kynge of the Jewes. This tittle reed many of the Jewes. For the place where Jesus was crucified/was nye to the cite. And it was written in Hebrue/Greke & Latin. Then sayde the hie priestes of the Jewes to Pylate: wyte not/ kynge of the Jewes: but that he sayde/ I am kynge of the Jewes. Pylate answered what I have writte/that have I written.

Math. xxi.  
Mark. xvi.  
Luk. xiii.

Then the souldiers/whē they had crucified Jesus/toke his garmētes & made foure partes/to every souldier a parte/& also his coote. The coote was without seme/wrought vpon thozome out. And they sayde one to another. Let vs not deuyde it: but cast lotes who shall haue it. That the scripture myght be fulfilled which sayth: They departed my raimēt and ge them/and on my coote dyd cast lotes. And the souldiers dyd soche thinges in dede.

Psal. xli.

Then stode by the crosse of Jesus his mother/& his mothers syster Mary the wyfe of Cleophas:& Mary Magdalene. When Jesus sawe his mother/& the disciple stondinge whō he loued/he sayde vnto his mother:womā behold thy sonne. Then sayde he to the disciple: beholde thy mother. And from that houre the disciple toke her for his awne.

Psal. lxxii.

After that when Jesus perceaued that all thinges were performed: that the scripture myght be fulfilled/he sayde: I thurst. Ther stode a vessel full of veneger by. And they filled a sponge with veneger & wounde it about with plope/and put it to his mouth. As Jesus had receaued of the veneger/he sayde: It is fynished/and bowed his heed/and gaue vp the goost.

The Jewes then because it was the saboth euen/

## Of S. Iohn

Fo. cxxxi

euen/that the bodyes shuld not remayne vpon the crosse on the saboth daye (for that saboth daye was an hye daye) besought Pylate that their legges might be broke/& that they might be taken doune. Then came the souldiers & brake the legges of the fyrst/& of the other which was crucified with Jesus. But when they came to Jesus/& sawe that he was deed already they brake not his legges: but one of the souldiers with a speare / thrust him in to the syde/& forthwith came ther out blood and water.

And he that sawe it/bare recorde/and his recorde is true. And he knoweth that he sayth true that pemyght beleue also. These thinges were done that the scripture shuld be fulfilled: Ye shall not breake a bone of him. And agayne another scripture sayeth: They shall loke on him/whom they perused.

Exod. xii.  
Numer. ix.  
Zach. xii.

After that / Joseph of Aramathia (which was a disciple of Jesus: but secretly for feare of the Jewes) besought Pylate that he might take doune the body of Jesus. And Pylate gaue him licence. And ther cam also Nicodemus which at the beginninge came to Jesus by nyght/& brought of myrr and aloes mingled together aboute an hundred ponde wayght. Then toke they the body of Jesus/& wounde it in lynnē clothes with the odoures/as the manner of the Jewes is to bury. And in the place where Jesus was crucified/was a garden/& in the garden a newe sepulchre/ wherein was neuer man layde. There layde they Jesus because of the Jewes Saboth euen / for the sepulchre was nye at honde.

Math. xxi.  
Mark. xvi.  
Luk. xiii.  
Iohn. iii.

## The xx. Chapter.

**T**he morow after the Saboth daye/cā Mary Magdalene cry / when it was yet darcke/vnto the sepulchre/and sawe the stone taken awaye from the tounbe.

Math. xxi.  
Luk. xxiii.

Then



# The Gospell

Then he ranne/ & came to Simon Peter & to the other disciple whom Iesus loved/ & sayde vnto them. They haue take awaye the Lorde out of the tounge/ & we canot tell where they haue layde him. Peter w<sup>t</sup> fort<sup>h</sup> & that other disciple & came vnto the sepulchre. They ranne bothe together/ and that other disciple did out runne Peter/ & came fyrst to the sepulchre. And he stouped doune & sawe the linnen clothes lyinge/ yet w<sup>t</sup> he not in. Then came Simon Peter folowinge him/ & w<sup>t</sup> into the sepulchre/ & sawe the linnen clothes lye/ and the naphyn that was aboute his heed/ not lyinge with the linnen clothe/ but wrapped together in a place by it selfe. Then went in also that other disciple which came fyrst to the sepulchre/ and he sawe & beleued. For as yet they knew not the scriptures that he shulde r<sup>ise</sup> agayne from death. And the disciples went awaye agayne vnto their awne home.

Mat. x. Bill.  
Mark. xvi. b

¶ Mary stode without at the sepulchre weeping. And as she wept/ she bowed herself into the sepulchre and sawe two angels in whyte sit tinge/ the one at the heed and the other at the fete/ where they had layde the body of Iesus. And they sayde vnto her: woman why wepest thou? She sayde vnto them: For they haue taken awaye my Lorde/ and I wote not where they haue layde him. When she had thus sayde/ she turned her selfe backe & sawe Iesus standinge/ & knewenot that it was Iesus. Iesus sayde vnto her: woman why wepest thou? whom seekest thou? She supposinge that he had bene the gardener/ sayde vnto him. Myr if thou haue bozne him here tell me where thou hast layde him/ that I maye fet him. Iesus sayde vnto her: Mary. She turned her selfe/ and sayde vnto him: Rabboni/ which is to saye master. Iesus sayde vnto her/ touche me not/

# Of S. Iohn.

# Jo. cxxxviii.

not/ for I am not yet ascended to my father. But go to my brethren and saye vnto them/ I ascende vnto my father and your father to: my God and your God. Mary Magdalene came and tolde the disciples that she had sene the Lorde/ and that he had spoken soche thinges vnto her. ¶

¶ The same daye at nyght/ which was the morowe after the Saboth daye/ when the doores were shut/ where the disciples were assembled togeder for feare of the Jewes/ came Iesus and stode in the myddes/ and sayd to them: peace be with you. And when he had so sayde/ he shewed vnto them his hondes/ and his syde. Then were the disciples glad when they sawe the Lorde. Then sayde Iesus to them agayne: peace be with you. As my father sent me/ euen so sende I you. And when he had sayde that/ he b<sup>re</sup>athed on them and sayde vnto them: Because the holy & goost. Whosoever synnes ye remyte they are remitted vnto them. And whosoever synnes ye retayne/ they are retayned. ¶

Mat. x. Bill.  
Mark. xvi. c.  
Luk. x. Bill.  
i. Cor. xv. a.

¶ But Thomas one of the twelue/ called Didymus/ was not with them when Iesus came. The other disciples sayd vnto him: we haue sene the Lorde. And he sayde vnto them: except I se in his hondes the print of the nayles/ & thrust my honde into his syde/ I will not beleue.

¶ There is payed that is promised Math. x. xi.

And after viij. dayes agayne his disciples were with in/ and Thomas with them. Then came Iesus when the doores were shut/ and stode in the myddes and sayde: peace be with you.

¶ A couenaunt bynding ge and lowe syngc.

¶ After that sayde he to Thomas: bringe thy sponger hether & se my hondes/ and bringe thy honde and thrust it into my syde/ & be not fardelle/ but beleuynge. Thomas answered & sayde vnto him: my Lorde/ and my God. Iesus sayde vnto him. Thomas/ because thou hast sene me/ therfore thou beleuest: happy are they

that

that haue not sene and yet beleue.

And many other signes dyd Iesus in the presence of his disciples/which are not written in this booke. These are written that ye myght beleue/that Iesus is Christ the sonne of God/and that in beleynge ye myght haue lyfe thowme his name. \*

The. xxi. Chapter. \*

**A**fter that Iesus shewed him selfe agayne/at the see of Tiberias. And on this wyse shewed he himselfe. There were together Simon Peter and Thomas / which is called Didymus: & Nathanael of Cana a cite of Galile: & the sonnes of zebedee / & two other of the disciples. Simon Peter sayde vnto them: I go a fylling. They sayde vnto him: we also will go with the. They wete their wape and entred into a shippe strayght wape / & that nyght caught they nothinge. But when the mornyng was now come / Iesus stode on the shore: neuerthelesse the disciples knewe not that it was Iesus. Iesus sayde vnto them: syng / haue ye any meate? They answered him / no. And he saye vnto them: cast out the net on the ryght syde of the ship / and ye shall fynde. They cast out / and anon they were not able to drawe it for the multitude of fyllhes.

Then sayde the disciple whom Iesus loued vnto Peter: It is the Lorde. When Simon Peter hearde that it was the Lorde / he gyrded his mantell to him (for he was naked) and sprang into the see. The other disciples came by ship: for they werenot farre from londe / but as it were two hondred cubites / and they drew the net with fyllhes. Asone as they were come to londe / they sawe hoot coles and fyre layd ther on / and breed. Iesus sayde vnto them: bringe of the fyllhe which ye haue now caught. Simon Peter stepped forth and drew the net to londe

to londe full of greute fyllhes / an hondred &. liij And for all ther were so many / yet was not the net broken. Iesus sayde vnto them: come and dyne. And none of the disciples durste are him: what arte thou? For they knewe that it was the lorde. Iesus then came and toke breed / and gaue them / and fyllhe lyherwyle. And this is now the thyrde tyme that Iesus appered to his disciples / after that he was risen agayne from deeth. \*

When they had dynd / Iesus sayde to Simon Peter: Simon Joanna / louest thou me more then these? He sayde vnto him: ye Lorde / thou knowest / that I loue the. He sayde vnto him: fede my lamhes. He sayde to him agayne the seconde tyme: Simon Joanna / louest thou me? He sayde vnto him: ye Lorde thou knowest that I loue the. He sayde vnto him: fede my shepe. He sayde vnto him the thyrde tyme: Simon Joanna / louest thou me? And Peter sorowed because he sayde to him the thyrde tyme / louest thou me / and sayde vnto him: Lorde / thou knowest all thinge / thou knowest that I loue the. Iesus sayde vnto him: fede my shepe.

Merely verely I saye vnto the / when thou wast yonge / thou gerdest thy selfe / & walkedst whither thou woldest: but when thou arte olde / thou shalt stretch forth thy hondes / and another shall gyde the / and leade the whither thou woldest not. That spake he signifyng by what deeth he shuld glorify God.

And when he had sayde thus / he sayd to him: folowe me. Peter turned about & sawe that disciple whom Iesus loued folowynge: which also leyned on his brest at supper & sayde: Lorde which is he that shall betraye the? When Peter sawe him he sayde to Iesus: Lorde what shall he here do? Iesus sayd vnto him: If I will haue him to tary tyll I come / what is that

\* The fourth Christ that fedeth his shepe.

ii. Pet. i. c.



## The Actes

that to the: folowe thou me. Then went this sayinge a brynde amonge the bryethzen/ that that disciple shulde not dye. Yet Iesus sayde not to him/ he shall not dye: but yf I will that he shalpe lye. I come/ what is that to the? The same disciple is he/ which testifieth of these thinges/ and wrote these thinges. And we knowe/ that his testimonie is true. ¶ There are also many other thinges which Iesus dyd: the which yf they shuld be written euery one I suppose the worlde coulde not contayne the booke that shuld be written.

There endeth the Gospell  
of saynt Iohn.

## The Actes of

the Apostles/ written by Saynte  
Luke the Euangelist/ which was pre-  
sent at the doynges of them.

The first Chapter.



¶ In the former treatise (we are frendes theophylus) I have written of all that Iesus beganne to do and teache/ vntyll the daye in which he was taken vp/ after that he/ thowgeth/ holy goost/ had geuen commaundementes vnto the Apostles/ which he had chosen: to whom also he shewed him selfe alpye after his passion by many tokens/ apperpyng vnto them forty dayes/ and speakyng of the kyngdome of God/ & gathered them togeder and commaunded them/ that

## Of the Apostles Jo. cxxxv.

that they shuld not departe from Ierusalem: but to waite for the promys of the father which he tolde you he shal geue you. For Iohn baptised with water: but ye shal be baptised with the holy goost/ and that with in this fewe dayes. When they were come togeder/ they asked of him sayinge: Lord wilt thou at this tyme restore agayne the kyngdome to Israel? And he sayde vnto them: It is not for you to knowe the tymes/ or the seasons which the father hath put in his owne power: but ye shall receaue power of the holy goost which shall come on you. And ye shall be witnesses vnto me in Ierusalem/ and in all Jewrye and in Samary/ & euen vnto the worldes ende.

And when he had spoken these thinges/ whyll they behelde/ he was taken vp/ and a cloude receaued him vp out of their syght. And whyle they looked stedfastly vp to heauen as he went/ behold two men stode by the in whyte apparell/ which also sayde: ye men of Galile/ why stonde ye gasinge vp into heauen? This same Iesus which is taken vp from you into heauen/ shall so come/ euen as ye haue seene him go into heauen.

¶ Then returned they vnto Ierusalem from mount Olpucte/ which is nye to Ierusalem/ & they abode in a Saboth dayes togyther. And when they were come in/ they went vp into a parler/ where abode both Peter and Iames/ Iohn and Andrew/ Philip and Thomas/ Bartlemew and Mathew/ James the sonne of Alpheus/ and Simon zelotes/ and Judas James sonne. These all continued with one accord in prayer and supplication with the women and Mary the mother of Iesu/ and with his bryethzen.

¶ And in those dayes Peter stode vp in the myddes of the disciples and sayde (the nombre of names that were togeder/ were aboute an hondred and twenty) Ye men and bryethzen this

Luk. xliii.

Luk. xliii.

The first  
sermon of  
Peter.

Psalm. xli.  
Job. xliii.  
Eccl. xliii.

Psalm. xli.  
Psalm. cxi.

Mathias.

this scripture must haue neuer ben fulfilled which the holy goost thow the mouth of Dauid spake befoze of Judas / which was gyde to them that toke Iesus. For he was noumbred with vs and had obtayned fellowship in this ministracion. And the same hath now possessed a plot of ground with the rewarde of iniquite/and when he was hanged/burst a sonde in the myddes/and all his bowels gushed out. And it is knowen vnto all the inhabitants of Ierusalem: in so moche that that felde is called in their mother tonge/ Acheldama/ that is to saye/ the bloud felde.

It is written in the booke of Psalmes: His habitation be voyde / and no man be dwelling therein: and his Bishoppe let another take. wherfoze of these men which haue companied with vs / all the tyme that the Lorde Iesus went in and out amonge vs / beginninge at the baptisme of John vnto that same daye that he was taken vp from vs / must one be ordeyned to beare witness with vs of his resurrection.

And they apoynted two / Joseph called Barabas (whose surname was Iustus) and Mathias. And they prayed sayinge: thou Lorde which knowest the hertes of all men / shewe wherther of these two thou hast chosen / that the one maye take the roume of this ministracion and Apostleshippe / from which Judas by transgression fell / that he myght go to his awne place. And they gaue forth their lottes / and the lot fell on Mathias / and he was counted with the eleuen Apostles.

The seconde Chapter.

**W**hen the fyrst daye was come / they were all with one accord to geber in one place. And sodenly ther came a sounde from heauen / as it had bene the commynge of a myghty wynde / and it filled all

led all the house where they sate. And ther appeared vnto them clouen tonges / lyke as they had bene fyr / and it sate vpon eache of them: and they were all filled with the holy Goost / and begonne to speake with other tonges / euen as the spirite gaue them utteraunce:

And ther were dwelling at Ierusalem / Iewes deuoute men which were of all nations vnder heauen. When this was noyed aboute / the multitude came to gether and were astounded / because that euery man hearde them speake his awne tounge. They wondered all & marvelled sayinge amonge them selues: Wholde are not all these which speake / of Cilice & And how heare we euery man his awne tounge herin we were bozen / Parthians / Medes and Elampites and the inhabitants of Mesopotamia / of Turky / & of Capadocia / of Pontus and Asia / Phrygia / Pamphilia / and of Egypte / and of the parties of Libya which is besyde Syrene / and straungers of Rome / Iewes and Conuerteres / Grekes & Arabians: we haue herde them speake with oure awne tonges the great workes of God. & They were all amazed / & wondered sayinge one to another: what meaneth this? Other mocked them sayinge: they are full of newe wyne.

\* But Peter stepped forth with the eleuer / and lyft vp his voyce / and sayde vnto them: Ye men of Iewrye / & all ye that inhabite Ierusalem: be this knowen vnto you and with you / reares heare my wordes. These are not dronken as ye suppose: for it is yet but the thyrde houre of the daye. But this is that which was spoken by the prophete Joel: It shalbe in the last dayes sayth God: of my spirite I will poure out vpon all fleshe. And poure sonnes & poure doughters shal prophesy & poure yongemen shal se visions / & poure olde men shal dreme

Tonges:

\* Conuerteres: that is heiden of gyltes conuerted to the Iewes sayth.

The seconde de sermon of Peter.

Joel. ii.



## The Actes

dyne dyemes. And on my seruantes/and on my honde maydens I will powze out of my foete in those dayes/and they shall prophesie: And I will shewe wonders in heauen aboue/and tokens in the erth beneth / bloud and fyre/and the vapour of smoke. The sunne shalbe turned into darcknes/and the moone into bloud before that greate and notable daye of the Lorde come. And it shalbe/that whosoever shall call on the name of the Lorde/shalbe saued. D

Roma. x.c.

Death.

Psal. xvi.c.

Hell.

iii. Re. ii. 8

Resurrec-  
tion.

¶ Ye men of Israel heare these wordes. Jesus of Nazareth a man approued of God amonge you with miracles/wonders and signes which God dyd by him in the myddes of you/as ye poure selues knowe: him haue yeta-ken by the hondes of vnrpyghtewes persones/after he was deliuered by the determinat counsell and forcknoweledge of God/and haue crucified and slayne: whom God hath rayled vp & lowled the sorowes of death/because it was impossible that he shuld be holden of it. For Dauid speaketh of him: Afore honde I sawe God alwayes before me: For he is on my ryght honde/that I shuld not be moued. Therfore dyd my hert reioyce/and my tonge was glad. Moreouer also my fleshe shall rest in hope/because thou wilt not leue my soule in hell/nether wilt suffre thynne holpe/to se corruption. Thou hast shewed me the wayes of lyfe / and shalt make me full of loye with thy countenance. ¶

¶ When and brethren/let me frely speake vnto you of the patriarche Dauid: For he is both deed and buried/& his sepulchre remaineth with vs vnto this daye. Therfore seinge he was a Prophet/and knewe that God had sworne with an othe to him/that the frute of his loynes shuld syt on his seat (in that Christ shulde ryse agayne in the fleshe) he sawe before: and spake of the resurrection of Christ/that his soule shulde not

## Of the Apostles Jo. cxxviii

be not be left in hell: neither his fleshe shuld se corruption. This Jesus hath God rayled vp/wherof we all are witnesses.

¶ Hence now that he by the ryght honde of God exalted is/and hath receaued of the father the promyse of the holy Goost / he hath shewed forth that which ye now and heare. For Dauid is not ascendyd into heuen: but he sayde. The Lorde sayde to my Lorde syt on my ryght honde/ vntyl I make thy foes thy fote stole. So ther- psal. cix. ii.  
fore let all the house of Israel knowe for a surty / that God hath made the same Jesus whom ye haue crucified/Lorde and Christ.

¶ When they hearde this they were pricked in their hertes/and sayd vnto Peter and vnto the other Apostles: Ye men and brethren / what shall we do? Peter sayde vnto them: repent and be baptised euery one of you in the name of Jesus Christ for the remission of synnes/and ye shall receaue the gyfte of the holy goost. For the promyse was made vnto you and to poure chyldren/& to all that are as farre/euen as many as the lorde oure God shall call. And with many other wordes bare he witnes and exhorted them sayinge: Saue poure selues from this vntowarde generacion. Then they that gladly receaued his preachynge/were baptised and the same daye/ther were added vnto them aboute thye thousande soules.

¶ And they continued in the Apostles doctrine and fellowship/and in breakynge of bread/& in prayer. And feare came ouer euery soule. And many wonders and signes were shewed by the Apostles. And all that beleued kept them selues to geder/and had thinges common/and solde their possessions and goodes/& departed them to all men/as euery man had nede. And they continued dayly with one accorde in the temple/and brake bread in euery house/& dyd eat their

Commun

D inate

meate to gether/with gladnes and singlenes of  
hert prayfinge God/and had fauour with all  
the people. And the Lorde added to the congrega-  
tion dayly foche as shuld be faued.

The. iij. Chapter.

The halt  
is cured.

**P**eter and John went vp to gedre into  
the temple at the nythe houre of prayer.  
And ther was a certayne man halt from  
his mothers wombe/whō they brought  
and layde at the gate of the temple called beu-  
tyfull/to receaue almes of them that entered into  
the temple. which came when he sawe Peter  
and John/that they wolde into the temple/de-  
syred to receaue an almes. And Peter fastened  
his eyes on him with John and sayde: loke on  
vs. And he gaue hede vnto them/trustynge to  
receaue some thinge of them. Then sayd Peter:  
Silver and golde haue I none/suche as I haue/  
geue I the. In the name of Iesus Christ of  
Nazareth/rise vp and walke. And he toke him  
by the ryght honde/ & lyfte him vp. And imme-  
diatly his fete & ancle bones receaued strenght.  
And he sprange/ stode and also walked/ & entred  
with them into the temple/walkynge and lea-  
pyng and laudyng God.

And all the people sawe him walke and lau-  
de God. And they knewe him/that it was he  
which late and begged at the beutyfull gate of  
the temple. And they wondred and were sore  
astonyed at that which had happened vnto him.  
And as the halt which was healed helde Pe-  
ter and John/all the people ranne amased vnto  
them in Salomons porche.

When Peter sawe that he answered vnto the  
people. & Ye men of Israel/ why maruaile  
ye at this/ or why looke ye so stedfastly on vs/  
as though by oure owne power or holynes/we  
had made this man go: The God of Abra-  
ham/ Isaac and Jacob/the God of oure fathers  
hath

hath glorified his sonne Iesus/whom ye de-  
liuered/and denyed in the presence of Prylate/  
when he had iudged him to be lowled. But ye  
denyed the holy and iust/and desyred a mo-  
ther to be geuen you and hyllid the Lorde of  
lyfe/whom God hath raysted from deeth/of the  
which we are witnesses. And his name tho-  
row the fayth of his name/hath made this  
man sound/whom ye se and knowe. And the  
fayth which is by him/hath geuen to him this  
health in the presence of you all.

And now brethren I wote well that thowow  
ignoraunce ye dyd it/as dyd also youre heddes.  
But those thinges which God before had she-  
wed/by the mouth of all his Prophetes/how  
that Christ shuld suffre/he hath thus wyse ful-  
filled. Repente therfore and turne/that youre  
synnes maye be done awaye/ & when the tyme  
of refreshynge cometh/ which we shall  
haue of the presence of the Lorde/ & when God  
shall sende him/which before was preached vnto  
you/ that is to wit Iesus Christ/ which  
must receaue heauen vntyll the tyme that all  
thinges/which God hath spoken by the mouth  
of all his holy Prophetes sence the worlde be-  
gan/be restored agayne.

For Moyses sayd vnto the fathers: A Pro-  
phet shall the Lorde youre God rayse vp vnto  
you/euen of youre brethren lyke vnto me: him  
shall ye heare in all thinges whatsoeuer he shall  
saye vnto you. For the tyme will come/ that  
euery soule which shall not heare that same pro-  
phet/shalbe destroyed from amonge the people.  
Also all the prophetes from Samuel and thence  
forth/as many as haue spoken/haue in lyke  
wyse tolde of these dayes.

We are the chyldren of the Prophetes and of  
the couenaunt/ which God hath made vnto  
oure fathers/saying to Abraham: Euen in thy  
D. ij. seeds

Math. xxviii  
Mark. xvi. c.  
Luk. xlii. c.  
John. xlii. g

Deute. xlii. i



seed shall all the kynredes of the erth be blessed. For unto you hath God rayled by his sonne Iesus/ & him he hath sent to blyss you/ that every one of you shuld turne from your wickednes.

The. iij. Chapter.

Saducees

**A**nd they spake vnto the people/ the Priestes and the ruler of the temple/ and the Saducees came vpon them/ takinge it grievously that they taught the people and preached\* in Iesus the resurrection from death. And they layde handes on them and put them in holde vntill the nexte daye: for it was now even tyme. Now be it many of them which hearde the wordes/ beleued/ and the nymbre of the men was aboute fyue thousande.

\* In Iesu whiche he was risen & all shuld liue by him.

And it chaunced on the morowe that their rulers and elders and Scribes/ as Annas the chiefe Priest and Caphas and John and Alexander & as many as were of the kynred of the hie Priestes gathered to gether at Jerusalem/ and set the other before them/ & axed: by what power or in what name haue ye done this? Then Peter full of the holy goost sayd vnto them: ye rulers of the people/ & elders of Israel/ if we this daye are examined of the good dede done to the sicke man/ by what meane he is made whole: be it known vnto you all/ and to the people of Israel/ that in the name of Iesus Christ of Nazareth/ whom ye crucified/ and whom God rayled agayne from death: euen by him doth this man stonde here present before you whole.

Peter.

Act. ii.  
Math. xxi.  
Mark. xi. a.  
Luk. xx. c.  
Saluacio  
Rom. ix. g

This is the stone cast a syde of you bylders/ which is set in the chiefe place of the corner. Neither is ther saluacion in any other. For yet also is ther any other name geuen to men wherein we must be saued. &

When they sawe the boldnes of Peter and John and understode that they were vnlerned men and laye people/ they marueyled/ and they knew

knew them/ that they were with Iesu: and beholdinge also the man which was healed stonde with them/ they coulde not saye agaynst it. But they commaunded them to go a syde out of the counsell/ and counceled amonge themselves sayinge: what shall we do to these men? For a manifest signe is done by them/ and is openly knowne to all them that dwell in Jerusalem/ and we cannot denye it. But that it be noysed no farther amonge the people/ let vs threaten and charge them that they speake hence forth to no man in this name.

And they called them/ and commaunded them that in no wyse they shuld speake or teache in the name of Iesu. But Peter and John answered vnto them and sayde: whether it be ryght in the syght of God/ to obeye you moare then God/ Iudge ye. For we cannot but speake that which we haue seene and heard. So they threatened them and let them go/ and founde nothinge how to punyshe them/ because of the people. For all men lauded God for the myracle which was done: for the man was aboute forty yere olde/ on whom this miracle of healinge was shewed.

God is more to obeyd then man.

As soon as they were let go/ they came to their felowes/ and shewed all that the hie Priestes and elders had sayde to them. And when they hearde that/ they lyfte vp their voyces to God with one accord/ and sayde: Lorde/ thou arte God/ which hast made heauen and erth/ the see and all that in them is/ which by the mouth of thy seruant Dauid hast sayd: Why dyd the he- then rage/ and the people immagyn vayne thinges. The kynge of the erth stode vp and the rulers came to gether/ agaynst the Lorde & agaynst his Christ.

Psalm. ii. a

For of a trueth/ agaynst thy holy chylde Iesus whom thou hast anoynted/ bothe Herode &

D. ij. and al.

and also Pontius Pilate / with the Gentyle  
and the people of Israel gathered them selues  
to gedre / for to do whatsoeuer thy bondes and  
thy counsell determined before to be done.  
And now Lorde / beholde their threatenynges /  
and graunte vnto thy seruantes with all con-  
fidence to speake thy worde. So that thou stre-  
che forth thyne honde / that healyng and sig-  
nes and wonders be done by the name of thy  
holy chyld Iesus. And asone as they had  
prayed the place moued wheare they were as-  
sembled to gedre / and they were all filled with  
the Holy Goost / and they spake the worde of  
God boldly.

Commen

Loue

And the multitude of them that beleued /  
were of one hert / and of one soule. Also none of  
them sayde / that eny of the thynges which he  
possessed / was his awne: but had all thynges  
commen. And with greute power gaue the Apo-  
stles witness of the resurrection of the Lorde  
Iesu. And greute grace was with them all.  
Neither was ther eny amonge them / that lack-  
ed. For as many as were possessers of landes  
or houses / solde them and brought the pryce  
of the thynges that were solde / and layde it  
downe at the Apostles fete. And distribution  
was made vnto euery man accordyng as he  
had nede.

And Ioses which was also called of the Apo-  
stles / Barnabas (that is to saye / the sonne of  
consolation) beyng a Leuite / and of the coun-  
tre of Cyprus had lande / and solde it and lay-  
de the pryce downe at the Apostles fete.

The .v. Chapter.

Ananias.  
Saphira.

A Certayne man named Ananias with Sa-  
phira his wyfe solde a possession / & kep-  
te awaye parte of the pryce (his wyfe  
also beyng of counsell) & brought a cer-  
tayne parte / and layde it downe at the Apostles  
fete.

fete. Then sayde Peter: Ananias / how is it  
that Sathan hath filled thyne hert / that thou  
shuldest lye vnto the holy goost / & kepe awaye  
parte of the pryce of the lyuelod: Pertayned it  
not vnto the only / & after it was solde / was not  
the pryce in thyne awne power? How is it that  
thou hast conceaued this thyng in thyne hert?  
Thou hast not lyed vnto men / but vnto God.  
When Ananias herde these wordes / he fell dou-  
ne and gaue vp the goost. And great feare came  
vpon all them that these thynges hearde. And the  
yonge men roose vp / and put him a parte / & ca-  
rried him out / and buryed him.

And it fortuneth as it were aboute the space  
of .iiij. houres after that his wyfe came in / igno-  
raunt of that which was done. And Peter say-  
de vnto her: Tell me / gaue ye the lande for so  
moche? And she sayde: yee / for so moche. Then  
Peter sayde vnto her: why haue ye agreed to ge-  
ther / to tempt the spere of the Lorde? Behol-  
de the fete of them which haue buryed thy hus-  
bande / are at the doore / and shall carrye the out.  
Then she fell doune strayght waye at his fete  
and yelded vp the goost. And the yonge men ca-  
me in / and founde her ded / and carryed her out /  
and buryed her by her husbände. And great fea-  
re came on all the congregacion / and on as ma-  
ny as hearde it.

By the bondes of the Apostles were many  
signes and wonders shewed amonge the people.  
And they were all to gether with one accord in  
Salomons porche. And of other durst no man  
ioyne him selfe to them: neuer the later the peo-  
ple magnified them. The nymbre of them  
that beleued in the Lorde bothe of men and wo-  
men / grewe moare and moare: in so moche that  
they brought the sicke into the strettes / & lay-  
de them on beddes and palletes / that at the left  
waye the shadowe of Peter when he came by /  
might

The sha-  
dow of  
Peter.



myght shadowe some of them. There came also a multitude out of the cities round about/ vnto Jerusalem/ bringynge sicke folkes/ & them which were vexed with vnclene spretes. And they were healed euery one.

Saducees.

Then the chiefe Preste rose vp & all they that were with him (which is the secte of the Saducees) & were full of indignacion/ and layde hon- des on the Apostles/ & put them in the comen prison. But the angell of the Lorde by nyght opened the prison doores/ & brought them forth/ and sayde: go/ steppe forth / and speake in the temple to the people all the wordes of this lyfe. When they hearde that / they entered into the temple eery in the mornynge and taught.

The chiefe Prest came & they that were with him/ & called a counsell to geder/ & all the elders of the chyldren of Israel/ & sent to the prison to fet them. When the ministers came and founde them not in the prison/ they returned and tolde sayinge: the prison founde we shut as sure as was possible/ & the keyes stondynge with out before the doores. But when we had opened/ we founde no man with in. when the chiefe Prest of all and the ruler of the temple and the hye Prestes hearde these thinges/ they douted of them/ wher vnto this wolde growe.

Then came one and shewed them: beholde the men that ye put in prison/ stonde in the temple/ and teache the people. Then went the ruler of the temple with ministers/ and brought them wth out violence. For they feared the people/ lest they shuld haue bene stoned. And when they had brought them/ they set the before the counsell. And the chiefe Preste axed them sayinge: byd not we stryptely commaunde you that ye shuld not teache in this name? And beholde ye haue filled Jerusalem with youre doctrine/ and ye intende to bringe this mans blood vpon vs.

Peter

Peter and the other Apostles answered & sayde: We ought moare to obey God then men. The God of oure fathers rayled vp Ie- sus/ whom ye slowe and hanged on tre. Him hath God lyfte vp with his right hand/ to be a ruler and a sauour/ for to geue repentance to Israel & forgeuenes of synnes. And we are his recordes concerninge these thinges & also the holy goost whom God hath geuen to them that obey him. When they hearde that / they claue a sunder: & sought meanes to slee them. Then stode ther vp one in the counsell/ a Pharisey named Gamaliel / a doctoure of lawe/ had in auctorite amonge all the people & commaunded to put the Apostles a lytle space/ & sayde vnto them: Men of Israel take hede to yowre selues what ye entende to do as touchinge these men. Before these dayes rose vp one Theudas boasting him selfe/ to whom resorted a nombre of men/ about a foure hundred which was slayn/ & they all which beleued him were scattered a broode & brought to nought. After this man/ arose ther vp one Judas of Galile / in the tyme when tribute began/ & drew awaye moche people after him. He also perished: & all euē as many as harke- ned to him are scattered a brood.

And now I saye vnto you: refrayne yowre selues from these men/ let them alone. For yf the counsell of this worke be of men/ it will come to nought. But yf it be of God ye cannot destroye it/ lest haply ye be founde to stryue agaynst God. And to him they agreed/ and called the Apostles/ and bet them/ & commaunded that they shulde not speake in the name of Iesu/ and let them go.

And they departed from the counsell/ reioy- syng that they were counted worthy to suf- fre rebuke for his name. And daily in the temple

And

God must  
be obeyed

Gamaliel

Theudas

Judas the  
Galile.

And also Pontius Pilate / with the Gentyles and the people of Israel gathered them selves togeder / for to do whatsoeuer thy honde and thy counsell determined befoze to be done. And now Lorde / beholde their threatenynges / and graunte vnto thy seruantes with all confidence to speake thy worde. So that thou stretche forth thyne honde / that healyng and signes and wonders be done by the name of thy holy chyld Iesus. And asone as they had prayed the place moued wheare they were assembled togeder / and they were all filled with the Holy Goost / and they spake the worde of God boldely.

Commen

Loue

And the multitude of them that beleued / were of one hert / and of one soule. Also none of them sayde / that eny of the thynges which he possessed / was his awne : but had all thynges common. And with grente power gaue the Apostles witness of the resurrection of the Lorde Iesu. And grente grace was with them all. Neither was ther eny amonge them / that lacked. For as many as were possessers of landes or houses / solde them and brought the pryce of the thynges that were solde / and layed it doune at the Apostles fete. And distribution was made vnto euery man accordyng as he had nede.

And Ioses which was also called of the Apostles / Barnabas (that is to saye / the sonne of consolacion) beyng a Leuite / and of the countre of Cyprus had lande / and solde it and layde the pryce doune at the Apostles fete.

The .v. Chapter.

Ananias.  
Saphira.

A Certaine man named Ananias with Saphira his wyfe solde a possession / & kepte away parte of the pryce (his wyfe also beyng of counsell) & brought a certayne parte / and layde it doune at the Apostles fete.

fete. Then sayde Peter : Ananias / how is it that Sathan hath filled thyne hert / that thou huldest lye vnto the holy goost / & kepe awaye parte of the pryce of the spuelod : Pertayned it not vnto the only / & after it was solde / was not the pryce in thyne awne power? How is it that thou hast conceaued this thyng in thyne herte? Thou hast not lyed vnto men / but vnto God. When Ananias herde these wordes / he fell doune and gaue vp the goost. And great feare came vpon all them that these thynges hearde. And the yonge men roose vp / and put him a parte / & carryed him out / and buryed him.

And it soxtuned as it were aboute the space of .iiij. houres after that his wyfe came in / ignorant of that which was done. And Peter sayde vnto her : Tell me / gaue ye the londe for so moche? And she sayde : ye / for so moche. Then Peter sayde vnto her : why haue ye agreed to gether / to tempt the spete of the Lorde? Beholde the fete of them which haue buryed thy husbande / are at the doze / and shall carry the out. Then she fell doune strayght waye at his fete and yelded vp the goost. And the yonge men came in / and founde her ded / and carryed her out / and buryed her by her husbande. And great feare came on all the congregacion / and on as many as hearde it.

By the honde of the Apostles were many signes and wonders shewed amonge the people. And they were all to gether with one accord in Salomons porche. And of other durst no man ioyne him selfe to them : neuer the later the people magnified them. The nymbre of them that beleued in the Lorde bothe of men and women / grewe moare and moare : in so moche that they brought the sicke into the strettes / & layde them on beddes and palletes / that at the least waye the shadowe of Peter when he came by /

The shadowe of Peter.

Shij. myght



myght shadowe some of them. There came also a multitude out of the cities round about vnto Jerusalem/bringynge like folkes/ & them which were vexed with vnclene spretes. And they were healed every one.

**Saducees.** Then the chiefe Prieste rose vp & all they that were with him (which is the secte of the Saducees) & were full of indignacion/and layde handes on the Apostles/ & put them in the common prison. But the angell of the Lorde by nyght opened the prison doores/ & brought them forth/ and sayde: go/ steppe forth / and speake in the temple to the people all the wordes of this lyfe. When they hearde that / they entred into the temple cry in the morninge and taught.

The chiefe Priest came & they that were with him/ & called a counsell to geder/ & all the elders of the chyldren of Israel/ & sent to the prison to fet them. When the ministers came and founde them not in the prison/ they returned and tolde sayinge: the prison founde we shut as sure as was possible/ & the keepers stondynge with out befoze the doores. But when we had opened we founde no man with in. when the chiefe Priest of all and the ruler of the temple and the hye Priests hearde these thinges/ they doubted of them/ wher vnto this wolde growe.

Then came one and shewed them: beholde the men that ye put in prison/ stonde in the temple/ and teache the people. Then went the ruler of the temple with ministers/ and brought them with out violence. For they feared the people/ lest they shuld haue bene stoned. And when they had brought them/ they set them befoze the counsell. And the chiefe Priest axed them sayinge: byd not we straptely commaunde you that ye shuld not teache in this name? And beholde ye haue filled Jerusalem with poure doctrine/ and ye intende to bringe this mans blood vpon vs.

Peter

Peter and the other Apostles answered & sayde: We ought more to obey God then men. The God of oure fathers rayled vp Iesu/whom ye slew and hanged on tre. Him hath God lyfte vp with his right hand/ to be a ruler and a sauour/ for to geue repentance to Israel & forgiveness of synnes. And we are his recorde concerninge these thinges & also the holy goost whom God hath geuen to them that obey him. When they hearde that / they claued a sunder: & sought meanes to see them. Then stode ther vp one in the counsell/ a Pharisey named Gamaliel / a doctoure of lawe/ had in auctorite amonge all the people & commaunded to put the Apostles a lyde a lytell space/ & sayde vnto them: Men of Israel take hede to youre selues what ye entende to do as touchinge these men. Befoze these dayes rose vp one Theudas boasting him selfe/ to whom resorted a nombre of men/ about a foure hundred which was slayn/ & they all which beleued him were scatred a broode & brought to nought. After this man/ arose ther vp one Judas of Galile / in the tyme when tribute began/ & drew awaye moche people after him. He also perished: & all euil as many as harkened to him are scatred a brood.

Gamaliel

Theudas

Judas the Galile.

And now I saye vnto you: refrayne yourselves from these men/ let them alone. For if the counsell of this worke be of men/ it will come to nought. But if it be of God ye cannot destroye it / lest haply ye be founde to stryue agaynst God. And to him they agreed/ and called the Apostles/ and bet them/ & commaunded that they shulde not speake in the name of Iesu/ and let them go.

And they departed from the counsell/ reioysynge that they were counted worthy to suffer rebuke for his name. And dayly in the temple

S. v. and

## The Actes

and in every houle they ceased not/teachinge  
and preachinge Iesus Christ.

The.vj. Chapter.

**I**n those dayes as the nombze of the di-  
sciples grewe/ther arose a grudge amo-  
ge the Grekes agaynst the Hebrues/be-  
cause their \*widdowes were despyed

\*Because in the dayly ministrige. The the twelue called  
the multitude of the disciples to gether & say-  
de: it is not mete that we shuld leaue the wor-  
de of God and serue at the tables. Wherefore  
bze then loke ye out amoge you seuen men of  
honest reporte & full of the holy goost & wyl-  
dome/which we maye apoynte to this nedfull  
busynes. But we will geue oure selues cotinu-  
ally to prayer & to the ministraciō of the wor-  
de. And the sayinge pleased the whoale multi-  
tude. And they chose Steuen a man full of  
fayth & of the holy goost/ & Philip/ & Procho-  
rus/ and Nicanor/ and Timon/ and Parme-  
nas/ and Nicholas a conuerter of Antioche.

\*Layinge on of handes  
is here: but  
admyttinge  
ge to an offi-  
ce.

which they set before the Apostles / and they  
prayed and layde their \*handes on them.

Steuen.

And the worde of God encreased/ & the nou-  
bze of the disciples multiplied in Ierusalem  
greatly/ and a great company of the prestes  
were obedient to the sayth. \* And Steuen  
full of fayth and power/ dyd great wondres &  
myracles amoge the people. Then ther arose  
certayne of the synagoge/ which are called Ly-  
bertines & Cyreniens/ & of Alexandria/ and of  
Cilicia and Asia and disputed with Steuen.  
And they coude not resist the wpsdome/ & the  
spete/ with which he spake. Then sent they in  
men/ which sayde: we haue hearde him speake  
blasphemous wordes agaynst Moyses/ and a-  
gaynst God. And they moued the people & the  
elders & the scribes: and came vpon him and  
caught him/ and brought him to the counsell/  
& brought

## Of the Apostles Jo. xlii

& brought forth false witnesss which sayde.  
This man ceaseth not to speake blasphemous  
wordes agaynst this holy place & the lawe: for  
we hearde him saye: this Iesus of Nazareth  
shall destroye this place / and shall chaunge  
the ordinaunces which Moyses gaue vs. And  
all that sate in the counsell/ looked stedfastly on  
him/ and sawe his face as it had bene the face  
of an angell.

The.vij. Chapter

**T**hen sayde the chiefe prest: is it euen so?  
And he sayde: ye men/brethren and sa-  
thers/ hearkē to. The God of glory ap-  
pered vnto oure father Abraham whyll  
he was yet in Mesopotamia/ before he dwelt  
in Charran/ & sayd vnto him: come out of thy  
contre/ & from thy kynred/ & come into the lon-  
de/ which I shall shewe the. Then came he out  
of the londe of Chaldee/ & dwelt in Charrā.  
And after that/ alone as his father was dead/  
he brought him into this lande/ in which ye  
now dwell/ & he gaue him none inheritaunce  
in it/ no not the bredeth of a fote: but promi-  
sed that he wolde geue it to him to possesse &  
to his seed after him / when as yet he had no  
chylde.

God verely spake on this wyse/ that his sea-  
de shuld be a dweller in a straunge londe & that  
they shuld kepe the in bondage & entreate the  
euill. iij. C. yeres. But the naciō to whom  
they shalbe in bondage will I iudge/ sayde  
God. And after that shall they come forth and  
serue me in this place. And he gaue him the co-  
uenant of circumcision. And he begat Isaac/ &  
circumcised him the .viij. daye/ & Isaac begat  
Jacob/ and Jacob the twelue Patriarkes.

And the Patriarkes hauinge indignaciō sol-  
de Joseph into Egypte. And God was with  
him/ and deliuered him out of all his aduersi-  
ties/

The ser-  
mon of  
Stephen.

Gene. xli. a.

Gen. xlii.

Gen. xlii.

Gen. xlii.

Gen. xlii.

Patriar-  
kes.



## The Actes

Genes. xix.  
and. xxxv  
Gen. xxxviii  
Genes. xlii

ties and gaue him fauoure and wysdome in  
the sight of Pharao kynge of Egypte which  
made him gouernour ouer Egypte/and ouerall  
his householde.

Gen. Mil.  
Gen. Pls

Then came there a verth ouer all the londe  
of Egypte & Lanaan/ and great affliction/ that  
oure fathers founde no sustenance. But when  
Iacob hearde that ther was corne in Egypte/  
he sent oure fathers first. And at the seconde  
tyme/ Ioseph was knowne of his brethren &  
Iosephs kindred was made knowne vnto Phi  
rao. Then sent Ioseph & caused his father to  
be brought and all his kynne thye score and  
xv. soules. And Iacob descended into Egypt/  
and dyed both he and oure fathers/ and we  
re translated into Michem/ & were put in the  
sepulchre that Abraham bought for money of  
the sonnes of Emor/ at Michem.

Gene. p. 11.  
Gene. p. 12.  
Gene. p. 13.

**\*Feb. 10**

When the tyme of the promes due nye  
(which God had sworne to Abraham) the peo-  
ple grew & multiplied in Egypte/ till another  
kynge arose which knewe not of Joseph. The  
same dealtt fittely with oure kynned & euill  
intreated oure fathers and made them to cast  
oute their younge chyldren/ that they shulde  
not remayne alyue. The same tyme was Mo-  
ses borne/ and was a proper chyld in the sight  
of God/ which was nourished vp in his fa-  
thers house thre monethes. When he was cast  
out/ Pharaes daughter toke him vp/ and no-  
urished him vp for her awne sonne. And Mo-  
ses was learned in all maner wysdome of the  
Egyptians and was mighty in dedes and  
in wordes.

**Exodi.ii. a**

And when he was full forty yeaere olde / he  
came into his hert to viset his brethern / the  
chylidren of Israel. And when he sawe one of  
them suffre wronge / he defende him & avenge  
his quarell that had the harme done to  
him /

## Of the Apostles

fo.cplid

him and smote the Egyptian. For he supposed  
his brethren wolde haue vnderstonde / how  
that God by his hōdes shulde saue them. But  
they vnderstode not.

And the next daye he shewed him selfe vn-  
to the as they stroue/ & wolde haue set them  
at one agayne sayinge: Whye/ye are brethren/  
why hurtepe one another? But he that dyd  
his neighbour wronge/ thrust him awaye say-  
inge: who made the a ruler & a iudge amonge  
vs? what wilt thou saye to me/ as thou dydest  
the Egyptian pester daye? Then fled Moses  
at that sayinge/ & was a stranger in the lande  
of Madian/ where he begat two sonnes.

And when xl. yeares were expired/ther ap-  
 peared to him in the wyldernes of mounte Sy-  
 na/an angell of the Lorde in a flame of fyre  
 in a bush. When Moyses sawe it/ he wondred  
 at the sight. And as he drew neare to beholde/  
 the voyce of the Lorde came vnto him: I am  
 the God of thy fathers/ the God of Abraham/  
 the God of Isaac/ & the God of Jacob. Mo-  
 ses trembled & durst not beholde. Then sayde  
 the Lorde to him: Out of thy shooes from thy  
 fete/ for the place where thou standest is holy  
 grounde. I haue perfectly sene the affliction  
 of my people which is in Egypte and I haue  
 hearde their groninge/ and am come doune  
 to deliuer them. And now come and I will  
 sende the into Egypte.

This Moses whom they forsooke sayinge:  
who made the a ruler and a iudge: the same  
God sent bothe a ruler and a deliuerer/ by the  
bondes of the angell which appered to him in  
the bush. And the same brought them out/  
shewing wondrous & signes in Egypt/ & in the  
terd see & in the wildernes .xl. yeres. This  
is that Moses which sayde vnto the chyldre  
of Isracc: I Propheet shall the Lord poure  
God

## Profile

**Exo 2.2.**

Exod. xli.  
and. viii. i. r.  
x. xi. iiii.  
Exod. xli.  
Deut. xliii.  
Exod. xli.

## The Actes

God rayse vp vnto you of youre brethren/ly-  
ke vnto me/him shall ye heare.

This is he that was in the congregaciō/in  
the wylernes with the angell which spake  
to him in the mounte Syna/and with oure fa-  
thers. This mā receaued the word of lyfe to  
geue vnto vs/to whō oure fathers coulde not  
obeye/but cast it fro thē/ & in their hertes tur-  
ned backe agayne into Egypte / sayinge vnto  
Aaron: Make vs goddes to go before vs. For  
this Moses that brought vs out of the lon-  
de of Egypte/ we wote not wat is become of  
him. And they made a calfe in those dayes/ &  
offered sacrifice vnto the ymage/ and reioysed  
in the workes of their awne hondes.

Then God turned him selfe & gaue them  
vp/ that they shulde worship the starres of the  
skye/ as it is wrytten in the boke of the Pro-  
phetes. O ye of the house of Israel/ gaue ye  
to me sacrifices & meate offerings by the spa-  
ce of .xl. yeres in the wylernes? And ye toke  
vnto you the tabernacle of Moloch/ & the star-  
re of youre god Remphan / figures which ye  
made to worshipp them. And I will transla-  
te you beyonde Babylon.

Oure fathers had the tabernacle of witness  
in the wylernes / as he had apoynted them  
speakinge vnto Moses / that he shuld make it  
accoordinge to the fashion that he had sene.  
Which tabernacle oure fathers receaued/ and  
brought it in with Josue into the possession of  
the Gentyls which God drawe out before the  
face of oure fathers vnto the tyme of Dauid.  
which founde fauour before God/ & wolde say  
ne haue made a tabernacle for the God of Ja-  
cob. But Salomon bylt him an house.

Now be it he that is hpest of all / dwelleth  
not in temples made with hondes / as sayeth the  
Prophete: Heauē is my scate / and erth is my  
fote

## Of the Apostles

ffo. c. xliiii

fote stole / what house will ye bylde for me  
sayth the Lorde? or what place is it that I  
shulde rest in / hath not my honde made all  
these thinges?

Ye stiffnecked & of vncircumcised hertes  
and eares: ye haue all wayes resisted the holy  
gost: as youre fathers dyd/ so do ye. which  
of the Prophetes haue not youre fathers per-  
secuted? And they haue slayne them / which  
shewed before of the comminge of that yust/  
whom ye haue now betrayed and moxyed.  
And ye also haue receaued a lawe by the ordi-  
nauce of angels/ and haue not kept it.

When they hearde these thinges / their her-  
tes claue aunder and they gnashed on him  
with their tethe. But he bringe full of the ho-  
ly gost/ looked vp stedfastlye with his eyes in  
to heauen/ & sawe the glorie of God/ & Jesus  
standinge on the ryght honde of God & say-  
de: beholde / I se the heauens open/ & the sonne  
of man standinge on the ryght honde of God.  
Then they gaue a shute with a loude voyce/ &  
stopped their eares and ranne vpon him all at  
once/ & cast him out of the cite/ & stoned him.  
And the witnesses layde doune their clothes  
at a yonge manes fete named Saul. And they  
stoned Steuen callinge on & sayinge: Lorde  
Jesus receaue my spete. And he kneled doune  
and cryed with a loude voyce: Lorde laye not  
this synne to their charge. And when he had  
thus spoken/ he fell a slepe.

### The viij. Chapter.

**S**aul had pleasure in his deeth. And at  
that tyme ther was a great persecu-  
cion agaynst the congregacion which  
was at Ierusalem/ and they were all  
scattered abroade thorowout the regions of  
Iury & Samaria/ except the Apostles. Then  
deuout men dressed Steuen/ and made great  
lanien

Exod. xxxi.

1mo. ii. g.

Exod. xxxv. d.  
1mo. iii. b.  
Josu. iii. c

2. Reg. xvi.  
Psal. exxi.  
\* God dwel-  
seth not in  
temples or  
churches  
made with  
hondes.

Saul.

Saul.



## The Actes

Philip:

Simon  
magus.

lamentaciō ouer him. But Saul made hauoca  
ke of the congregaciō/and entred into euery  
houſe & drewe out bothe man & woman/and  
thruſt them into preſon. Now beſt they that  
were ſcattered abroade/wōt euery where prea-  
ching the worde. Then came Philip into a  
cite of Samaria / and preached Chriſt vnto  
them. And the people gaue heed vnto thoſe  
things which Philip ſpake / with one acorde /  
in that they hearde and ſawe the myracles  
which he did. For vncleue ſpzetes crying with  
loude voyce/ came out of many that were poſ-  
ſeſſed of them. And many taken with palsies/  
and many that halted/ were healed. And ther  
was great ioye in that cite. And ther was a cet-  
tapne man called Simon / which befoze tyme  
in the ſame cite/ vſed witche craſte & bewit-  
ched the people of Samarie / ſayinge that he  
was a man that coulde do greate things.  
whom they regarded/ frō the leſt to the grea-  
teſt/ ſayinge: this fellow is the great power of  
God. And him they ſet moche by/ becauſe that  
of longe tyme he had mocked them with ſor-  
cery. But allone as they beleued Philip pre-  
achinge of the kyngdome of God & of the  
name of Jeſu Chriſt/ they were baptiſed bo-  
the men and women. Then Simon him ſelfe  
beleued alſo/ and was baptiſed / and cōtinued  
with Philip/ & wondred beholdinge the my-  
racles and ſignes/ which were ſhewed.  
¶ When the Apoſtles which were at Jeruſa-  
lem hearde ſaye that Samaria had receaued  
the worde of God: they ſent vnto the Peter &  
John. which whē they were come/ prayed for  
them that they might receaue the holy gooſt.  
For as yet he was come on none of them:  
But they were baptiſed only in the name of  
Chriſt Jeſu. Then layde they their hondes  
on them/ & they receaued the holy gooſt. ¶  
When

## Of the Apoſtles Jo. c. xlv.

Layenge  
on of hōdes

When Simon ſawe/ that thoroſe layinge  
on of the Apoſtles hondes on them/ the holy  
gooſt was geuen he offered the money ſayin-  
ge: Geue me alſo this power / that on whom  
ſoeuer I put the hondes/ he maye receaue the  
holy gooſt. Then ſayde Peter vnto him: thy  
monye perſh with the / becauſe thou wenest  
that the giſte of God maye be obtayned with  
money. Thou haſt nether parte nor fellowſhip  
pe in this buſines. For thy hert is not ryght  
in the ſight of God. Repent therfoze of this  
thy wickednes/ & praye God that the thoughte  
of thyn hert maye be forgiven the. For I  
perceauē that thou arte full of bitter gall/ and  
wrapped in iniquite.

Then answered Simon & ſayde: praye ye to  
the Lorde for me/ that none of theſe things  
which ye haue ſpoke/ fall on me. And theſe whē  
they had teſtified & preached the worde of the  
Lorde/ returned toward Jeruſalē/ & preached  
the goſpell in many cities of the Samaritās.

¶ Then the angell of the Lorde ſpake on-  
to Philip ſayinge: ariſe and go towardes mid-  
de daye vnto the wyte that goeth doune frō  
Jeruſalem vnto Gaza which is in the deſert.  
And he aroſe and wēt on. And beholde a man  
of Ethiopia which was a chamberlayne/ & of  
greate auctorite with Candace queene of the  
Ethiopiāns/ and had the rule of all her treaſu-  
re/ came to Jeruſalem for to praye. And as  
he returned home agayne ſittinge in his cha-  
ret/ he rede Eſay the Prophete.

¶ Then the ſpze ſayde vnto Philip: go nea-  
re & ioyne thy ſelfe to ponder charēt. And Phi-  
lip rāne to him/ & hearde him rede the prophēt  
Eſayas/ and ſayde: Underſtondeſt thou what  
thou redeſt? And he ſayde: how can I / except  
I had a gyder? And he deſyred Philip that he  
wold come by & ſit with him. ¶ The tenoure of  
the

¶ Because he was of so lowe degree in this worlde: but a poore car penter/ and humbled him selfe to all men and was obedient eue vnto the most vyle de gre of the crosse: therfore can not the Jewes esteeme him for the verie Messias.

Gala. i. 8

the scripture which he redde was this. He was ledde as a shepe to be slayne: & lyke a lambe done befoze his shearer/ so opened he not his mouth. ¶ Because of his humblenes/ he was not esteemed: who shall declare his generacion? for his lyfe is taken fro the erthe. The chamberlayne answered Philip and sayde: I praye the/ of whom speaketh the Prophet this / of him selfe / or of some other man?

¶ And Philip opened his mouth / & beganne at the same scripture / & preached vnto him Jesus. And as they went on their waye / they came vnto a certayne water / & the chamberlayne sayde: Here is water / what shall I let me to be baptised? Philip sayde vnto him: If thou beleue with all thyne heart / thou mayst. He answered and sayde: I beleue that Jesus Christ is the sonne of God. And he commaunded the charret to stonde still. And they went doune bothe into the water: bothe Philip & also the chamberlayne / and he baptised him. And as sone as they were come out of the water / the sperte of the Lorde caught awaye Philip / that the chamberlayne sawe him no moore. And he went on his waye crying: but Philip was founde at Troas. And he walked thorowout the countre preachinge in the cities / tyll he came to Cesarea.

The ix. Chapter.

¶ And Saul per bzethinge oute thzratyn / ges & slaughtzr agaynst the disciples of the Lorde / wet onto the hye preste / & bespyed of him lettres to Damasco / to the synagoges: that yf he founde any of this waye whether they were men or women / he myght bringe them bounde vnto Ierusalem. But as he iorned & was come nye to Damasco / suddenly ther shyned rounde about him a lyght from heauen / and he fell to the erth / & hearde a voyce

a voyce sayinge to him: Saul / Saul / why persecutest thou me? And he sayd: what arte thou Lorde? And the Lorde sayd: I am Jesus whom thou persecutest / it shalbe harde for the to kye he agaynst the pzycke. And he bothe tremblinge and astonied sayde: Lorde what wilt thou haue me to do? And the Lorde sayd vnto him: aryse and go into the cite / and it shalbe tolde the what thou shalt do.

¶ The men which iornayed with him / stod amazed / for they hearde a voyce / but sawe no man. And Saul arose from the erth / and opened his eyes / but sawe no man. Then ledde they him by the honde / and brought him into Damasco. And he was . iij . dayes without syght / & neither ate nor dranke. And ther was a certayne disciple at Damasco named Ananias / & to him sayde the Lorde in a visio: Ananias / & he sayde: beholde I am here Lorde. And the Lorde sayde vnto him: aryse & go into the strete which is called Scapght / and seke in the house of Judas / after one called Saul of Tharsus. For beholde he prayeth / and hath sene in a vision a man named Ananias comeinge into him / and puttinge his handes on him / that he myght receaue his syght.

¶ Then Ananias answered: Lorde / I haue hearde by many of this man / how moche euill he hath done to thy sainctes at Ierusalem & here he hath auctorite of the hye prestes to bynde all that call on thy name. The Lorde sayde vnto him: go thy wayes: for he is a chosen vessel vnto me / to beare my name befoze the gentils & kynges / and the chyldzen of Israel. For I will shewe him how great thinges he must suffre for my names sake.

¶ Ananias wet his waye and entred into the house / and put his handes on him and sayde: brother Saul / the Lorde that apperyd vnto the

E. ij.

in the



## The Actes

in the waye as thou comst / hath sent me / that thou myghtest receaue thy syght and be filled with the holy goost. And immediatly ther fell from his eyes as it had bene scales / and he receaued sight and arose and was baptised / and receaued meate and was comforted.

Then was Saul a certayne dayes with the disciples which were at Damasco. And strenght waye he preached Christ in the Synagoges / how that he was the sonne of God. All that hearde him / were amazed & sayde: is not this he that spoiled them which called on this name in Jerusalem / & came hyther for the entee that he shuld bringe the bounde vnto the hyeprestes? But Saul increased in strenght / & confounded the Jewes which dwelte at Damasco affirminge that this was very Christ.

And after a good whyle the Jewes toke counsell to gether / to kyll him. But their layinge wyfte was knowen of Saul. And they watched at the gates daye and nyght to kyll him. When the disciples toke hi by night & put him thowow the wall & let him doune in a basket.

And when Saul was come to Jerusalem / he assayed to tople him selfe with the disciples and they were all afrayde of him / and beleeued not that he was a disciple. But Barnabas toke him & brought him to the Apostles & declared to them how he had sene the Lorde in the waye / & had spoken with him: & how he had done boldly at Damasco in the name of Iesu. And he had his conuersaciō with them at Jerusalem / & quit himselfe boldly in the name of the Lorde Iesu. And he spake and disputed with the Grekes: and they went about to slee him. But when the brethren knewe of that / they brought him to Cesarea / and sent him forth to Tharsus. Then had the congregaciō rest thowowoute all Jewry and Galile and Samari

Paul pre-  
acheth Ch-  
rist.

Paul is per-  
secuted.  
ii. Cor. xi.

## Of the Apostles Jo. cap. xiii

Samary / and were edified / and walked in the feare of the Lorde / and multiplied by the co-fozte of the holy goost.

And it chaunced as Peter walked thow-ghoute all quarters / he cam to the saynctes which dwelt at Lydda. And there he founde a certayne man named Eneas / which had kepte his bed. viij. yeres sicke of the pallsie. When sayde Peter vnto him: Eneas / Iesus Christ Eneas. make the whole: arise and make thy bed. And he arose immediatly. And all that dwelt at Lydda and Saron / sawe him / and tour-ned to the Lorde.

Ther was at Joppe a certayne womā (whiche was a disciple named Tabitha / which by interpretaciō is called Dorcas) the same was full of good workes and almes dedes / which she dyd. And it chaunced in those dayes / that she was sicke and dyed. When they had wesshed her and layd her in a chamber: Because Lydda was nye to Joppa / & the disciples had hearde that Peter was there / they sent vnto him / desiringe him that he wolde not be greued to come vnto them.

Peter arose & came with them. And when he was come / they brought him in to the chamber. And all the wyddowes stood round about him wepinge & shewing the cotes & garmentes which Dorcas made whill she was with the. And Peter put the all forth & kneled doune & prayde & turned him to the body & sayde: Tabitha / arise. And she opened her eyes / and when she sawe Peter / sat vp. And he gaue her the hande & lyft her vp / & called the saynctes & wyddowes / and shewed her alpye. And it was knowne thowowoute all Joppa / & many beleued on the Lorde. And it fortuneth that he taried many dayes in Joppa with one Simon a tanner.

The .x. Chapter.

C. iij. Ther

Tabitha.  
Dorcas.

Cornelius  
118.

**T**her was a certayne man in Cesarea called Cornelius / a captayne of the soldiers of Italy / a deuoute mā / and one that feared God with all his household / which gaue moche almes to the people / & prayde god alwaye. The same sawe in a vision evidently aboute the nyghte houre of the daye / an angell of God cominge into him / & sayinge vnto him: Cornelius. When he looked on him / he was afrayde / & sayde what is it lord? He sayde vnto him. Thy prayers & thy almes are come vp into remembraunce before God. And now sende mento Joppa / & call for one Simon named also Peter. He lodgeth with one Simon a tanner / whose house is by the seeyde. He shall tell the / what thou oughtest to do. When the angell which spake vnto Cornelius / was departed / he called two of his household seruantes / and a deuoute souldier of them that waited on him / and tolde them all the water / and sent them to Joppa.

On the morowe as they went on their iorney & drew nye vnto the cite / Peter went vp vpon the toppe of the house to praye about the vij. houre. Then waxed he an hongred / & wolde haue eate. But whyll they made redy. He fell into a trance / & sawe heauen opned / & a certayne vessel come doune vnto him / as it had bene a greete sheet / knyt at the. iiij. corners / and was let doune to the erth / where in were all maner of. iij. footed beastes of the erth / and be rmen and womyn / and foules of the ayer. And ther came a voyce to him: ryse Peter / & eate. But Peter sayde: God forbidde / for I haue neuer eaten eny thinge that is comen or vncleane. And the voyce spake vnto him agayne the seconde tyme: what God hath clensed / that make thou not comen. This was done thys / and the vessel was receaued vp

agayne

agayne into heauen.

Whyle Peter mused in him selfe what this vision which he had sene meant: beholde / the men which were sent from Cornelius / had made inquirance for Simons house / and stood before the doore. And called out one & asked whether Simon which was also called Peter were lodged there. whyll Peter thought on this vision / the sperte sayde vnto him: beholde / men seke the: aryse therfore / get the doune / & go with them / & doute not: for I haue sent them. Peter went doune to the men which were sent vnto him from Cornelius / and sayde. Beholde / I am he whom ye seke / what is the cause wherfore ye are comen? And they sayde vnto him: Cornelius the captayne a iust man / and one that feareth God / and of good repute amonge all the people of the Jewes / was warned by an holy angell to sende for the into his house / and to heare wordes of the. Then called he them in / and lodged them.

And on the morowe Peter went awaye with them / & certayne brethren from Joppa accompanied him. And the thirde daye entred they into Cesarea. And Cornelius waited for them / and had called to gether his kynsmen / and speciall frendes. And as it chaunced Peter to come in / Cornelius met him / & fell doune at his fete / and worshipped him. But Peter toke him vp sayinge: stande vp: for eyn I my selfe am a mā. And as he talked with him he came in / and founde many that were come to gether. And he sayde vnto them: Ye knowe how that it is an unlawfull thinge for a man that is a Jewe / to company or come vnto an alient: but God hath shewed me that I shulde not call eny man comen or vncleane: therfore came I vnto you without sayinge naue / as I was sent for. I axe therfore / for

C. iij. what

\* The how  
few are flat  
rofed in cho  
se conues.

Peters list  
on.



## The Actes

what intent haue present for me?

And Cornelius sayde: This daye now. I fasted & at the nyghte I prayde in my house: & beholde a man stode before me in bright clothinge & sayde: Cornelius/ thy prayer is heard & thyne almes dedes are had in remembraunce in the sight of God. Sende therfore to Joppa/ & call for Simon which is also called Peter. He is lodged in the house of one Simon a tanner by the see syde/ the which as soon as he is come/ shall speake vnto the. Then sent I for the immediatly: & thou hast well done for to come. Now are we all here present before God/ to heare all thinges that are commaunded vnto the of God.

Then Peter opened his mouth & sayde: Of a truth I perceaue/ that God is not parcial/ but in all people he that feareth him and worketh rightewesnes/ is accepted with him.

Ye knowe the preachinge that God sent vnto the chyl dren of Israel/ preachinge peace by Iesus Christ/ which is Lorde ouer all thinges: & which preachinge was published thorow oute all Jewrye/ and beganne in Galile/ after the baptyme which Iohn preached/ how God had annoynted Iesus of Nazareth with the holy goost/ & with power. which Iesus went aboute doinge good/ and healinge all that were oppressed of the deuils/ for God was with him. And we are witnesses of all thinges which he dyd in the lande of the Jewes & at Jerusalem: whom they slew/ & hanged on tree. Him God repled wth the thynges daye/ & shewed him openly/ not to all the people/ but vnto vs. witness chosen before of God/ which ate & dronke with him/ after he arose from death. & And he commaunded vnto vs to preache vnto the people & testifie/ that it is he that is ordeined of God a iudge of quyet & deed.

To him

Deut. x. d.  
ii. . . at . . .  
Job. xxiii.  
Sapi. vi. b.  
Eccl. xxxv.  
Roma. iii. b.  
Galat. ii. b.  
Eph. vi. b.  
Collo. iii. d.  
i. Petr. i. c.

\* Saythio  
the remissio  
of synnes.  
Eph. x. xi.  
Mich. vi.

## Of the Apostles of fo. c. xlii

To him geue all the Prophetes witness/ that thowse his name/ all that beleue in him/ shall receaue remission of synnes. &

While Peter yet spake these wordes/ the holy goost fell on all the which heard/ the preachinge. And they of the circumcision which beleued/ were altonyrd/ as many as came with Peter/ because that on the Gentyls also was shed oute the grste of the holy goost. For they heard them speake with tonges and magnify God. Then answered Peter: can any man forbid water/ that these shuld not be baptised/ which haue receaued the holy goost as well as we? And he commaunded them to be baptised in the name of the Lorde. & Then prayde they him/ to tary a fewe dayes.

### The xi. Chapter.

And the Apostles and the brethren that were thorowout Jewrye/ harde saye that the brethren had also receaued the worde of God. And when Peter was come vp to Jerusalem/ they of the circumcision reasoned with him sayinge: Thou wentest into men vncircumcised/ andatest with them.

Then Peter began and expounded the thinge in order to them sayinge: I was in the cite of Joppa prayinge/ and in a traunce I sawe a vision/ a certen vessel descende as it had bene a large linnen clothe/ let doune from heuen by the fower cornes/ and it cam to me. Into the which when I had fastened myne eyes/ I considered and sawe fowerfooted beastes of the erth/ and vermen and wormes/ & foules of the ayer. And I herde a voyce sayinge vnto me: aryse Peter/ slep and eate. And I sayd: God forbid Lorde for no thinge comen or vncleane/ hath at any tyme entred into my mouth. But the voyce answered me agayne from heuen/ count not thou those thinges comen/ which God hath

C. d. censed.

\* The holy  
ghost comes  
meth with  
oure saynge  
on of hōdes

The Apostles  
were here  
re first say  
ught & certi  
fied by the  
holy ghost  
of the conuer  
sion of the  
gentyles.

## The Actes

cleansed. And this was done thre tymes. And all were taken by agayne into heauen.

And beholde immediatly ther were thre men come vnto the house where I was sent from Cesarea vnto me. And the sperte sayde vnto me/that I shuld go with them/with out doubtinge. Whosouer these sixe brethren accompanied me:and we entered into the mans house. And he shewed vs/how he had sene an angel in his house/which stood and sayde to him: Send men to Joppa/and call for Simon/named also Peter: he shall tell the wordes / wher by both thou and all thyne house shalbe saued. And as I beganne to preache / the holy goost fell on them/as he dyd on vs at the begynnyng. Then came to my remembraunce the wordes of the Lorde/how he sayde: John baptised with water but ye shalbe baptised with the holy goost. For as moche then as God gaue them lyke gyftes/as he dyd vnto vs/when we beleued on the Lorde Iesus Christ: what was I/that I shuld haue withstonde God: when they heard this / they helde their peace and glorified God/sayinge: then hath God also to the Gentyls graunted repentance vnto lyfe.

They which were scatteryd abroade thow the affliction that arose aboute Steuen walked thow oute tyll they came vnto Phenices and Cypris and Antioche preachynge the worde to no man/but vnto the Jewes only. Some of them were men of Cypris and Syrene / which when they were come into Antioche / spake vnto the Grekes/and preached the Lorde Iesus. And the honde of the Lorde was with them/and a greate nombze beleued and turned vnto the Lorde.

Cydinges of these thinges came vnto the eares of the congregacion / which was in Jerusalem. And they sente forth Barnabas that he shuld

Barnabas  
is sent to an  
tioche.

## Of the Apostles offo. cl

he shuld go vnto Antioche. Which when he was come and had sene the grace of God / was glad/and exhorted them all/that with purpose of hert / they wolde continually cleare vnto the Lorde. For he was a good man/and full of the Holy goost and of saythe: and moche people was added vnto the Lorde. Then departed Barnabas to Tarsus / for to seke Saul. And when he had founde him/he brought him vnto Antioche. And it chaunced that a whole yere they had their conuersacion with the congregacion there/and taught moche people: in so moche that the disciples of Antioche were the first that were called Christen.

In those dayes came Prophetes from Jerusalem vnto Antioche. And ther stode by one of them named Agabus/and signified by the sperte/that ther shuld be great verth throughtoute all the worlde/which came to passe in the Emperours Claudius dayes. Then the disciples every man accordynge to his abryte/proposed to sende socoure vnto the brethren which dwelt in Jewry. Which thinge they also dyd/and sent it to the elders/by the handes of Barnabas and Saul.

### The .xii. Chapter. \*

In that tyme Herode the kynge strected forth his handes to vexe certayne of the congregacion. And he kylled James the brother of John with the swerde. And because he sawe that it pleased the Jewes/he proceeded forther/and toke Peter also. Then were the dayes of swete breed. And when he had caught him/he put him in prison/ & deliuered him to .iiij. quaternions of souldiers to be kepte/entendinge after ester to bringe him forth to the people. Then was Peter kepte in prison. But prayer was made with out ceasinge of the congregacion/vnto God/for him. And when

Barnabas  
seke Saul.  
ce.

James the  
brother of  
John is kyl  
led.

Peter is ta  
ken.

\*Quaterni  
on is foure.



And when Herode wolde haue brought him out vnto the people/the same nyght slepte Peter betwene two souldiers/bounde with two chaynes / and the keepers befoze the doze kepte the prison.

Peter is for  
used.

And beholde the angel of the Lorde was there present / and a lyght shyned in the lodge. And he smote Peter on the syde / & sterpd him by sayinge: aryse vp quickly. And his cheynes fell of from his hondes. And the Angel sayd vnto him: gyde thy selfe and bynde on thy \*sandales. And so he bynd. And he sayde vnto him: cast thy mantle aboute the / and folow me. And he came oute and folowed him and wist not / that it was truthe which was done by the angel / but thought he had sene a vision. When they were past the fyrst and the seconde watche / they came vnto the prison gate / that ledeth vnto the cite / which opened to them by his awne accorde. And they went out and passed thowowe one strete / and by and by the angel departed from him.

\*Sandales  
are soles to  
be bounde  
vnder the fe  
te.

And when Peter was come to him selfe / he sayde: now I knowe of a surety / that the Lorde hath sent his angel / & hath deliuered me out of the honde of Herode / and from all the waytyng for of the people of the Jewes. And as he consydered the thinge / he came to the house of Mary the mother of one \*John / which was called Marke also / where many were gathered togeder in prayer. As Peter knocked at the entry doze / a damsell came forth to hearken / named Rhoda. And when she knew Peters voyce / she opened not the entre for gladnes / but ran in and told how Peter stode befoze the entre. And they sayde vnto her: thou arte mad. And she bare them doune that it was euen so. Then sayde they: it is his angel. But Peter continued knockynge: And when they had opened the

\*This John  
is the same  
Marke that  
wryte the  
gospell of  
Marke.

the doze / and sawe him / they were astonysed. And he beckened vnto them with the honde / to holde their peace / and tolde them by what meanes the Lorde had brought him oute of the prison. And he sayde: go shew these thinges vnto James and to the brethren. And he departed and went into another place.

¶ None as it was daye ther was no lytell ado amonge the souldiers / what was becom of Peter. When Herode had called for him / & founde him not / he examined the keepers / and commaunded to departe. And he descended from Jerow to Cesarea / and ther abode. Herode was displeased with them of Cyre and Sidon. And they came all at once / and made intercession vnto Blastus the kynges chamberlen / and besyged praye / because their countrey was nourished by the kynges londe. And vpon a daye appoynted / Herode arayed him in royall apparel / and set him in his seate / and made an oracion vnto them. And the people gaue a shoute / sayinge: it is the voyce of a God and not of a man. And immediately the angel of the Lorde \*smote him / because he gaue not God the honoure / and he was eaten of wormes / and gaue vp the goost.

\*Herode is  
slayne and  
eaten of wor  
mes.

And the worde of God grew and multiplied. And Barnabas and Paul returned to Jerusalem / when they had fulfilled their office / and toke with them \*John / which was also called Marcus.

\*John is  
Marke the  
Euangelist.

The .xiiij. Chapter.

¶ There were at Antioche / in the congregation certayne prophetes and teachers: as Barnabas and Simon called Neger / and Lucius of Cere / and Mananthen Herode the Tetrarches noisfelowe / and Saul. As they ministered to the Lorde and fasted / the holy goost sayde: separat me Barnabas & Saul / for the worke where vnto I haue called them.

Barnabas  
and Saul  
are sent to  
preache.

¶ Then

## The Actes

Then fasted they and prayed / & put their hon-  
des on them / & let them go. And they after they  
were sent of the holy goost / came vnto Seleu-  
tia / and from thence they sayled to Appius.  
And when they were come to Solamine / they  
shewed the worde of God in the synagoges of  
the Jewes. And they had John to their minis-  
ter.

\* This Jo-  
hn is Mar-  
ke the euan-  
gelist.

Barietu.  
Sergius  
Paulus.

Elemas

Paul

When they had gone thowout the pleyn-  
to the cite of Paphos / they founde a certayne  
sozcerer / a false prophet which was a Jewe / na-  
med Barietu / which was with the ruler of the  
countre one Sergius Paulus a prudent man.  
The same ruler called vnto him Barnabas and  
Saul / and desired to heare the worde of God.  
But Elemas the sozcerer (for so was his na-  
me by interpretation) withstode them / & sought  
to turne away the ruler from the fayth. Then  
Saul which also is called Paul beinge full of  
the holy goost set his eyes on him / and sayde:  
O full of all subtiltie and disceyfulnes / the  
chylde of the deuyll / & the enemye of all ryghte  
ousnes / thou resistest not to peruerse the straight  
wayes of the Lorde. And now beholde the hon-  
des of the Lorde is vpon the / and thou shalt be  
blynde and not se the sunne for a season. And im-  
mediatly ther fell on him a myste and a dark-  
nes / & he went aboute seekinge them that shuld  
leade him by the honde. Then the ruler when  
he sawe what had happened / beleeued / and won-  
dered at the doctrine of the Lorde.

Marke the  
Euangelist  
otherwyse  
called John  
Brenkesh is  
pauye.

When they that were with Paule / were de-  
parted by shippe from Paphos / they came to  
Serga a cite of Pamphilia: and there John de-  
parted from them / and returned to Jerusalem.  
But they wandred thowout the countres / from  
Serga to Antioche a cite of the countre of Si-  
lidia / and went into the synagoge on the Sa-  
both daye and saide doune. And after the lawe  
and the Prophetes were redde / the rulers of  
the sy-

## Of the Apostles

## Ff. cxi

the synagoge sent vnto them sayinge: Re men  
and brethren / for ye haue eny sermen to exhorte  
the people / saye on.

Then Paul stode vp and beckened with the  
honde / & sayde: Men of Israel / and ye that fea-  
re God: geue audience. The God of this people  
chose our fathers / & exalted the people when  
they dwelt as straungers in the londe of E-  
gypt / & with a myghty arme brought them ou-  
te of it / & aboute the tyme of xl. yeres suffred  
he their maners in the wilderness. And he de-  
stroyed. viij. nations in the londe of Canaan /  
and deuided their londe to them by lot. And af-  
terwarde he gaue vnto them iudges aboute the  
space of. iij. c. and. l. yeres vnto the tyme of  
Samuel the prophet. And after that / they desyr-  
ed a kynge / and God gaue vnto them Saul the  
sonne of Kis / a man of the tribe of Benjamin /  
by the space of. xl. yeres. And after he had put  
him doune / he set vp Dauid to be their kynge /  
of whome he reported sayinge: I haue founde  
Dauid the sonne of Jesse / a man after myne  
owne hert / he shall fulfill all my will.

Exod. i. a  
Exod. xiii.

Exod. xvi. a.

Josa. xiii.  
Jud. iii. b  
i. Reg. viii. a  
i. Reg. x. c  
and. x. a.

Isa. lxxviii.  
i. Reg. xvi.

Isa. xli.

Math. xiii. a  
Mark. i. a  
Luk. iii. a.  
Mark. i. a

Of this mannes seed hath God (acordynge  
to his promes) brought forth to the people of  
Israel / a saviour / one Jesus / when John had  
first preached before his commynge the bapti-  
me of repentance to Israel. And when John  
had fulfilled his course / he sayde: whome ye  
thinke that I am / the same am I not. But be-  
holde ther cometh one after me / whose shewes  
of his fete I am not worthy to lowse.

\* Re men and brethren / chyliden of the gene-  
ration of Abraham / & whosoever amonge you  
feareth God / to you is this worde of saluacion  
sent. The inhabitants of Jerusalem and their  
rulers / because they knewe him not / nor yet the  
voyses of the prophetes which are redde euery  
Saboth daye / they haue fulfilled them in con-  
demnyng



## The Actes

Math. xxviii.  
 Mark. xvi.  
 Luk. xiii.  
 Joh. xix.  
 Math. xxviii.  
 Mark. xvi.  
 Luk. xiii.  
 Joh. xix.

demyng him. And when they founde no cau-  
 se of death in him: yet despyed they to plate to  
 kyl him. And when they had fulfilled all that  
 were wrytten of him / they toke him doune from  
 the tree and put him in a sepulchre. But God  
 rayled him agayne from death / and he was se-  
 ne many dayes of them which came with him  
 from Galile to Jerusalem. Which are his wit-  
 nesses vnto the people.

Psalm. ii. 8.  
 Hebreo. i. 5.

And we declare vnto you / how that the pro-  
 mises made vnto the fathers / God hath fulfilled  
 vnto vs their chyldren / in that he rayled vp Je-  
 sus agayne. Euen as it is wrytten in the fyrste  
 psalme: Thou arte my sonne / this same daye  
 begat I the. As concerninge that he rayled him  
 vp from death / now no more to returne to cor-  
 ruption / he sayde on this wyse: The holy pro-  
 myses made to Dauid / I will geue them fayth-  
 fully to you. Wherefore he saith also in another  
 place: Thou shalt not suffer thyne holpe to be  
 corruption. Howbeit Dauid after he had in his  
 tyme fulfilled the will of God he slepte / & was  
 layde with his fathers / and sawe corruption.  
 But he whom God rayled agayne / sawe no cor-  
 ruption.

Sayth Ius-  
 tificeth and  
 northe lawe  
 we.  
 It. a. i. b.

Be it knowne vnto you therfore ye men and  
 brethren / that thowow this man is preached vnto  
 you the forgiveness of synnes / and that by  
 him / all that beleue / are justified from all thin-  
 ges from which ye coulde not be justified by  
 the lawe of Moyses. Beware therfore lest that  
 fall on you / which is spoke of in the prophetes:  
 Beholde ye despylers and wonder / & peryshe  
 ye: for I doa worke in poure dayes / which ye  
 shall not beleue / if a man wolde declare it pou.

When they were come out of the Synagoge  
 of the Jewes / the Gentyles besought that they  
 wolde preache the worde to them bitwene the  
 Saboth dayes. When the congregation was  
 broken

## Of the Apostles

ffo. clxi

broken vp / many of the Jewes and vertuous  
 conuerteres folowed Paul and Barnabas / which  
 spake to them and exhorted them to contynue  
 in the grace of God. And the nexte saboth daye  
 came almoste the whole cite to gether / to hear  
 the worde of God. when the Jewes sawe the  
 people / they were full of indignacion and spa-  
 ke agaynst those thinges which were spoken of  
 Paul spekyng agaynst it / and raylinge on it.  
 Then Paul and Barnabas were bolde / & say-  
 de: it was mete that the worde of God shulde  
 first haue bene preached to you. But seinge ye  
 put it from you / and thinke poure selves unwor-  
 thy of euerlastyng lyfe: lo / we turne to the  
 Gentyles. For so hath the lord commaunded vs  
 I haue made the a lycht to the Gentyles / that  
 thou be saluacion vnto the ende of the worlde.

The Gentyles hearde and were glad and glo-  
 rified the worde of the Lord / and beleued: euen  
 as many as were ordeyned vnto eternall lyfe.  
 And the worde of the Lord was published  
 thowowoute all the region. But the Jewes  
 moued the worshypfull and honorable wo-  
 men and the chiefe men of the cite / & rayled per-  
 secucion agaynst Paul and Barnabas and ex-  
 pelled them oute of their costes. And they shoo-  
 ke of the duste of their fete agaynst them / & ca-  
 me vnto Iconium. And the disciples were fil-  
 led with ioye and with the holy goost.

### The xiiij. Chapter.

And it fortuned in Iconium that they  
 went both to gether into the synagoge of  
 the Jewes / & so spake / that a gret multi-  
 tude both of the Jewes and also of the Grekes  
 beleued. But the unbeleuinge Jewes / steyd vp  
 & onquyeted the myn-  
 des of the Gentyles agayn-  
 ste the brethren. Longe tyme a bode they there  
 and quyt them selues boldly with the helpe of  
 the Lord / which gaue testimony vnto the wor-  
 de of

Mathe. x. 8.  
 Mark. vi. 12.  
 Luk. ix. 1.

## The Actes

de of his grace/and caused signes and wondres to be done by their hondes. The people of the cite were deuided: and parte helde with the Jewes/and parte with the Apostles.

A creple  
is healed.

Goddess.

Psal. xxi. 3.  
Apor. xii. 1.

When ther was a faulte made both of the Gentyls and also of the Jewes with their rulers/to put them to shame and to stone them/they were ware of it/a fled vnto Lystra & Derba/cities of Lycaonia/and vnto the region that lyeth round aboute/a there preached the Gospel. And ther came a certayne man at Lystra was he in his fete/bringe creple from his mothers wombe/and neuer walkyd. The same hearde Paul preache. Which behelde him/and perceyved that he had sayth to be whole/and sayd with a loude voyce: stond vpryght on thy fete. And he stert vp/and walked. And when the people sawe/what Paul had done/they lyfte by their voyces/sayinge in the speache of Lycaonia: Goddesses are come doune to vs in the lykenes of men. And they called Barnabas Iupiter/and Paul Mercurius/ because he was the preacher. Then Jupiters Wyffe/which dwelt before their cite/broughte oxen and garlandes vnto the churche porche/and wolde haue done sacrifice with the people.

But when the Apostles/Barnabas and Paul herde that/they rent their clothes/and ran in amonge the people/cryinge and sayinge: why do ye this? we are mortall men lyke vnto you/and preache vnto you/that ye shuld turne from these vanyties vnto the pryncing God/which made heauen and erth and the see and all that in them is: the which in tymes past suffered all nacions to walke in their owne wayes. Neuerthelesse he lefte not him selfe with oute witness/ in that he shewed his benefites/ in geuyng he rapne from heauen and fructifull seasons/cpyllinge oute hertes with sode gladnes. And

## Of the Apostles

## Jo. ch. xii.

nes. And with these saynges/cale refrayned they the people/that they had not done sacrifice vnto them.

Whether came certayne Jewes from Antioche and Iconium/and optayned the peoples consent/and stoned Paul/and drowe him oute of the cite/supposyng he had bene deed. How be it as the disciples stode rounde about him he arose by and came into the cite. And the nexte daye he departed with Barnabas to Derba. After they had preached to that cite/and had caught many/they returned agayne to Lystra/and to Iconium and Antioche/and strengthened the disciples soules/exhortyng them to continue in the sayth/affirmyng that we must thorow moche tribulacion/entre into the kynngdome of God. And they ordened them elders by election in euery congregacion/and prayde and fasted/and comended them to God on whom they beleued.

Paul is stoned.

Tribulacion.

Prayer and fastyng together.

And they went thorow out Pisidia and came to Pamphilia/and when they had preached the worde of God in Perga/they descended in to Attalia/a thence departed by shippe to Antioche/from whence they were deliuered vnto the grace of God/to the worke which they had fulfilled. When they were come and had gathered the congregacion to geder/they reherfed all that God had done by them/a how he had opened the doore of sayth vnto the Gentyls. And ther they abode longe tyme with the disciples.

### The .xv. Chapter.

Then came certayne from Ieruzale/and taught the brethren: excepte ye be circumcised after the maner of Moyses/ye cannot be saued. And when ther was risen dissencion & disputinge not a litell vnto Paul and Barnabas agaynst them. They determined that Paul and Barnabas/and certayne other

Circumcision.

U. 4. of them



of them shuld ascende to Jerusalem vnto the Apostles & elders aboute this question. And after they were brought on their waye by the congregation/they passed ouer Phenices and Samaria/declaringe the conuersion of the Gentyls/and they brought great ioye vnto all the brethren. And when they were come to Jerusalem/they were receaued of the congregation & of the Apostles and elders. And they declared what thinges God had done by thē. Then rose vp certayne of the sede of the Pharisees/which dyd beleue/sayinge/that it was nedfull to circumcise them and to enioyne them to kepe the lawe of Moyses. And the Apostles and elders came togeder to reason of this matter.

Councell

\* Sayth purifieth the heart.

\* The grace of Christ sauech.

And when ther was moche disputinge/Peter rose vp and sayde vnto them: Ye men and brethren/ye knowe how that a good whyle agoe/God chose amonge vs that the Gentyls by my mouth shuld heare the worde of the Gospell and beleue. And God which knoweth the herte/bare them witness/and gaue vnto them the holy goost/euen as he dyd vnto vs and he put no difference bitwene them and vs / but with sayth \* purified their hertes. Now therfore why tempte ye God/that ye wolde put a yoke on the disciples neckes/which nether our fathers nor we were able to beare. But we beleue that thozowe the \* grace of the Lord Iesu Christ/we shalbe saued/as they do. Then all the multitude was pleased and gaue audience to Barnabas and Paul/which tolde what signes and wondres God had shewed amonge the Gentyls/by them.

And when they helde their peace James answered sayinge: Men and brethren hearken vnto me. Simeon tolde how God at the begynnyng dyd visite the Gentyls/& receaued of thē/people vnto his name. And to this agreyth the wordes of

des of the prophetes/as it is writte. After this I will retorne/I will bylde agayne the tabernacle of Dauid which is fallen doune / and that which is fallen in dekey of it / will I bylde agayne/and I will set it vp/that the residue of men myght seke after the Lord/& also the Gentyls vpon whom my name is named sayth the Lord/which doth all these thinges: knownen vnto God are all his workes from the begynnyng of the worlde. Wherefore my sentence is/that we trouble not thē which from amonge the Gentyls/are turned to God: but that we write vnto them/that they abstayne thē selues from filthynes of ymagines from fornicacion/ from \*strangelyd & from bloude. For Moyses of olde tyme hath in euery cite that preache him/& he is rede in the synagoges euery Saboth daye.

\*strangelyd  
sheweth which  
dieth & hath  
nor his so  
udged.

Then pleased it the Apostles & elders with the whole congregation/to sende chosyn men of their owne company to Antioche with Paul and Barnabas. They sent Judas called also Barsabas/and Sylas/which were chese men amonge the brethren/and gaue them letters in their hondes after this maner.

The Apostles/elders and brethren send gretynges vnto the brethren which are of the Gentyls in Antioche/Myria and Telicia. For as moche as we haue hearde that certayne which departed from vs/haue troubled you with wordes/& combyed poure myndes sayinge: Ye must be circumcised and kepe the lawe/to whom we gaue no soche commaundement. It semed therfore to vs a good thinge/when we were come togeder with ouz accord/to sende chosyn men vnto you/with oure beloued Barnabas and Paul/men that haue seoperded their lyues for the name of oure Lord Iesu Christ. We haue sent therfore Judas and Sylas/which shall at so tell you the same thinges by mouth. For it

U. iij. semed

semed good to the holy goost and to vs/ to put  
no greuous thinge to you / more then these  
necessary thinges: that is to save / that ye ab-  
stayne from thinges offered to ymages / from  
bloud / from strangled and fornicacion. From  
which yf ye kepe your selues / ye shall do well.  
So fare ye well.

\*Prophe-  
tes are here  
saie in  
diuerse plas-  
ces of the  
new testas-  
ment / for  
pounders of  
the scriptur-  
e.

Marke  
the euan-  
gelist.

Timothe-  
us.

When they were departed / they came to An-  
thioche and gaddied the multitude to geder /  
and deliuered the pistle. When they had rede it /  
they reioysed of that consolacion. And Judas  
& Syllas beinge \*Prophetes / exhorted the bre-  
thren with moche preachynge / and strenghted  
them. And after they had tarped there a space /  
they were let go in peace of the brethren vnto  
the Apostles. Not with stondynge it pleased  
Syllas to abyde there still. Paul & Barnabas  
continued in Anthioche teachynge & preachyn-  
ge the worde of the Lorde with other many.

But after a certayne space / Paul sayde vnto  
Barnabas: Let vs go agayne and visite oure  
brethren in euery cite where we haue shewed the  
worde of the Lorde / & se how they do. And Bar-  
nabas gaue counsell to take with them John /  
called also Marke. But Paul thought it not  
mete to take him vnto their company whiche  
departed from them at Samphila / and went  
not with them to the worke. And the diffencion  
was so sharpe betwene them / that they depar-  
ted a sunder one from the other: so that Bar-  
nabas toke Marke and sayled vnto Cyper.  
And Paul chose Syllas and departed / deliue-  
red of the brethren vnto the grace of God.  
And he went thowhe all Cyria and Cilicia /  
stabilishynge the congregacions.

The .xviij. Chapter.

Then came he to Derba and to Lystra. And  
beholde a certayne discipule was  
there named Timotheus / a womans  
sonne

sonne which was a Jewes and beleued: but his  
father was a Greke. Of whom reported well /  
the brethren of Lystra and of Iconium. The sa-  
me Paul wolde that he shuld go forth with  
him / and toke and circumcised him because of  
the Jewes which were in those quarters: for  
they knewe all / that his father was a Greke.  
As they went thowhe the cities / they deliuered  
them the decrees for to kepe / ordeyned of the  
Apostles and elders / which were at Jerusalem.  
And so were the congregacions stablyshed in  
the sayth / and encreased in numbze dayly.

When they had goone thowhe out Phrygia /  
& the region of Galacia / and were forbydden of  
the holy goost to preach the worde in Asia / they  
came to Mysia / & sought to go into Bithynia.  
But the spete soffred them not. Then they  
went ouer Mysia / and came doune to Troada.  
And a vision appered to Paul in the nyght.  
There stode a man of Macedonia and prayed  
him sayinge: come into Macedonia & helpe vs.  
After he had sene the vision / immediatly we pre-  
pared to go into Macedonia / certified that the  
Lorde had called vs / for to preache the gospel vn-  
to them. Then lowed we forth from Troada /  
and with a straght course came to Samothra-  
cia / and the nexte daye to Neapolis / and from  
thence to Philippi / which is the chiefe cite in  
the partes of Macedonia / and a fre cite.

We were in that cite abydynge a certayne  
dayes. And on the Saboth dayes we went out  
of the cite besydes a ryuer where men were  
wont to praye. And we sate doune and spake vn-  
to the women which resorted thither. And a  
certayne woman named Lydia a seller of pur-  
ple / of the cite of Thyatira / which worship-  
ped God / gaue vs audience. Whose hert the  
Lorde opened that she attended vnto the thin-  
ges / which Paul spake. When she was baptised  
and her



and her' household / she besought vs sayinge:  
If ye thinke that I beleue on the Lorde / co-  
me into my house / and abyde there. And they  
strayned vs.

21 spirit is  
cast out.

And it fortuned as we went to prayer / a cer-  
tain damsell possessed with a spere that pro-  
phesied / met vs / which brought her master and  
masters moche dauntage with prophesyinge.  
The same folowed Paul and vs and cryed say-  
inge: these men are the seruantes of the most  
hye God which shewe vnto vs the waye of  
saluation. And this dyd she many dayes. But  
Paul not content / turned about and sayd to  
the spere. I commaunde the in the name of Je-  
su Christ / that thou come out of her. And he  
came out the same houre.

Dauntage.

And when her master and maistres sawe that  
the hope of their gaynes was gone / they caught  
Paul and Sylas / and dyde them into the mar-  
ket place vnto the rulers / and brought them to  
the officers sayinge: These men trouble our  
cite / which are Jewes / and preache ordinaun-  
ces / which are not lafull for vs to receaue /  
nether to obserue / seinge we are Romayns.  
And the people ranne on them / and the officers  
rent their clothes / and commaunded them to be  
beaten with rodde. And when they had bea-  
ten them soze / they cast them into prison / com-  
maundynge the sayler to kepe them surely.  
Which sayler when he had receaued suche com-  
mndement / thrust them into the pinner pre-  
son / and made their fetefast in the stocks.

Cor. 21. f

At mydnyght Paul & Sylas prayed / & lauded  
God. And the prisoners hearde them. And so-  
denly ther was a greate earthquake / so that the  
foundation of the prison was shaken / & by & by  
all the doores opened / & euery mannes bondes  
were loosed. When the keeper of the prison wa-  
ked out of his slepe & sawe the prison doores ope-  
n / he dyde

he dyde out his swearde & wolde haue kyllid  
him selfe / supposinge the prisoners had bene  
fledde. But Paul cried with a lude voice say-  
ing: do thy selfe no harme / for we are all heare

Then he called for a lyght & sprage in / & ca-  
me treblinge / & fell doune before Paul & Syl-  
as / & brought them out & sayde: Myrs what  
must I do to be saued? And they sayde: beleue  
on the Lorde Jesus / & thou shalt be saued &  
thy household. And they preached vnto him  
the worde of the Lorde / & to all that were in  
his house. And he toke the same houre of  
the nyght & washed their woundes / & was bap-  
tised with all that beloged vnto him strayght  
waye. when he had brought the into his hous-  
se / he set meate before them / & ioyed that he  
with all his household / beloued on God.

And when it was daye / the officers sent the  
ministers sayinge: let those men go. The keeper  
of the prison tolde this sayinge to Paul / the  
officers haue sent worde to loose you. Now  
therfore get you here & go in peace. Then sayd  
Paul vnto them: they haue beaten vs openly  
vncōdēpned / for all that we are Romayns /  
& haue cast vs into prison: & now wolde they  
sende vs awaye pruely? Naye not so / but let  
them come the selues & set vs out. When the  
ministers tolde these wordes vnto the offi-  
cers / they feared when they hearde that they  
were Romayns / & came & besought them / and  
brought them out / & despyed them to departe  
out of the cite. And they went out of the pre-  
son & entred into the house of Lydia / & when  
they had sene the brethren / they comforted  
them & departed. ¶ The. xvij. Chapter.

¶ And they made their iorney thowow Am-  
phipolis / and Appolonia / they came to  
Thessalonica where was a Synagoge  
of the Jewes. And Paul as his maner was /  
went

## The Actes

went in vnto them/ & thze saboth dayes decla-  
red oute of the scripture vnto them/ openinge  
galleginge that Christ must nedes haue suf-  
fered & risen agayne from deeth/ and that this  
Jesus was Christ/whom (sayde he) I prea-  
che to you. And some of them beleued and ca-  
me and companied with Paul and Dylas: al-  
so of the honourable Grekes a greate multi-  
tude and of the chese women/ not a fewe.

But the Jewes which beleued not/ hauing  
ge indignacio/ toke vnto the euill men which  
were vagabondes/ and gadered a company/  
and set all the cite on a rooze/ and made a saute  
vnto the house of Jason/ & sought to bringe  
them out to the people. But when they founde  
be them not/ they dyue Jason and certayne  
brethren vnto the heedes of the cite cryinge:  
these/ that trouble the worlde are come hyde-  
der also which Jason hath receaued pruely.  
And these all do contrary to the decrees of Ce-  
sar/ affirminge another kynge/ one Jesus. And  
they troubled the people & the officers of the  
cite/ when they heard these thinges. And whē  
they were sufficiently answered of Jason &  
of the other/ they let them go.

And the brethren immediately sent awaye  
Paul & Dylas by nyght vnto Berrea. which  
when they were come thither/ they entred in-  
to the synagoge of the Jewes. These were the  
noblest of by the amōge them of Thessalonis  
which receaued the worde with all diligence of  
mynde/ & searched the scriptures dailly whe-  
ther those thinges were euen so. And many of  
the beleued: also of worshipfull women which  
were Grekes/ & of men not a fewe. When the  
Jewes of Thessalonis had knowledge that  
the worde of God was preached of Paul/ at  
Berrea/ they came & moued the people there.  
And then by and by the brethren sent awaye  
Paul

Search the  
scriptures  
for by  
them maye  
ye trye all  
doctrine.

## Of the Apostles To. clviii

Paul to go as it were to the see: but Dylas &  
Timotheus abode there still. And they that  
syded Paul/ brought him vnto Attens/ and  
receaued a commaundement vnto Dylas and  
Timotheus for to come to him at once and ca-  
me their waye.

whyll Paul wayted for them at Attens/ Attens.  
his sprete was moued in him/ to se the cite ge-  
uen to worshippinge of ymagis. Then he dis-  
puted in the synagoge with the Jewes/ & with  
the deuout persones/ and in the market dailly  
with the that came vnto him. Certayne Phi-  
losophers of the Epicures & of the Stoyckes/  
disputed with him. And some ther were which  
sayd: what will this babler saye? Other sayd:  
he seemeth to be a tydinges bringer of newe de-  
uyls/ because he preached vnto them Jesus &  
the resurreccio. And they toke him/ & brought  
him into Marsestrete sayinge: maye we not  
knowe what this newe doctrine wherof thou  
speakest/ is? For thou bringest straunge tydin-  
ges to oure eares. We wolde knowe therfore  
what these thinges meane. For all the Arte-  
nians and straungers which were there/ gaue  
them selues to nothings els/ but ether to tell  
or to heare newe tydinges.

Paul stode in the myddes of Marsestrete &  
sayde: ye men of Attens I perceaue that in  
all thinges ye are to superstitious. For as I  
passed by and behelde the maner how ye wor-  
ship poure goddes/ I founde an autere wherin  
was written: vnto the vnknewe god. whom  
ye then ignorantly worship. him shewe I vnto  
you. God that made the worlde & all that are  
in it/ seynge that he is, Lord of heauē & erth/  
he dwelleth not in temples made with hon-  
des/ nether is worshipped with mennes hon-  
des/ as though he neded of eny thinge/ seinge  
he him selfe geueth lyfe and breath to all men  
euery

Unknown  
God.

God dwelleth  
not in  
the temple.



## The Actes

every where & hath made of one blood all nations of men for to dwell on all the face of the earth & hath assigned before how long tyme & also the endes of their inhabitation / that they shuld seeke God / yf they myght feele & syn- de him though he be not farre fro every one of us. For in him we live / moue & haue oure beinge / as certayne of youre owne Poetes sayde. For we are also his generacion. For as moche then as we are the generacio of God / we ought not to thinke that the godhed is lyke vnto golde / siluer or stone / grauen by crafte & ymaginacion of man.

\* Sayth he  
here taken  
for the pro-  
mises of ma-  
rie which th  
prow sayth  
saue vs / wh  
ich promi-  
ses after the  
resurrection  
of Christ  
god comma-  
unded to be  
preached vnto  
all nati-  
ons & not  
so the Ius-  
tices / as be-  
fore.

Dionysius.  
Damaris

Corin-  
thum.

Centes.

And the tyme of this ignorance God regarded not. But now he byddeth all men euery where repent / because he hath apoynted a daye / in the which he will iudge the world accordinge to ryghtewesnes / by that man whom he hath apoynted / & hath offered sayth\* to all men / after that he had raysed him fro death. When they hearde of the resurrection from death / some mocked / and other sayde we will heare the agayne of this matter. So Paul departed from amonge them. Nowbeit certayne men claue vnto Paul and beleued / amonge the which was Dionysius a senatour / and a woman named Damaris / & other with them.

### The xxviii. Chapter.

After that Paul departed from Athens. & came to Corinth / & founde a certayne Jewe named Aquila borne in Pontus / lately come fro Italie with his wyfe Priscilla (because that the Emperour Claudius had commaunded all Jewes to departe fro Rome) & he dwelle vnto them. And because he was of the same crafte / he abode with them & wrought: their crafte was to make tetes. And he preached in the synagoge every Saboth daye / & exhorted the Jewes and the gentils. When

## Of the Apostles

ffo. c liij

When Silas and Timotheus were come from Macedonia / Paul was constrainned by the sperte to testifie to the Jewes that Jesus was very Christ. And when they sayde contra- ry & blasphemed / he shoke his rayment & sayde vnto the: youre blood vpon youre owne heed: he his rayment. & from hence forth I go blamelesse vnto the gentils. And he departed thence / & entred into a certayne manes house named Justus a worshipper of God / whose house ioyned hard to the synagoge. Nowbeit one Crispus the chiefe ruler of the synagoge beleued on the Lord with all his householde / and many of the Corinthians gaue audience / and beleued and were baptised.

Paul sho-  
we his ray-  
ment.

Then spake the Lord to Paul in the nyght by a vision: be not afraid / but speake / & holde not thy peace: for I am with the & no man shall inuade the that shall hurte the. For I haue moche people in this cite. And he continued there a yere and sire monethes / and taught them the worde of God.

When Gallio was ruler of the countre of Achaia the Jewes made insurreccion with one accorde agaynst Paul / & brought him to the iudgement seate sayinge: this felow counce- leth me to worship God contrary to the lawe. And as Paul was about to open his mouth / Gallio sayde vnto the Jewes: yf it were a matter of wronge / or an euill dede (o ye Jewes) reason wolde that I shulde heare you: but yf it be a question of wordes / or of names / or of youre lawe / loke ye to it youre selues. For I wil be no iudge in soche matters / and he draue them from the seate. Then toke all the Gre- kes Dossenes the chiefe ruler of the Synago- ge / and smote him before the iudges seate. And Gallio cared for none of the thynges.

Paul after this / taried there yet a good whyle /

Ephesus.

Went  
Paul to  
Jerusalem.

Apollos.

while / & then toke his leaue of the brethren / & sayled thence into Siria / Priscilla and Aquila at companyng him. And he chose his heed in Cenchrea / for he had a bowe. And he came to Ephesus and lefte them there: but he him selfe entred into the Synagoge / and reasoned with the Jewes. When they despyed him to tary longer tyme with them / he consented not / but bad them fare well sayinge. I must needs at this least that cometh / be in Jerusalem: but I will retorne agayne vnto you / yf God will. And he departed from Ephesus & came vnto Cesarea: & ascended and saluted the congregacion / & departed vnto Antioche / & when he had tarped there a whyle he departed. And went ouer all the countre of Galacia and Phrygia by order / strengthinge all the disciples.

And a certayne Jewe named Apollos / borne at Alexandria / came to Ephesus / an eloquent man / & myghty in the scriptures. The same was informed in the waye of the Lorde / and he spake feruently in the synagoge / & taught diligently the thinges of the Lorde / & knewe but the baptisme of John only. And the same bega to speake boldly in the Synagoge. And when Aquila and Priscilla had hearde him / they toke him vnto them / and expounded vnto him the waye of God more perfectly.

And when he was disposed to go into Italia / the brethren wrote exhortinge the disciples to receaue him. After he was come thither / he holpe them moche which had beleued thowow grace. And mightely he overcame the Jewes / and that openly / shewing by the scriptures that Iesus was Christ.

The xix. Chapter.

Ephesus.

Fortuned whyll Apollo was at Corinthum / that Paul passed thowow the upper costes and came to Ephesus / and founde

founde certayne disciples / and sayd vnto the haue ye receaued the holy goost sence ye beleued? And they sayde vnto him: no we haue not hearde whether ther be any holy goost or no. And he sayde vnto the: wherwith were ye then baptised? And they sayd: with Johns baptim. Then sayd Paul: John verely baptised with the baptim of repentaunce / sayinge vnto the people that they shuld beleue on him / which shulde come after him: that is on Christ Iesus. When they hearde that / they were baptised in the name of the Lorde Iesu. And Paul layde his handes vpon them / and the holy goost came on them / and they spake with thonges / and prophesied / and all the men were about. xij.

And he went into the synagoge / & behaued him selfe boldly for the space of thre monethes / disputinge and geuinge them exhortacions of the kyngdome of God. When diuers waxed harde herted & beleued not / but spake euill of the waye / and that before the multitude: he departed from the / and seperated the disciples. And he disputed dailly in the schole of one called Tyrannus. And this continued by the space of two yeres: so that all they which dwelt in Asia / hearde the word of the Lorde Iesu / bothe Jewes & Grekes. And God wrought no small myracles by the handes of Paul: so that fros his body / were brought vnto the sicke / naphyns or partelettes / & the diseases departed from them / and the euill spretes went out of them.

Then certayne of the vagabounde Jewes exorcistes / toke vpon them to call ouer them which had euill spretes / the name of the Lorde Iesus sayinge: We adure you by Iesu whom Paul preacheth. And ther were seuen sonnes of one Sceua a Jewe and chefe of the prestes which

Went  
Paul to  
Jerusalem.

Layenge  
on of handes

Raphyn.  
partlet.



which dyd so. And the euill spete answered & sayde: Iesus I knowe & Paul I knowe: but who are ye? And the man in whom the euill spete was/ranne on them/& ouercame them/ and pzeuayled agaynst them/so that they fledde out of that house naked & wounded. And this was knowne to all the Jewes & Grekes also/which dwelt at Ephesus and feare came on them all and they magnified the name of the Lorde Iesus.

\*These syluerlinges which we now & then call pence / the Iues call sicles / & are worth a .x. pence sterlyng the pence.

Demetrius.

And many that beleued/came & confessed & shewed their workes. Many of them which vsed curious craftes/ brought their booke & burned them befoze all men / & they counted the price of them/and founde it fiftie thousande syluerlinges. So mightely grewe the worlde of God/ and pzeuayled. After these thinges were ended/ Paul purposed in the spete/ to passe ouer Macedonia & Achaia/ and to go to Jerusalem saying: After I haue benethere/ I must also se Rome. So sent he into Macedoniam two of them that ministered vnto him Timotheus and Erastus: but he him selfe remained in Asia for a season.

The same tyme ther arose no lytell a do aboute that waye. For a certayne man named Demetrius/ a syluersmyth/ which made syluerschynnes for Diana / was not a lytell beneficall vnto the craftes men. Which he called to gether with the workemen of lyke occupacō/ & sayde: Wyis/ ye knowe that by this craft we haue vauntage. Moreover ye se & heare that not alone at Ephesus/ but almost thorowoute all Asia/ this Paul hath perswaded & turned awaye moche people sayinge that they be not goddes which are made with handes. So that not only this oure craft cometh into perrell to be set a nought/ but also that the temple of the greate goddess Diana shulde be despyced/

sed/and her magnificence shulde be destroyed which all Asia/and the worlde worshippeth.

When they heard these sayinges/they were full of wrathe/ & cried out sayinge: Greate is Diana of the Ephesians. And all the cite was on a roore/ & they rushed into the comen hall with one assent/ & caught Gaius & Aristarcus/ men of Macedonia/ Pauls companions. When Paul wolde haue entred in vnto the people/ the disciples suffered him not. Certayne also of the chiefe of Asia which were his frendes/ sent vnto him/ despynging him that he wolde not pzeace into the comen hall. Some cried one thinge & some another/ & the congregacion was all out of quiet/ & the moore parte knew not wherfoze they were come together.

Some of the company dyue forth Alexander/ the Jewes thrustinge him forwarde. Alexander bekened with the honde/ & wolde haue geuen the people an answer. When they knewe that he was a Jewe/ ther arose a shoute almost for the space of two houres/ of all mē cryinge. greate is Diana of the Ephesians.

When the counsellarke had ceased the people/ he sayde: ye men of Ephesus/ what man is it that knoweth not how that the cite of the Ephesians is a worshipper of the great goddess Diana/ and of the ymage which came from heauen. Beinge then that no man sayth here agaynst ye ought to be content/ and to do nothinge rashly: for ye haue brought byther the se men which are nether robbers of churches/ nor yet despisers of poure goodas. wherfoze yf Demetrius & the craftes mē which are with him/ haue eny saynge to eny man the lawe is open/ & ther are rulers/ let them accuse one another. If ye go about eny other thinge/ it maye be determined in a lawfull congregacion. For we see in leoperdy to be accused of this dayes busines

business: for as moche as ther is no cause wher  
by we maye geue a rekeninge of his conourse  
of people. And when he had thus spoken he let  
the congregacion departe.

The xx. Chapter.

**A**fter the rage was ceased / Paul called  
the disciples vnto him / & toke his leaue  
of the / & departed for to go into Mace-  
donia. And when he had gone ouer the  
separties / & geue them large exhortacions / he  
came into Grece / & there abode. iij. monethes.  
And when the Jewes layde wayte for him as  
he was about to sayle into Syria he purpo-  
sed to returne thowhe Macedonia. Ther ar-  
raied him into Asia / Sopater of Berrea / and  
of Thessalonis Aristarcus and Secundus / &  
Gaius of Derba / and Timotheus: and out  
of Asia Tychicus and Trophimos. These  
went before / and taried vs at Troas. And we  
sayled awaye from philippos after the easter  
holydages / and came vnto them to Troas in  
fyue dayes / where we abode seuen dayes.

And on the morowe after the Saboth daye  
the Disciples came to gether for to breake  
bread / & Paul preached vnto them (redy to de-  
parte on the morowe) & continued the preachin-  
ge vnto midnyght. And ther were many ligh-  
tes in the chamber where thy were gathered  
to gether / and ther late in a roynedowe a certay-  
ne yonge man named Eutichos / fallen into a  
depe slepe. And as Paul declared / he was the  
moare overcome with slepe / and fell doune fro  
the thyrdelofte / & was taken vp dead. Paul  
went doune and fell on him / & embraced him /  
and sayde: make nothinge a do for his lyfe is  
in him. When he was come vp agayne / he bra-  
ke bread / and tasted / and comened a longe whi-  
le euen till the mornynge / and so departed.  
And thy brought the yonge man a lyue / and  
were

Eutichos

were not a lytell comforted.

And we went afoze to Myppe / and lored  
vnto Alon there to receaue Paul. For so had  
he apoynted / and wolde him selfe go a fote.  
when he was come vnto vs to Alon / we toke  
him in / & came to Mytilenes. And we sayled  
thence / and came the nexte daye ouer agaynst  
Chios. And the nexte daye we arriued at Sa-  
mos / & taried at Trogillon. The nexte daye  
we came to Myleton: for Paul had determi-  
ned to leaue Ephesus as they sayled / because  
he wolde not spende the tyme in Asia. For he  
hasted to be (yf he coulde possible) at Jerusa-  
lem at the daye of Pentecoste. wherfore from  
Myleton he sent to Ephesus / and called the el-  
ders of the congregacion. And when they we-  
re come to him / he sayd vnto them: Ye knowe  
from the fyrst daye that I came into Asia / af-  
ter what maner I haue bene with you at all  
seasons / seruinge the Lorde with all humble-  
nes of mynde / & with many teares / & tempta-  
cions which happened vnto me by the layinges  
awaye of the Jewes / & how I kept backe no  
thinge that was profitable: but that I haue  
shewed you & taught you openly and at home  
in poure houses / witnessinge bothe to the Je-  
wes / & also to the Grekes / the repentance to-  
ward God / & fayth toward oure lord Iesus.

And now beholde I go bounde in the spie-  
te vnto Jerusalem / & knowe not what shall co-  
me on me there / but that the holy goost wit-  
neseth in euery cite sayinge: that bondes and  
trouble abyde me. But none of those thinges  
moue me: nether is my lyfe dere vnto my sel-  
fe / that I myght fulfill my course with ioye /  
and the ministracion which I haue receaued  
of the Lorde Iesu / to testifie the gospel of  
the grace of God.

And now beholde / I am sure that hce forth  
X.ij. p. all

The sermon  
of Paule to  
the Ephesians.

Repentance  
cc & fayth



## The Actes

ye all (thozow whom I haue gone preachinge the kyngdome of God) shall se my face no more. Wherefore I take you to recozde this same daye/that I am pure fro the bloude of all me. For I haue kepte nothings barke: but haue shewed you all the counsell of God. Take heed therfore vnto poure selues & to all the floke/whereof the holy goost hath made you ouerseers/to rule the congregaciō of god/which he hath purchased with his blood. For I am sure of this/that after my departinge shall greuous wolues entre in amōge you/which will not spare the floke. Whozouer of poure awne selues shall me aspe speakinge peruerse thinges to drawe disciples after the. Therfore awake & remember/that by the space of .iij. yeres I ceased not to warne every one of you both nyght & daye with teares.

Greuous  
wolues.

i. Cori. liii.  
i. Tessa. ii. b.  
ii. Tessa. iii.

And now bryeth I comende you to God & to the woꝛde of his grace/which is able to bylde further/& to geue you an inheritaunce and ge all the which are sanctified. I haue despyed no mans siluer/golde/oz vesture. Ye knowe well that these hōdes haue ministred vnto my necessities/& to the that were with me. I haue shewed you all thinges/how that so labozinge ye ought to receaue the weake/& to remēber the woꝛdes of the Lorde Iesu/how that he sayde: it is more blessed to geue then to receaue.

When he had thus spoken/ he kneeled doune & prayed with the all. And they wept all aboute & fell on Pauls necke/ & kissed him/ sorrowinge most of all for the woꝛdes which he spake/ that they shulde se his face no moore. And they accompanied him vnto the shyppe.

The. xxi. Chapter.

**A**nd it chaunced that as sone as we had launched forth/ & were departed from them/ we came with a straight course vnto

## Of the Apostles [fo. clviii]

vnto Rhodon & the daye followinge vnto the Rhodes/ & fro thence vnto Patara. And we founde a shippered by to sayle vnto Phenices/ & with a bozde & set forth. Then appered vnto vs Tityus/ & we leste it on the lefte honde/ & sayled vnto Myra/ & came vnto Tyre. For there the shyppe vnladed her burthe. And whē we had founde bryethen/ we taried there. vij. dayes. And they tolde Paul thozowe the spere/that he shuld not go by to Ierusalem. And when the dayes were ended/we departed and went oure wayes/and they all brought vs on oure waye/with their wyues & chyldren/ tyll we were come out of the ctye. And we kneeled doune in the shope & prayde. And whē we had taken oure leaue one of another/ we toke shyppe/and they returned home agayne.

When we had full ended the course fro Tyre/we arriued at Ptolomaida/ & saluted the bryethen/ & a bode with the one daye. The next daye/we that were of Pauls company / departed & came vnto Cesarea. And we entred into the house of Philip the Euāgelist/which was one of the seue deacones and abode with him. The same man had sower daughters virgins/which dyd prophesy. And as we taried there a good mayny of dayes/there came a certayne prophet from Iurie / named Agabus. When he was come vnto vs/ he toke Pauls girdell/and bonde his bondes and sete/and sayde: Thus sayth the holy goost/so shall the Iewes at Ierusalem bynde the man that oweth this girdell/ and shall deliuer him into the bondes of the Gentils.

Philip.

Agabus.

When we hearde this/both we and other of the same place / besought him / that he wolde not go by to Ierusalem. Then Paul answered & sayde: what do ye wepinge and breakinge myne herte? I am redy not to be bound on-

x. iij. ly/

\* Zeloues  
gefoese/as  
a man is  
ouer his wy  
fe.

ly but also to dye at Jerusalem for the name  
of the Lorde Jesu. When we coulde not turne  
his mynde/we ceased/ sayinge: the will of the  
Lorde be fulfilled. After those dayes we made  
oure selves redy/ & went vnto Jerusalem. There  
went with vs also certayne of the disciples  
of Cesarea/ & brought with them one Mnase-  
son of Cyprus an olde disciple with whom  
we shulde lodge. And when we were come to  
Jerusalem/the brethren receaued vs gladly.  
And on the morowe Paul wēt in with vs vn-  
to James. And all the elders came to gether.  
And when he had saluted them/he tolde by  
order all thinges/that God had wrought amō-  
ge the gētyls by his ministracion. And when  
they hearde it/they glorified the Lorde/ & say-  
de vnto him: Thou seyst brother/ how many  
thousande Jewes ther are which beleue/and  
they are all zelous ouer the lawe. And they  
are informed of the/that thou teachest all the  
Jewes which are amōge the gētyls/ to forsake  
the Moses/and sayst that they ought not to cir-  
cumcise their chyldren neither to liue after the  
customes. What is it therfore? The multitu-  
de must nedes come together. For they shall  
heare that thou arte come. Do therfore this  
that we saye to the.

We haue. liij. men/which haue a vowe on  
them. Them take/and purifye thy selfe with  
them/ & do cost on them/that they maye haue  
their heddes & all shall knowe that the thin-  
ges which they haue hearde cōcerninge the/are  
nothinge: but that thou thy selfe also walkest  
& hepest the lawe. For as touchinge the gētyls  
which beleue/we haue wrytten & concluded/  
that they obserue no soche thinges: but that  
they kepe them selues from thinges offred to  
ydoles/ from bloud/ frō strangled/ & frō forni-  
cacion. Then the nexte daye Paul toke the  
men/

men/ & purified him selfe with them/ & entred  
into the tēple/ declaringe that he obserued the  
dayes of the purification/ vntyll that an offe-  
ringe shuld be offered for every one of them.  
And as the seven dayes shuld haue bene en-  
ded/ the Jewes which were of Asia when they  
sawe him in the tēple/they moued all the peo-  
ple/ and layde bondes on him crying: men of  
Israel/ helpe. This is the man that teacheth  
all men euery where agaynst the people & the  
lawe/ and this place. Whoeuer also he hath  
brought Greeks into the tēple/ & hath pollu-  
ted this holy place. For they sawe one Tro-  
phimus an Ephesian with him in the cyte.  
Him they supposed Paul had brought into  
the tēple. And all the cyte was moued/ & the  
people swarmed to gether. And they toke Paul  
and drue him out of the tēple/ and forthwith  
the doores were shut to.

As they went about to kyl him/ tydings  
came vnto the hye captayne of the souldiers/  
that all Jerusalem was moued. which imme-  
diatly toke souldiers & vndercaptaynes/ and  
ranne doune vnto them. when they sawe the  
hye captayne & the souldiers they leste my-  
tinge of Paul. When the captayne came neare  
and toke him/ & cōmaunded him to be bounde  
with two chaynes/ & demaunded what he was/  
& what he had done. And one cried this/ ano-  
ther that amōge the people. And when he coul-  
de not knowe the certayntie for the rage/ he  
cōmaunded him to be carped into the cast-  
le. And whē he came vnto a grece/ it fortun-  
ed that he was bozne of the souldiers for the vio-  
lence of the people. For the multitude of the  
people folowed after crying: away with him.

And as Paul shulde haue bene carped into  
the castle/ he sayde vnto the hye Captayne:  
maye I speake vnto the? Which sayde: Can  
thou



thou speake Greke: arte not thou that Egyptian which before these dayes made an ypocrite/ and ledde out into the wilderness. iiii. thousande men that were motherers? But Paul sayde: I am a man which am a Jewe of Charlus a cite in Cilicill a Citizen of no vile cite/ I beseeche the soffre me to speake vnto the people. When he had geuen him licence/ paul stode on the steppes/ and beckned with the honde vnto the people/ and ther was made a great silence. And he spake vnto them in the Hebrue tonge sayinge.

The. xxiij. Chapter.

**Y**emen/brethren & fathers/heare myne answer which I make vnto you. When they hearde that he spake in the Hebrue tonge to them/they kept the moore silence. And he sayde: I am verely a man which am a Jewe borne in Charlus/a cite in Cilicill: neuerthelesse yet brought vp in this cite/at the fete of gamaliel and informed diligently in the lawe of the fathers/ and was feruent mynded to Godwarde as ye all are this same daye/ and I persecuted this waye vnto the deeth byndynge and deliueringe into prison bothe me and women/as the chiefe priest doth beare me witness/and all the elders: of whom also I receaued letters vnto the brethren/and went to Damasco to bynge them which were there bounde vnto Ierusalem for to be punished. And it fortuned/as I made my iorney and was come nye vnto Damasco aboute none that sodenly ther shone from heauen a greates lyght rounde aboute me/and I fell vnto the erth/ and hearde a voyce sayinge vnto me Saul Saul/why persecutest thou me? And I answered: what arte thou Lord? And he sayd to me: I am Iesus of nazareth whō thou persecutest. And they that were with me/sawe verely a lyght

lyght & were a frayde: but they hearde not the voyce of him that spake with me. And I sayde: what shall I do Lord? And the Lord sayde vnto me: Arise and go into Damasco and there it shalbe tolde the of all thinges which are apointed for the to do. And when I sawe nothyng for the brightnes of that lyght/ I was ledde by the honde of them that were with me/ and came into Damasco.

And one Ananias a perfet man/as pertaynyng to the lawe hauynge good repoite of all the Jewes which there dwelt/ came vnto me/ and stode and sayd vnto me: Brother Saul/ loke vp. And that same houre I receaued my syght and sawe him. And he sayde the God of oure fathers hath ordeyned the before/ that thou shuldest knowe his will/ & shuldest se that which is ryghtfull/ & shuldest heare the voyce of his mouth: for thou shalt be his witness vnto all men of tho thinges which thou hast seene and hearde. And now: why tarigest thou? Arise and be baptised/ and welthe awaye thy synnes/ in callynge on the name of the Lord.

And it fortuned/when I was come agayne to Ierusalem & prayde in the temple/that I was in a trance/ & sawe him sayinge vnto me. Make haste/ & get the quickly out of Ierusalem: for they will not receaue thy witness that thou bearest of me. And I sayde: Lord they knowe that I am prised/ & bet in euery synagoge the that beleued on the. And when the bloud of thy witness steuen was shed/ I also stode by/ & consented vnto his deeth & kept the rayment of the that slewe him. And he sayde vnto me: departe/ for I will sende the a farre hence vnto the Gentylis.

They gaue him audience vnto this worde/ and then lyfte vp their voyces and sayde: a waye with soche a felowe from the erth: it is prtie that he shuld lyue. And as they cryed & cast of

thei clothes / and thine dust into the apert  
the captayne bad him to be brought into the  
castle / & commaunded him to be scourged / & to  
be examined / that he myght knowe wherfore  
they cryed on him. And as they bounde him  
with thonges / Paul sayd vnto the Centurio  
that stode by: Is it lawfull for you to scourge  
a man that is a Romain and vncōdemned?  
When the Centurio hearde that / he went / &  
tolde the vpper Captayne sayinge: What in-  
tendest thou to do? This man is a Romain.

Then the vpper Captayne came & sayde to  
him: tell me / art thou a Romain? He sayde:  
Yee. And the captayne answered: with a grea-  
te some obtayned I this fredome. And Paul  
sayde: I was free borne. Then strayght waye  
departed from him / they which shulde haue  
examined him. And the hye captayne also was  
a frayde / after he knewe that he was a Romain:  
because he had bounde him.

On the morowe because he wolde haue kno-  
wen the certayntie wherfore he was accused  
of the Jewes / he lowled him from his bon-  
des / & commaunded the hye Priestes & all the  
counsell to come together / and brought Paul  
and set him before them. **The. xxiij. Cha.**

**P**aul behelde the counsell & sayde: men  
& brethren / I haue liued in all good co-  
science before God vntill this daye.

The hye priest Ananias commaunded the  
that stode by / to smyte him on the mouth.  
Then sayd Paul to him: God smyte the thou  
payntyd wall. Dittest thou & iudgest me after  
the lawe: & commaundest me to be smytten con-  
trary to the lawe? And they that stode by say-  
de: reuylest thou Goddes hye prester? Then say-  
de Paul: I wil not bzeithen that he was the  
hye preste. For it is written: thou shalt not cur-  
se the ruler of thy people.

Exodi. xxi.

When

When Paul perceaued that the oneparte we-  
re Saduces / & the other Pharises: he cried ou-  
te in the counsell. When & bzeithen / I am a Pha-  
risaye / the sonne of a Pharise. Of the hope  
& resurreccid fro death / I am iudged. And whē  
he had so sayd / ther arose a debate bitwene the  
Pharises & the Saduces / & the multitude  
was deuised. For the Saduces saye that ther  
is no resurreccion / nether angell / nor spete.  
But the Pharises graunt bothe. And ther  
arose a great crie / and the Scribes which we-  
re of the Pharises parte / arose and stro-  
ue sayinge: we finde none euill in this man.  
Though a spete or an angell hath spered to  
him / let vs not stryue agaynst God.

Saduces  
Pharises

Philip. iij.

And when ther arose greate debate / the cap-  
tayne fearde lest Paul shuld haue bene pluckt  
a sondre of them / commaunded the souldiers to  
go doune / & to take him fro amonge them / & to  
brynge him into the castle. The nyght follo-  
wing / God stode by him & sayd. be of good chea-  
re Paul: for as thou hast testified of me in Je-  
rusalem / so must thou beare witness at Rome.

When daye was come / certayne of the Je-  
wes gaddered them selues to geter / & made a  
vowe / sayinge / that they wolde nether eate  
nor drinke till they had killed Paul. They we-  
re about. xl. which had made this conspiraciō.  
And they came to the chiefe prestes & elders / &  
sayde: we haue bounde oureselues with a vo-  
we / that we will eate nothinge vntill we haue  
slayne Paul. Now therfore geue ye knowle-  
ge to the vpper captayne and to the counsell /  
that he brynge him forth vnto vs to morow /  
as though we wolde knowe some thinge more  
perfectly of him. But we (or euer he come nea-  
re) are redy in the meane season to kill him.

When Pauls sisters sonne hearde of thei-  
re layinge awaye / he wet & entred into the cast-  
le / &

le / &



le/and tolde Paul. And Paul called one of the vnder captaynes vnto him/ & sayde: brynge this yonge man vnto the hyecaptayne: for he hath a certayne thinge to shewe him. And he toke him & sayd: Paul the prisoner called me vnto him/ and prayed me to brynge this yonge man vnto the/ which hath a certayne matter to shewe the.

The hyecaptayne toke him by the hand/ and went a parte with him out of the waye: & axed him: what hast thou to saye vnto me? And he sayd: the Jewes are determined to despye the that thou woldest brynge forth Paul to morowe into the counsell/ as though they wolde enquire somwhat of him more perfectly. But followe not their mindes: for they lye in wayte for him of the/ moore then .xl. men/ which haue bounde them selues with a vowe/ that they will neither eate ner drinke tyll they haue kyled him. And now are they redy/ & loke for thy promes.

The vpper captayne let the yonge man departe and charged: le thou tell it out to no man that thou hast shewed these thinges to me. And he called vnto him two vnder captaynes sayinge: make redy two hondred souldiers to go to Cesarea/ & hozsinen thre score & ten/ & speare men two hondred/ at the thyrde houre of the nyght And deliure them beastes that they maye put Paul on/ and brynge him safe vnto Felix the hye debite/ and wrote a letter in this maner.

Claudius Lysias vnto the most mighty ruler Felix/ sendeth gretinges. This man was taken of the Jewes/ & shuld haue bene kyled of the. When came I with souldiers/ and rescued him/ & perceaued that he was a Romanne. And when I wolde haue knowen the cause/ wherfore they accused him/ I brought him forth into their counsell. There perceaued I that he was accused of questions of their lawe: but was not gyltye of eny thinge worthy of deeth or of bondes.

des. Afterwarde when it was shewed me how that the Jewes layde wayte for the man/ I sent him straght waye to the/ and gaue commaundment to his accusars/ yf they had ought agaynst him/ to tell it vnto the: fare well.

Then the souldiers as it was comaunded the/ toke Paul/ & brought him by nyght to Antipatras. On the morowe they lette the hozsmen to go with him/ and returned vnto the castle. Which when they came to Cesarea/ they deliuered the epistle to the debite/ & presented Paul before him. When the debite had redde the letter/ he axed of what cuntry he was/ & when he vnderstode that he was of Cilicill/ I will heare the (sayde he) when thyn accusars are come also: and comaunded him to be kepte in Herodes pallys.

The .xxiiiij. Chapter.

After .v. dayes / Ananias the hye Preste descended/ with elders and with a certayne Oratour named Tertullus/ and enforced the ruelar of Paul. when Paul was called forth/ Tertullus beganne to accuse him sayinge: Oeyinge that we lyue in great quietnes by the meanes of the/ and that many good thinges are done vnto this nation thorow thy prouidence: that alowe we ruer and in all places/ most myghty Felix with all thankes. Not withstandinge/ that I be not tedious vnto the/ I praye the/ that thou woldest heare vs of thy curtesy a fewe wordes.

We haue founde this man a pestilent fellowe/ and a mouer of debate vnto all the Jewes shozowe out the woylde/ and a mayntayner of the secte of the Nazarettes/ & hath also enforced to pollute the temple. Whom we toke & wolde haue iudged accordyng to oure lawe: but the hyecaptayne Lysias came vpon vs/ and with great violence toke him awaye out of oure hondes/ commaunding his accusars to come vnto the.

to the. Of whō thou mayst (yf thou wilt en-  
quire) knowe the certayne of all these thinges  
where of we accuse him. The Jewes lyke wyse  
affirmed/sayinge that it was ruyso.

Then Paul (after that the ruler him selfe  
had beckened vnto him that he shuld speake)  
answered: I shall with a moare quyet mynde  
answere for my selfe/for as moche as I vnder-  
stande that thou hast bene of many yeares a  
iudge vnto this people/because that thou may-  
st knowe that there are yet/but. xii. dayes sen-  
ce I wēt vp to Ierusalē for to praye/ and that  
they nether founde me in the temple disputyn-  
g with eny man/ether raylinge vp the people  
nether in the Synagoges/noz in the cite. Ne-  
ther can they proue the thinges wherof they  
accuse me.

But this I confesse vnto the/that after that  
waye (which they call heresy) so worshippinge I  
the god of my fathers / beleuinge all thinges  
which are writtē in the lawe & the prophetes  
& haue hope to wardes God / that the same re-  
surrection of the dead (which they them selues  
loke for also) shalbe/both of iust & vniust. And  
therefore stody I to haue a cleare conscience to  
warde God/and toward man also.

But after many peres I came and broughte  
almes to my people & offeringes in the which  
they founde me purified in the temple/ nether  
with multitude/noz yet with vniquietnes/how-  
beit there were certayne Jewes out of Asia  
which ought to be here present before the/and  
accuse me/ yf they had ought agaynst me: or  
els let these same herelape/yf they haue foun-  
de eny euill doinge in me/whyll I stande here  
in the counsell: except it be for this one voyce/  
that I cryed stōdyng amonge the / of the resur-  
rection fro death am I iudged of you this daye.

When Felix hearde these thinges/ he defer-  
de the

be them/for he knewe very well of that waye/  
& sayde: when Lysias the captayne is come/ I  
will knowe the vtmost of poure matters. And  
he commaunded an vndercaptayne to kepe Paul  
and that he shulde haue rest/and that he shuld  
forbyd none of his aquayntaunce to minister  
vnto him/or to come vnto him.

And after a certayne dayes / Felix & his wy-  
fe Drusilla which was a Jewes/ & called forth  
Paul/and heard him of the sayth which is to-  
ward Christ. And as he preached of righteous-  
nes/temperance/ & iudgemēt to come/ Felix tre-  
bled & answered: thou hast done ynough at this  
tyme/departe whē I haue a cōueniēt tyme/ I  
will sende for the. He hoped also that money  
shulde haue bene geuen him of Paul/ that he  
might loose him: wherfore he called him the  
often & cōmened with him. But after. ii. yea-  
re Festus Porcius came into Felix roume. And  
Felix willinge to shewe the Jewes a pleasure/  
lette Paul in prison bolde. The. xxv. Cha.

When Festus was come into the pro-  
uince/after thre dayes / he ascended  
fro Cesarea vnto Ierusalē. Then en-  
foined him the hyeprestes & the che-  
fe of the Jewes of Paul. And they besought  
him/and desired faueour agaynst him/ that he  
wold sende for him to Ierusalē: & layde away  
re for him in the waye/to kyll him. Festus an-  
swered that Paul shulde be kept at Cesarea:  
but that he him selfe wold shortly departe  
thither. Let the therfore (sayd he) which amonge  
you are able to do it/come dōwne with vs &  
accuse him/yf ther be eny faulte in the man.

When he had taried there moare then ten  
dayes/he departed vnto Cesarea / & the nexte  
daye late dōwne in the iudgement seate/ & cō-  
maunded Paul to be brought. When he was  
come/the Jewes which were come fro Ierusa-  
lem/

Festus  
Porcius.



lem/came aboute him and layde many and gre-  
uous complayntes agaynst Paul/which they  
coude not proue as longe as he answered for  
him selfe/that he had nether agaynst the lawe  
of the Jewes/nether agaynst the temple /nor  
yet agaynst Cesar offended eny thinge at all.

Festus willinge to do the Jewes a pleasure  
answered Paul & sayde:wilt thou go to Jerusa-  
lem & there be iudged of these thinges before  
me/Then sayd Paul:I stonde at Cessars iudge-  
ment seate/where I ought to be iudged./To the  
Jewes haue I no harme done /as thou very  
well knowest. If I haue hurte them/or comit-  
ted eny thinge worthy of deeth I refuse not to  
dye. If none of these thinges are /where of  
they accuse me/no man ought to deliuer me to  
them. I appeale vnto Cesar. Then spake Fe-  
stus with deliberacion/& answered. Thou hast  
appealed vnto Cesar:vnto Cesar shalt thou go.

Paul ap-  
pealed

Agrippa.

After a certayne dayes/kyng Agrippa and  
Bernice came vnto Cesarea to salute Festus.  
And when they had bene there a good ceason/  
Festus reherled Paulus cause vnto the kyng  
sayinge:ther is a certayne man left in prison of  
Felix/about whom when I came to Jerusa-  
lem/the hye Priestes and elders of the Jewes  
enformed me/and desyred to haue iudgement  
agaynst him. To whom I answered: It is not  
the maner of the Romayns to deliuer eny man/  
that he shuld perishe/before that he which is  
accused/haue the accusars before him/and haue  
licence to answer for him selfe/consernyng the  
cryme layde agaynst him:when they were come  
hydder/with out delaye on the morowe I sate  
to geue iudgement/& commaunded the man to  
be brought forth. Agaynst whom when the ac-  
cusars stode vp/they brought none accusation  
of soche thinges as I supposed: but had cer-  
tayne questions agaynst him of their awne su-  
persticion

persticion / and of one Iesus which was deerd  
whom Paul affirmed to be aloue. And because  
I doubted of soche maner questions/I axed him  
whether he wolde go to Jerusalem/& there be  
iudged of these matters. The whē Paul had ap-  
pealed to be kept vnto the knowledge of Ce-  
sar/I commaunded him to be kept/tyll I myght  
sende him to Cesar.

Agrippa sayd vnto Festus: I wolde also heare  
the man my selfe. To morowe (sayde he) thou  
shalt heare him. And on the morowe whē Agrip-  
pa was come and Bernice with greute pompe/  
& were entred into the counsell houlse with the  
captaynes & chiefe men of the cite/at Festus co-  
maudemēt Paul was brought forth. And Fe-  
stus sayde:kyng Agrippa/& all men which are  
hearepresent with vs:ye se this mā about whō  
all the multitude of the Jewes haue bene with  
me/both at Jerusalem/& also here/cryinge that  
he ought not to lyue eny lēger. Yet founde I  
nothinge worthy of deeth that he had commit-  
ted. Neuerthelesse seinge that he hath appea-  
led to Cesar/I haue determined to sende him.  
Of whom I haue no certayne thinge to write  
vnto my lord. wherfore I haue brought him  
vnto you/and specially vnto the/kyng Agrip-  
pa/that after examinacion had/I myght haue  
sumwhat to write. For me thinketh it unreas-  
onable/for to sende a prisoner/and not to shew  
we the causes which are layde agaynst him.

The xxvj. Chapter.

Agrippa sayde vnto Paul: thou arte per-  
mitted to speake for thyselfe. Then Paul  
stretched forth the hond/& answered  
for him selfe. I thinke my selfe happy  
kyng Agrippa / because I shall answer this  
daye before the/of all the thinges wherof I am  
accused of the Jewes namely because thou ar-  
arte experte in all customes & questions/which

are

are amonge the Jewes. wherfore I beseeche  
the to heare me patiently.

My livinge of a chyldre / which was at the  
first amonge myne owne nacion at Jerusalem  
knowe all the Jewes which knew me fro the  
beginninge / yf they wolde testifie it. For after  
th<sup>e</sup> most straytest secte of oure lawe / I was  
a Pharisee. And now I stand & am iudged for  
the hope of the promes made of God vnto ou  
re fathers: vnto which promes oure .xii. tribes  
instantly scrueinge God daye & nyght hope to  
come. For which hopes sake / kynge Agrippa  
am I accused of the Jewes. Why shuld it be  
thought a thinge vncredible vnto you / that  
God shuld rayse agayne the deede?

I also verely thought in my selfe / that I  
ought to do many contrary thinges / cleue a  
gainst the name of Iesus of Nazareth: which  
thinge I also dyd in Jerusalem. where many  
of the sayntes I shut vp in prison / & had re  
ceaued auctorite of the hie prestes. And when  
they were put to deeth / I gaue the sentence.  
And I punished them ofte in euery synagoge /  
and compelled them to blaspheme: & was yet  
more mad vpon them / & persecuted them / eu  
nto straunge citie. About which thinges as  
I went to Damasco with auctorite & licence  
of the hie prestes / euē at middaye (o kinge) I  
sawe in the wape a light from heauen / aboue  
the brightnes of the sunne / myne roude about  
me and them which sojneyed with me.

When we were all fallen to the erth / I hear  
de a voyce speakinge vnto me & sayinge in the  
Hebrew tongue: Saul / Saul / why persecutest  
thou me? It is harde for the to hicke agaynst  
the prick. And I sayde: Who arte thou Lord?  
And he sayde: I am Iesus whom thou per  
secutest / but ryle & stond vp on thy fete. For  
I haue spered vnto the for this purpose / to ma  
ke the

he the a minister & a witnes both of the thin  
ges which thou hast sene / & of the thinges in  
the which I will appere vnto the / deliuerin  
ge the fro the people / & fro the gentils / vnto  
which nowe I sende the / to open their eyes / that  
they myght turne fro darknes to lycht / & fro  
the power of Satā vnto God / that they maye  
receaue forgeuenes of synnes and inheritaunce

By faith.

Amonge the which are sanctified by faith in me.  
wherfore kynge Agrippa / I was not diso  
bedient vnto the heauenly vision: but shewed  
first vnto them of Damasco / and at Jerusa  
lem / & thowout all the costes of Jewry / &  
to the gentils / that they shuld repēt / & tourne  
to God / & do the ryght workes of repentaunce.  
For this cause the Jewes caught me in the te  
ple & wēt about to kyll me. Neuerthelesse I  
obtainyd helpe of God & cōtynew vnto this  
daye witnessinge bothe to small & to greatesay  
inge none other thinges / then those which the  
prophetes & Moses dyd saye shuld come / that  
Christ shulde suffer / and that he shulde be the  
first that shulde ryle from deeth and shulde  
shewe lycht vnto the people / & to the gentils.

So he thus answered for him selfe. Iesus say  
de with a lowde voyce. Paul / thou arte beset  
thys selfe. For he learnyge hath made the mad.  
And Paul sayd: I am not mad / most dere Fe  
lus: but speake the wordes of tructh & sober  
nes. The kinge knoweth of these thinges / be  
fore whō I speke freely: nether thinke I that  
any of these thinges are hydden fro him. For  
this thinge was not done in a cozier. Kynge  
Agrippa beleuest thou the Prophetes? I wote  
well thou beleuest. Agrippa sayde vnto Paul:  
Sumwhat thou bringest me in mynde for to  
become a Christen. And Paul sayde: I wolde  
to God that not only thou: but also all that  
heare me to daye / were / not sumwhat only



but altogether soche as I am/except these bondes. And when he had thus spoken/the kynge rose vp/& the debite/& Bernice/& they that sate with them. And when they were gone aparte/they talked betwene them selues sayinge: This man doeth nothinge worthy of death/noz of bondes. Then sayde Agrippa vnto Festus: This man myght haue bene lowsed/ys he had not appaled vnto Cesar. ¶ The xxvij. Chap.

**W**hen it was concluded that we shuld sayle into Italy they deliuered Paul & certayne other prelsoners vnto one named Julius/an vnder captayne of Cesars souldiers. And wentred into a ship of Adramitium/and lowsed from Ioud/ apoynted to sayle by the costes of Asia/ one Aristarcus out of Macedonia/of the contrie of Thessalia/ beinge with vs. And the nexte daye we came to Sidon. And Julius courteously entreated Paul/and gaue him liberte to go vnto his frendes/and to refreshe him selfe. And from thence lanchyd we/and sayled harde by Cyprus/because the wyndes were contrarie. Then sayled we ouer the see of Cilicia/and Pamphilia/and came to Myra a cite in Lycia.

And there the vndercaptayne founde a shippe of Alexander/redy to sayle into Italy/& put vs therein. And when we had sayled slowly many dayes/& scace were come ouer agaynst Cnydon (because the wynde withstode vs) we sayled harde by the costes of Landy/ ouer agaynste Salmis/& with moche worke sayled beyonde it/and came vnto a place called goodpoyte. Nye whervnto was a cite called Lasea. When moche tyme was spent and saylinge was now leperdeuous/because also that we had ouerlonge fasted/Paul put them in remembraunce & sayde vnto them. Myz/I perceaue that this voyage wilbe with hurte and moche doynage/not of the la

the ladyng & ship only:but also of oure lyues. Neuerthelather the vndercaptayne beleued the gouerner and the master/better then to thinges which were spoken of Paul. And because the haue was not comodius to wynter in/many toke counsell to departe thence/ys by eny meanes they myght attayne to Phenices and thence to wynter/which is an haue of Landy/and seruth to the south west and north west wynde. When the south wynde blew/they supposynge to obtayne their purpose lowsed vnto Myra/and sayled paste all Landy.

**B**ut anon after/ther arose agaynst their purpose/a flawe of wynde out of the northeeste. And when the ship was caught & coulde not resist the wynde/we let her go and draue with the wether. And we came vnto an yle named Clauda/& had moche worke to come by abote/which they toke vp and vsed helpe/vndergerdyng the shippe/fearynge lest we shuld haue fallen into wytes & we let doune a vessell and so were caryed. The nexte daye when we were tossed with an excreadyng tempest/they lyghtened the ship/& the thyrde daye we cast out with oure awne bondes/the tacklyng of the shippe. when at the last nether sunne noz starre in many dayes appeared/and no small tempest laye upon vs/all hope that we shuld be saued/was then taken awaye.

**W**hen after longe abstinēce/Paul stode forth in the myddes of them & sayde: Myz ye shulde haue hardenēd to me/& not haue lowsed from Landy/nether to haue brought vnto vs this harme & losse. And nowe I exhorte you to be of good chere. For ther shalbe no losse of eny mans lyfe amonge you/saue of the ship only. For ther stode by me this nyght the angel of God/whose I am/& whom I serue/sayinge: feare not Paul for thou must be brought befoze Cesar. And lo/God hath geue vnto the all that sayle with the.

Wherfore ye be of good cheere: for I beleue god/that it shalbe euē as it was tolde me. Now be it we must be cast into a certayne plonde.

But when the fourtēth nyght was come as we were caried in Adria about mydnyght/ the shipmen demed that ther appered some cōtre vnto them: & sounded/ & founde it. xx. feddōs. And when they had gone a lptell further/ they founde a garne/ & founde xv. feddōins. Then fearinge lest they shuld haue fallen on some rocke/ they cast. liij. ankers out of the sterne/ & wylshed for the dape. As the shipmen were about to fle out of the ship/ & had let doune the bote into the see/ vnder a coloure as though they wolde haue cast ankers out of the forshyppe: Paul sayde vnto the vndercaptayne & the soudiers: excepte these abyde in the ship/ ye canot be safe. Then the soudiers cut of the rope of the bote/ and let it fall awaye.

And in the meane tyme betwixt that & dape/ Paul besought them all to take meate/ sayinge: this is the fourtenth dape that ye haue fasted and continued fastinge/ receauinge nothinge at all. Wherfore I praye you to take meate: for this no dout is for youre helth: for ther shall not an heere fall from the hed of eny of you. And when he had thus spokē/ he toke bread and gaue thanks to God in presence of them all/ and brake it/ & beganne to eate. Then were they all of good cheere/ & they also toke meate. We were all to gether in the ship/ two hundred thre score & sixtene soules. And when they had eaten ynough/ they lightened the ship/ and cast out the wheate into the see.

When it was dape/ they knew not the lande but they spied a certayne hauē with a banke into the which they were mynded (yf yt were possible) to thrust in the ship. And when they had taken vp the ankers/ they committed them selues

selues vnto the see/ and lowsed the rudder bōdes & hoysed vp the mayne sayle to the wynde & drue to londe. But they chaunced on a place/ which had the see on bothe the sydes/ & thrust in the ship. And the fooze parte sticke fast and moued not but the hynder brake with the violence of the waues.

The soudiers counsell was to kyll the prisoners/ lest eny of them/ when he had swome out shulde fle awaye. But the vndercaptayne willinge to saue Paul kept the frō their purpose/ and commaunded that they that could swyme shulde cast them selues fyrst into the see/ & scape to londe. And the other he commaunded to goo/ some on bozdes/ and some on broken peces of the ship. And so it came to passe/ that they came all safe to londe. The. xxviii. Chapter

¶ And when they were scaped/ the they knewe that the yle was called Miletē. And the people of the cōtre shewed vs no lptell kyndnes: for they kyndled a fyre & receaued vs euery one/ because of the present rayne and because of the colde. And when Paul had gaddered a bondell of styches/ and put them in to the fyre/ ther came a viper out of the heet & lept on his honde. When the men of the cōtre sawe the worme hange on his honde/ they sayde amonge them selues: this man must nedes be a moetherer. whome (though he haue escaped the see) yet vengeance suffreth not to lyue. But he shooke of the vermen into the fyre and felt no harme. Howhe it they wayted whē he shuld haue swolne/ or fallen doune deed sodēly. Butt after they had looked a greate whyle/ & sawe no harme come to him/ they chaunged the ir myndes/ and sayde that he was a God.

In the same quarters the chiefe man of the ple whose name was Publius/ had a lordshippe: the same receaued vs/ and lodged vs thre



Layenge on of ban Des. Daves' courteously. And it fortuned that the father of Publius laye sicke of a feuer and of a bluddy fluxe. To whom Paul entred in a prayde/ & layde his handes on him and healed him. When this was done/ other also which had diseases in the yle/ came & were healed. And they gred vs gret honoure. And when we departed/ they laded vs with thinges necessary.

After thre monethes we departed in a ship of Alexandry / which had wyntred in the yle/ whose badg was Castor & Pollux. And when we came to Myracusa/ we tarped there. iij. daves. And from thence we fet a compasse and came to Regium. And after one daye the south wynde blew/ and we came the next daye to Puteolus: where we founde brethren/ and were desyzed to tary with them seven daves/ and so came to Rome. And from thence/ when the brethren hearde of vs/ they came agaynst vs to Apphozum/ and to the thre tauernes. When Paul sawe them/ he thank'd God/ and waxed bolde. And when he came to Rome/ the vnder captayne deliuered the prisioners to the chiefe captayne of the host: but Paul was suffered to dwell by him selfe with one souldier that kept him.

And it fortuned after thre daves/ that Paul called the chiefe of the Jewes to gether. And when they were come/ he sayde vnto them. When a brethren though I haue comitted nothinge agaynst the people or lawes of oure fathers: yet was I deliuered prisoner from Jerusalem into the handes of the Romayns. Which when they had examined me/ wolde haue let me go/ because they founde no cause of death in me. But when the Jewes cryed contrary / I was constrained to appeale vnto Cesar: not because I had ought to accuse my people of. For this cause haue I called for you/ euen to se you/ and to speake with you: because that for the hope of Israel

Israel/ I am bounde with this chayne.

And they say vnto him: We nether receaued lettres out of Ierow partapninge vnto the/ nether came any of the brethren that shewed or spake any harme of the. But we will heare of the what thou thinkest. For we haue hearde of this secte / that euerie where it is spoken agaynst. And when they had apoynted him a dave/ ther came many vnto him into his lodginge. To whom he expounded and testified the kyngdome of God/ and preached vnto them of Iesu: both out of the lawe of Moyses and also out of the Prophetes/ euen from morninge to night. And some beleued the thinges which were spoken/ and some beleued not.

When they agreed not amonge them selues/ they departed/ after that Paul had spoke one worde. Well spake the holy goost by Esay the Prophet vnto oure fathers/ sayinge: Go vnto this people & saye: with youre eares shall ye heare/ & shall not vnderstande: and with youre eyes shall ye se and not perceaue.

For the hert of this people is waxed grosse and their eares were thicke of hearinge/ & their eyes haue they closed: lest they shulde se with their eyes/ & heare with their eares/ and vnderstande with their hertes/ & shuld be conuerted/ & I shulde heale them. Be it knowen therfore vnto you/ that this saluation of God is sent to the gentyls/ and they shall heare it. And when he had sayde that/ the Jewes departed/ & had greute despiciōs amonge the selues.

And Paul dwelt two yeres full in his lodginge/ and receaued all that came to him/ preachinge the kyngdome of God/ and teachinge those thinges which concerned the Lorde Iesus with all confidence/ vnforboden.

Here endeth the Actes of the Apostles.

R. b.

Esay. li. c.  
Math. xiii.

Marck. xiii.  
Luc. xlii. f.  
Joh. xii. f.  
Rom. xi. b.

## A prologe to the Epistle of saynt Paul to the Romayns.



**P**rologe as this Epistle is the principall and moost excellent part of the newe Testament/and moost pure Euangelion: that is to saye/glad tydings and that we call Gospell/ and also a lyght and a waye in vnto the hole scripture/ I thinke it meete/that euery Christen man not onely knowe it by rote and without the booke: but also exercise him selfe therein euermore continually/as with the dayly brede of the soule. No man verily can rede it to ofte or studie it to well: for the moare it is studyed the easier it is/the moare it is chewed/the pleasanter it is/and the moare groundely it is serched the pretioser thinges are founde in it/ so greates treasure of spirituall thinges lyeth hydd therein.

I wil therefore bestowe my labour and diligence/that I maye this lytell pface or prologe/to prepare a waye in ther vnto/so farforth as God shall geue me grace/that it maye be the better vnderstonde of euery man. For it hath bene hether to euill darkened with glose and wonder full dreames of Sophisters/that nomā comde spey oute the entence and meaninge of it. which neuerthelesse yet of itselfe/is a bryght lighte/ and sufficient to geue lighte vnto all the scripture.

First we must marke diligently the maner of speakinge of the Apostel/and aboute all thinge knowe what Paul meaneth by these wordes/ the Lawe/ Synne/ Grace/ Saynt/ Righteousnes/ Fleesh/ Spite/ and so the lyke/ or els rede thou is neuer so ofte/ thou shalt but loose thy labour. This word lawe maye not be vnderstonde here after the comune maner/and to vse Pauls terme/after the maner of men or after many wayes/ that thou woldest saye the lawe here in this place were nothinge but lerninge which teacheth what ought to be done and what oughte not to be done/as it goeth with mannes lawe where the lawe is fulfilled without warde workes only/though the hert be neuer so farre of. But God iudgeth the grounde of the herte/ yea the thoughtes and the secretes mouinges of the mynde/ and therefore his lawe requyret the grounde of the hert and loue from the botome there of/and is not content with the outwarde worke only: but rebuketh those workes

Nowe Pauls  
writeth certen  
wordes/must  
st be diligēt  
lie vnderstō  
de.

The lawe of  
god requyres  
a chylde.

## To the Romayns fo. c. lxxviii

most of all which springe not of loue from the ground and lowe botome of the herte/though they appere outward neuer so honest & good. As Christ in the gospell rebuketh the Pharisees aboute all other that were open synners/ and calleth them ypocrites/ that is to saye simulacres and payned sepulchres. which Pharisees yet liued no men so pure/as pertyninge to the outwarde doctes and workes of the lawe: yea and paul in the thyrde chapter of his epistell vnto the Philippians confesseth of him selfe/that as touching the lawe he was such as one as no man coude complayne on/and notwithstandinge was yet a murderer of the Christen/ persecutred them/ & tormented the so soore/that he compelled them to blasphemie Christ/ & was all together mercilesse/ as many which now saynt ourwarde good workes are.

For this cause the. c. x. psalme calleth all men lyars/ because that no man keepeth the lawe from the grounde of the herte/ nether can kepe it/though he appere outward full of good workes.

For all men are naturally enclined vnto euill & hate the lawe. we fynde in oure selues vniust and tediousnes so do good/ but lust and delectation to do euill: Nowe where no fre lust is to do good/ there the botome of the hert fullfilleth not the lawe / and there no doubt is also synne and wrath is deserued. before God/ though there be neuer so greates an outwarde shewe and appareance of honeste liuinge.

For this cause concludeth saynt Paul in the secons chapter/that the Jewes are all synners and transgressors of the lawe/ though they make men beleue/that they pfectly of outwarde workes/ how that they fullfill the lawe / and sayth that he only which doth the lawe/ is righteous before God/ meaninge therby that no man with outwarde workes/ fullfilleth the lawe.

Thou sayst he to the Jewe teachest/ a man shulde not breake wedlocke/ and yet breakest wedlocke thy selfe. wherein thou iudgest an other man/ therein condemnest thou thy selfe/ for thou thy selfe dost euen the very same thinges which thou iudgest. As though he wolde saye/ thou liuest outwardly well in the workes of the lawe/ and iudgest them that liue not so. Thou teachest other men/ and seest a mote in an other mans eye/ but art not ware of the beame that is in thyne awne eye.



## A Prologe

ne eye. For though thou kepe the lawe outwardly with woikes/for feare of rebuke/shame and punishment/ oher for loue of rewarde / bountage and gayne glory: yet doest thou all without lust and loue toward the lawe/and haddest leuer a greate deale oher wyse do/ yf thou dyddest not feare the lawe ye inwardly in thy nerherre/ thou woldest that ther were no lawe / no not yet God/ the auctor and vengear of the lawe/ yf it were possible: so paynefull it is vnto the: to haue thynne appetites refrayned/ and to be kepte doune.

wherefore then it is a playne conclusion / that thou from the grounde and botome of thynne herres arte an enemye to the lawe: what preuaileth it now / that thou teachest an oher man not to steale / when thou thynne awne selfe arte a thefe in thynne herre/ and outwardly woldest sayne steale yf thou durst? though that the outward dedes abyde not alwaye behindewith for the hypocrites and dissimulars/ but breake forth and euen as an euill scabbe or a pocke cannot all wayes be kept in with violence of medicine.

Thou teachest an oher man / but teachest not thy selfe/ye thou worst not what thou teachest/ for thou vnderstondest not the lawe a right/ how that it cannot be fulfilled and satisfied/ but with an vnfayned loue & affection / so greatly it cannot be fulfilled with outward dedes & woikes only. Moreover the lawe increaseth synne/ as he sayth in the fyfte Chapter / because that man is an enemye to the lawe/ for as moche as it requereth so many thinges cleene contrarie to his nature/ whereof he is not able to fulfill one poynte or title/ as the lawe requereth it. And therefore are we moare prouoked/ and haue greater lust to breake it.

For which causes sake he sayth in the seuench Chapter/ that the lawe is spirituall: as though he wolde saye/ yf the lawe were fleschly & but mane doctrine/ it might be fulfilled/ satisfied & stilled with outward dedes. But now is the lawe goostly/ and no man fulfilleth it/ excepte that all that he doeth/ springe of loue from the botome of the herre. Suche a newe herre and lusty corage vnto the lawe warde/ canst thou neuer come by of thynne awne strenghte and enforcements/ but by the operation and workinge of the spyte.

For the spyte of God only maketh a man spirituall and

The lawe  
increaseth  
synne.

The spyte  
is required  
yet we can  
kepe the lawe

## To the Romayns fo. clxxv

endlyke vnto the lawe/ so that now henceforth he doeth nothinge of feare or foluere or strages sake or of bayng lone/ but of a fre herre/ and of inward lust. The lawe is spirituall and wilbe both loued and fulfilled of a spirituall herre/ and therefore of necessity requereth it the spyte that maketh a man newe here fre/ and geueth him lust and courage vnto the lawe warde. where soche a spyte is not/ there remayneth synne/ grudginge and barred agaynst the lawe/ which lawe neuerthelesse is good/ righte and holy.

Acquaynte thy selfe therefore with the maner of speakinge of the Apostel/ and let this now styke faste in thy nerherre/ that it is not bothe one/ to do the dedes & woikes of the lawe/ and to fulfill the lawe. The woike of the lawe/ is what soeuer a man doeth or can do of his awne frewill/ of his awne proper strenghte and enforlinge. Not withstandinge though there be neuer so greate workinge/ yet as long as ther remayneth in the herre/ Inlust/ tediousnes/ grudging/ griefe/ payne/ lothsumnes and compulsion toward the lawe/ so long are all the woikes vnprofitable/ lost/ & damnable in the sight of God. This meaneth Paul in the thirde Chapter where he sayth/ by the dedes of the lawe shall no fleshe be iustified in the sight of God. Where by perceuest thou that those sophisters are but disceauers/ which teache that a man maye/ and must prepare him selfe to grace and to the fauour of God/ with good woikes/ before he haue the spyte and true sayth of Christ. How can they prepare them selues vnto the fauoure of God / and to that which is good / when they themselves can do no good/ no cannot once thinke a good thought or consent to do good/ the deuyl possessinge their herres/ myndes and thoughtes captiue at his pleasure? Can those woikes please God thinkest thou/ which are done with griefe/ payne and tediousnes/ with an euill will/ with a contrary and grudginge minde? O holy saynt prosperus/ how mightely with the scripture of Paul / dydest thou confounde this heresie/ aboute (I trowe) a twelue hundred yeres agoe/ on herapen.

To fulfill the lawe/ to do the woikes thereof/ what soeuer the lawe commaundeth/ without loue/ lust and inward affection and delectacion: and to lyue godly and well/ freely/ willingly/ and without compulsion of the lawe

To do the dedes of the lawe & to fulfill the lawe are two thinges.

Prosperus.

To fulfill the lawe what it is.

## A Prologe

we/euen as though there were no lawe at all. Sucheta  
ste a fre liberte to the lawe/consisteth only by the workin  
ge of the sprite in the herte/co he saith in the .i. Cha.

Now is the sprite none otherwise geuen / then by  
sayth only/in that we beleue the promises of God/with  
oute waueringe/how that God is true / & will fulfill  
all his good promises toward vs/for Christes bloudes  
freke/as it is playne in the fyrst Chapter. I am not as  
shamed sayth Pau./of Christes gladde rydinges/for is  
in the power of. God vnto saluacion to as many as be  
leue. For attunce and to gedder euen as we beleue the  
glad rydinges preached to vs / the holy goost entereth  
into oure hertes/and lowseth the boundes of the deuyll/  
which before possessed oure hertes in captiuitie/a bryd  
them that we coule haue no lust to the will of God in  
the lawe. And as the sprite cometh by sayth only/eue  
so sayth cometh by hearinge the worde of glad rydinges  
of God/when Christ is preached/how that he is God  
des sonne and man also/deed and rysen agayne for ou  
re sakes/as he sayth in the .iii. .iiii. and .v. Chapters. All  
oure iustifyinge then cometh of sayth/and sayth and  
the sprite come of God and not of vs.

when we saye/ sayth bringeth the sprite/it is not to  
be vnderstonde/that sayth deserueth the sprite/or that  
the sprite is not present in vs before sayth. For the sprite  
is euer in vs/and sayth is the gyfte and workinge of  
the sprite. But thow preachinge the sprite beginneth  
to worke in vs. And as by preachinge the lawe/he wor  
keth the feare of God/so by preachinge the glad ry  
dinges/he worketh faith. And now when we beleue and  
are come vnder the couenaunt of God/then are we sur  
re of the sprite/by the promise of God / & then the sprite  
accompanieth faith. inseparablie/a we beginne to fele  
his workinge. And so sayth certifieth vs of the sprite/  
and also bringeth the sprite with her/vnto the workin  
ge of all other gyftes of grace/a to the workinge out of  
the rest of oure saluacion/vntill we haue all to gether  
ouercome synne/deeth/hell and Satay/ and are come  
vnto the euerlastinge lyfe of glorie. And for this cause  
saye we sayth bringeth the sprite.

Sayth onlie  
iustifieth.

Where of cometh it/that faith only iustifieth/maketh  
rightewes/and fulfilleth the lawe/ for it bringeth the  
spite thow Christes deseruings/the spire bringeth  
lust

## To the Nonayns Fo. clxxxvi

last/ looseth the herte/maketh him fre/setteth him actis  
herte/and geueth him strengith to worke the dedes of the  
lawe with loue/eue as the lawe requyresth. Then at the  
last out of the same faith so workinge in the herte/spin  
ge all good workes by there awne accorde. That mean  
eth he in the thyrde Chapter: for after he hath cast  
awaye the workes of the lawe/so that he foundeth as  
though he wolde breake and disanull the lawe thow  
faith: he answereth to that might be layde agaynst/  
saying: we destroye not the lawe thow faith but main  
tayne/surder or stabliffeth the lawe thow faith. That  
is to saye/we fulfill the lawe thow faith.

Synne in the scripture is not called that outward  
worke only committed by the body/but all the whole bu  
sines and what soeuer accompanieth/moueth or sterceth  
vnto the outward dede/and that whence the workes  
springe: as vnbellefe/ prouenes and redines vnto the  
dede in the grounde of the herte/with all the powers/  
affections & appetites wherewith we can but sinne. So  
that we saye/that a man then synneth/when he is ca  
ried awaye hedlonge into synne/ all to gether as mos  
the do he is/of that poyson lincination & corrupte na  
ture wher in he was conceyued & borne. For there is nos  
ne outward synne committed/excepte a man be carried  
awaye all to gether/with life/soule/herte/boddy/luste  
and mynde therunto. The scripture loketh singularly  
vnto the herte/and vnto the rote and originall foultay  
ne of all synne/which is vnbellefe in the bosome of the  
herte. For as sayth only iustifieth & bringeth the spiz  
te and luste vnto the outward good workes/eue so vnto  
bellefe only dammeth and kepeth out the spire/ prouo  
keth the flesshe and sterceth vnto the euill out  
warde workes/as happened to Adam and Eua in Pa  
radise. Genesis. iii.

For this cause Christ calleth synne vnbellefe/ & that  
notably in the .x. Chapter of saynt John. The spire  
sayth he/shall rebuke the worlde of synne/because they  
beleue not in me. And John. viii. he sayth: I am the  
light of the worlde. And therefore in the .xii. of John he  
biddeeth them / whyle they haue light / to beleue in the  
light/that ye maye be the chyldren of light: for he that  
walketh in darcknes woteth not whether he goeth.  
Now as Christ is the light / so is the ignorance of  
Christ

workes spr  
ge of sayth

Synne

Sayth is the  
mother of  
all good wor  
kes/and vnto  
bellefe of ea  
uell.



## A prologe

Christ that darcknes wherof he speaketh/ in which he  
that walketh/ woteth not whyther he goeth: that is/ he  
knoweth not how to worke a good worke in the sight of  
God/ or what a good worke is. And therfore in the. ix.  
he sayth as longe as I am in the worlde/ I am the light  
of the worlde: but there cometh nyght when no man can  
worke which nyght is but the gnosauce of Christ in  
which no man can se to do any worke that pleaseth God.  
And Paul exhorteth Ephesi. iiii. that they walke not as  
other heathen which are straungers fro the lyfe of God/  
thow they gnosauce that is in them. And agayne  
in the same Chapter. But of (sayth he) the olde man  
which is corrupte thow he lusteth of erreure / that  
is to saye ignorance. And Rom. xiii. Let vs cast awaye  
the dedes of darcknes. that is to saye/ of ignorance and  
vbelefe. And. i. Petr. i. Gasse on not youre selues vnto  
your olde lustes of ignorance. And. i. Joh. ii. He that  
loueth his brother dwelleth in light: and he that hateth  
his brother walketh in darcknes/ and woteth not why  
ther he goeth/ for darcknes hath blinded his eyes. By  
light he meaneth the knowledge of Christ/ and by darck  
nes/ the ignorance of Christ. For it is impossible that  
he that knoweth Christ truly/ shulde hate his brother.

Furthermore/ to perceaueth a thinge moare clearly/  
thou shalt vnderstande/ that it is impossible to synne as  
ny synne at all/ except a man breake the fyrst commaun  
dement before. Now is the fyrst commaundement deuy  
ed into two versea: Thy Lorde God is one God: thou  
shalt loue thy Lorde God with all thyne herte/ with all  
thy soule/ with all thy power and with all thy myght.  
And the whoale cause why I synne agaynst any inder  
oure precept/ is that this loue is not in myne herte: for  
were this loue wyrtten in my herte and were full and  
perfect in my soule/ it wolde kepe myne herte from con  
sentinge vnto any synne. And the whoale and only cau  
se why this loue is not wyrtten in oure hertes/ is that we  
beleue not the fyrste parte/ that oure Lorde God is one  
God. For wist I what these wordes/ one Lorde and one  
God meaneth: that is to saye/ if I vnderstande that he  
made all/ & ruleth all/ & that whatsoeuer is done to me/  
whether it be good or bad/ is yet his will/ and that he  
only is the Lorde that ruleth & doth is: and wist thereto  
what this worde myne meaneth: that is to saye/ yf myne  
hert

## To the Romayns fo. clxxvii

hert beleued and felte the infinite Benefites & kindenes  
of God to me warde/ & vnderstande & earnestly beleued  
the many folde couenaunces of mercie wherewith God  
hath bounde him selfe to be myne wholye and altoget  
her/ with all his power/ loue/ mercie/ and might/ then  
shuld I loue him with all myne hert/ soule/ power/ and  
myght/ & of that loue euer kepe his commaundementes.  
So se ye now that as sayth is the mother of all good  
nes and of all good workes/ so is vbelefe the grounde  
and rote of all euyl and all euyl workes.

Finallye/ yf any man hath forsaken synne & is con  
uerted to put his trust in Christ/ & to kepe the lawe of  
God/ both fall at a tyme: the cause is/ that the fleshe  
thow negligence hath choked the spire & oppressed  
hir and taken from hir the fode of hir strength/ which  
fode of hir meditation in God & in his wonderfull de  
des/ & in the many folde couenaunces of his mercie.

wherfore then before all good workes as good frus  
tes/ there must nedes be sayth in the herte whence they  
spring. And before all bad dedes as bad frutes/ there  
must be vbelefe in the hert as in the rote/ fountayne/  
pith & strenght of all synne. which vbelefe & ignoran  
ce is called the heed of the serpens & of the olde dragō/  
which the womā seed Christ/ must trende vnder fore/  
as it was promysed vnto Adam.

Grace & gifte haue this difference. Grace properly  
is Goddes fauoure/ beneuolence or kind mind/ which of  
his awne selfe/ with out deseruinge of vs/ he beareth  
to vs/ wherby he was moued & inclined to geue Christ  
vnto vs/ with all his other gyftes of grace. Gyfte is  
the holy goost and his working whom he powreth in  
to the hertes of them/ or whom he hath mercy/ and  
whom he fauoreth. Though the gyftes of the spire en  
crease in vs daylye/ and haue not yet their full perfec  
tion: ye and though there remayne in vs yet euyl fa  
stes and synne which fight agaynst the spire/ as he  
sayth here in the. vii. Chapter/ and in the. v. to the Ga  
lathians/ and as it was spoken before in the. iiii. chap.  
of Gene. of the debate betwene the womā seed/ & the  
seed of the serpens: yet neuerthelesse Goddes fauoure  
is so greates/ & so strange ouer vs for Christes sake/ that  
we are couned for full hole & perfecte before God. For  
Goddes fauoure toward vs/ cuntydeth not hyr selfe/ en  
creasinge a lytel & a lytel/ as do the gyftes/ but recea  
ueth

Grace.  
Gyfte.

## Apologie

urth whole & all together in full loue for Christes sake  
our intercessor & mediator / & because that the giftes  
of the spire & the batayle betwene the spire and euill  
lustes / are be-onne in vs all ready.

Of this now vnderstandest thou the. vii. Chap. where  
Paul accuseth hi selfe as a synner / & yet in the. viii. cha.  
sayeth / there is no damnacion to them that are in Christ / &  
that because of the spire / & because the giftes of the spire  
are begone in vs. Synners we are because the fleshe  
is not full kylled & mortified. Neuerthelesse in as mo-  
che as we beleue in Christ / & haue the earnest & beginnin-  
ge of the spire / & wold sayne be perfecte / God is so lo-  
uinge & fauorable vnto vs / that he will not loke on so  
the synne / neither will couce it as synne / but will deale  
with vs accordinge to oure belefe in Christ / & accordin-  
ge to his promise / which he hath sworne to / & vntill  
the synne be full slayne and mortified by deathe.

**Fayth is**  
not the wor-  
ke of man.

Fayth is not mans opinion & dreame / as some ymagin-  
e / & sayne / wher they heare the storie of the gospell which  
when they seeth there folowe no good workes nor me-  
dement of liuinge / though they heare / & yet can buyll  
many thinges of fayth / then they fall from the righte  
waye & saye / say thouly iustifieth wor / a man must ha-  
ue good workes also / yf he will be righteous & safe. & he  
cause is when they heare the Gospell or gladly dinare /  
they sayne of their awne strength certayne ymagina-  
tions & thoughtes in their hertes sayinge: I haue heard  
the Gospell / I remeber the storie / so I beleue. And that  
they counte righte fayth / which neuerthelesse as it is  
but mans ymagination and fayninge / euen so profitech  
it not / neither folowe there any good workes or me-  
dement of liuinge.

**Right fay-**  
th is of the  
workinge of  
the spire  
of God.

But righte fayth is a thinge wroughte by the holy  
goost in vs / which chaungeth vs / turneth vs in to a ne-  
we nature & begetteth vs a newe in God / & maketh vs  
the sonnes of God / as thou reddest in the first of John /  
& killeth the olde Adam / & maketh vs all together ne-  
we in the hert / mind / will / lust / & in all oure affections  
and powers of the soule / the holy goost euer accom-  
panyng hit and rulinge the hert. Fayth is a liuely thinge /  
mighty in workinge / valiaunte & strange / euer doinge /  
euer frutfull / so that it is impossible that he which is en-  
dured there with / shulde not worke all wayes good wor-  
kes without ceasinge. He axeth not whether good wor-  
kes are to be done or not / but hath done them all redy /  
yet

## To the Romayns Ro. c. xxxvi

yet mencion be made of them / & is all waye doinge / for  
soche is his nature: nowe quyet he sayth in his herte &  
liue ly mouinge of the spire driue him & steere him ther  
vnto. whosoeuer doeth not good workes / is an vnbele-  
uinge person & saythlesse / & loketh roundabout grepin-  
ge after fayth & good workes / & worner what fayth  
or good workes meane / though he haue neuer so many  
thinges of fayth & good workes.

Fayth is then a liuely & stedfast truste in the fauou-  
re of God / wherwith we comitte oure selues all to ge-  
ther vnto God / & that truste is so surely grounded & ste-  
keth so fast in oure hertes / that a man wolde not once  
doute of it / though he shuld dye a thousand tymes ther-  
fore. And suche trust wroughte by the holy goost through  
fayth / maketh a man glad / lusty / cherefull & true her-  
ted vnto God & to all creatures. By the meanes where-  
of / willingly & with out compulsion he is glad & redy to  
do good to euery man / to do seruice to euery man / to suf-  
fer all thinges / that God maye be loued and praysed /  
which hath geuen him suche grace: so that it is impossi-  
ble to separat good workes from fayth / euen as it is  
impossible to separat herte & burninge from fyre.

Therefore take heed to thy selfe / & beware of thy newe  
fantasies & ymaginations / which to i-dge of fayth  
and good workes will seme wyse / when in deede they  
are sterke blind & of all thinges most folysh. Praye  
God that he will wite safe to worke fayth in thyne her-  
te / or else shalt thou remayne euermore saythlesse / sayne  
thou ymagin thou: enforce thou / wra styl with thy selfe /  
and do what thou wilt or canst.

Righteousnes is eue suche fayth / & is called Godes Fayth is  
righteousnes / or righteousness that is of valoure before  
God. For it is Godes gyfte / & it altereth a man & chaun-  
geth him to a newe spirituall nature / & maketh him fre &  
liberall to paye euery mans laboure. For thorow fayth is  
a man purged of his synnes / & obeyeth luste vnto the  
lawe of God / wherby he geueth God his honoure / & pay-  
eth him that he oweth him / and vnto men he doeth ser-  
uis willingly wherwith soeuer he can / & payeth euery  
man his durie. Sucher righteousness can nature / fre will  
oure awne strenght neuer bringe to passe. For as noman  
can geue him selfe fayth / so can he not take awaye his  
belefe / how then can he take awaye eny all. wherfore  
all his false ypocrisy & synne / what soeuer is done with  
out fayth or in vnbelefe / as it is euiden in the. iiii.

viii. Chap



## A p[ro]loge

Chapter Vnto the Romayns/though it appere neuer  
so glorious or beautifull our wardes.

*Fleſſhe wh[ic]h  
as it is.* Fleſſhe and ſp[irit]e may ſte thou not here Underſtōd/  
nor though fleſſhe were only that which pertaineth vnto  
to ch[ri]ſtiane: and the ſp[irit]e that which inwardly p[er]t[ain]eth  
to the herte: but Paul calleth fleſſhe here as  
Ch[ri]ſt doth Iohn. iiii. All that is borne of fleſſhe/that  
is to were / the whole man with lyfe / ſoule / body / witt /  
will / reaſon and whatſoeuer he is or doth with in and  
with out: becauſe that theſe all / & all that is in man / ſtu-  
dy after the worlde and the fleſſhe. Call fleſſhe therfo-  
re whatſoeuer ſo longe as we are without the ſp[irit]e  
of God / we thinke or ſpeake / of God / of fayth / of good  
workes & of ſpirituall matters. Call fleſſhe alſo all wor-  
kes which are done with out grace & with out the wor-  
kinge of the ſp[irit]e / how ſoeuer good / Holy & ſpirituall  
thy ſeme to be / as thou mayſt proue by the .v. Chapter  
vnto the Galathians / where Paul numb[er]eth worſhippi-  
nge of ydols / witchcraftes / enuy and hate / and ge[n]t[il]e de-  
des of the fleſſhe / & by the .viii. vnto the Romayns / whe-  
re he ſayth that the lawe by the reaſon of the fleſſhe is  
weake. which is not Underſtonde of ch[ri]ſtiane only /  
but of all ſynners / and moſt ſpecially / of vnbellefe which  
is a vice moſt ſpirituall and ground of all ſynnes.

*Spiritual.* And as thou calleſt him: which is not renewed with  
the ſp[irit]e & borne agayne in Ch[ri]ſt / fleſſhe / and all his  
dedes / euen the very moeydes of his hert & mynde / his ler-  
ninge / doctrine and conſemplacion of hie thinges / his  
preachinge / teachinge and ſtudy in the ſcripture / bil-  
dinge of churches / foundinge of abbeyes / geuinge of  
almes / maſſe / matence & what ſoeuer he doeth / though  
it ſeme ſpirituall & after the lawes of God. So contra-  
ry wyſe call him ſpirituall which is renewed in Ch[ri]ſt /  
and all his dedes which ſprynge of fayth / ſeme they ne-  
uer ſo good / as the waſſhinge of the diſciples fete / do-  
ne by Ch[ri]ſt / and Peter a fiſhing after the reſurrec-  
cion / yf and all the dedes of matrimony are pure ſpi-  
rituall / yf they procede of fayth / and whatſoeuer is done  
with in the lawes of God / though it be wrought by the  
body / as the very wyppinge of ſherwes & ſoche lyke / how  
ſoeuer good they appere ouerwarde. with out ſuche vnder-  
ſtandinge of theſe wordes / canſt thou neuer Under-  
ſtonde this epiſtoll of Paul / neither any other place in  
the holy ſcripture. Take heed therfore / for whoſoeuer

Under

## To the Romayns Jo. cloppis

Underſtondeſt theſe wordes other wyſe / the ſame vnder-  
ſtondeſt not Paul / what ſoeuer he be. ſlow will we  
prepare oure ſelues vnto the epiſtoll.

For as moche as it becometh the preacher of Ch[ri]ſtes  
glad tydinges / fyrſt thow openinge of the lawe: to re-  
buke all thinges / and to proue all thinges ſynne / that  
procede not of the ſp[irit]e and of fayth in Ch[ri]ſt / & to pro-  
ue all men ſynners and chyldren of wrath by inherita[n]ce  
and how that to ſynne is their nature / and that by  
nature they can none other wyſe do than to ſynne / and  
therwith to abate the pryde of man / and to bringe him  
vnto the knowledge of him ſelfe / and of his miſerye and  
wretchednes / that he might deſyre helpe. Euen ſo doeth  
ſa[n]ct Paul / and beginneth in the fyrſt Chapter to re-  
buke vnbellefe and groſſe ſynnes which all men ſe / as  
ydolatre / and as the groſſe ſynnes of the heathen were /  
and as the ſynnes now are of all them which liue in  
ignorance with out fayth / and with out the fauoure of  
God: & ſayth. The wrath of God of heauen appereth  
thow the Goſpell: vpon all men for their vngodly-  
nes and vnholy liuinge. For though it be known and  
dayly Underſtonde by the creature / that ther is but  
one God / yet is nature of hyr ſelfe with out the ſp[irit]e  
and grace / ſo corrupte & ſo poyſoned / that men neither  
can th[an]ke him / neither worſhippe him / neither geue him  
his due honoure / but blinde them ſelues and faule with  
out ceaſinge in to worſe caſe / euen vntill they come vnto  
worſhippinge of ymages & workinge of ſhamefull  
ſynnes which are abhominable and agaynſt nature / &  
more ouer ſoffre the ſame vnbelted in other / hauinge  
delectacion and pleaſure therein.

In the .ii. Chapt. he proceedeth further / & rebuketh  
all thoſe holy people alſo which with out luſte & loue  
to the lawe / liue well outwardly in the face of the worl-  
de and condemne other gladly / as the nature of all hypo-  
crites is / to thinke them ſelues pure in reſpecte of op[er]-  
ſynners / & yet hate the lawe inwardly / & are full of  
couteuſnes & enuy & of all vncleannes / Mat. xxiii. Theſe  
ſe are they which deſpiſe the goodnes of God / & ac-  
cordinge to the hardenes of their hertes / hepe to ge-  
ther for them ſelues the wrath of God. Further more  
ſaynt Paul as a true expoſider of the lawe / ſuffreth  
noman to be with out ſynne / but declareth that all  
they are vnder ſynne which of fre will and of nature

Jo. iii.

will

The fyrſt  
Chapter.

Seconde  
Chapter.

## A prologe

will lue well / & suffereth them not to be better then the open synners / y<sup>e</sup> he calleth them harde herted and so the ad cannot repente.

Thyrde ch  
aptr.

In the .iii. Chap. he mingelth both to gether / both the Jewes & the gentyles / & sayth that the one is as the other / both synners / & no difference betwene them / save in this only / that the Jewes had the worde of God comitted unto them. And though many of them beleued not therof / yet is Goddes truth & promise therby nether hurt nor minished: the talketh in his wyse & allegeth the sayinge of the .l. Psal. that God might abide true in his wordes & overcome when he is iudged. After that he ret. turneth to his purpose agayne & proueth by the scripture / that all men with out difference or exception are synners / & that by the workes of the lawe no man is iustified: but that the lawe was geuen to vs / & to declare synne onely. Then he beginneth & sheweth the righte waye vnto rightewesnes / by what meanes mē must be made righte / & safe / & sayth: They are all synners & with out lawe before God / & must with out their awne deseruinge be made righteous thorow fayth in Christ / which hath deserued soche rightewesnes for vs / & so be come vnto vs Goddes mercystoke for the remission of synnes that are past / therby prouinge that Christes righteousness which cometh on vs thorow fayth / helpeth vs only. which righteousness / sayth he is now declared thorow the gospel / & was testified of before by the lawe & the prophetes. Furthermore (sayth he) the lawe is holpe & fordered thorow fayth / though that the workes therof with all their beste are broughte to nought and proued not to iustifie.

Fourth ch  
aptr.

In the .iiii. Chapter (after that now by the .iii. fyrst Chapters the synnes are opened / & the waye of fayth vnto righteousness sayde) he beginneth to answer vnto cerayne obieccions & euilladios. And fyrst he putteth forth those bind reasons / which comenly they that wil be iustified by their awne workes / are wote to make when they heare that fayth only with out workes iustifieth / sayinge: shall men do no good workes / y<sup>e</sup> & yf fayth only iustifieth / what nedeth a mā to stody for to do good workes? He putteth forth therfore Abraham for an ensample / sayinge: what dyd Abraham with his workes? was a l in Bayne? came his workes to no prosper? And so concludeth that Abraham with out a be fore

## To the Romayns fo. clopp viii

fore all workes was iustified & made righteous. In so moche that before the worke of circumcision he was praysed of the scripture and called righteous by his fayth only / Gene. .xv. So that he dyd not the worke of circumcision for to be holpe therby vnto righteousness / which yet god commaunded him to do / & was a good worke of obedience. So in lyke wyse no doute none other workes helpe any thinge at all vnto a mā iustifyinge: but as Abrahams circumcision was an outwarde signe wherby he declared his righteousness which he had by fayth / & his obedience & redynes vnto the will of God / signes and token so are all other good workes outwarde signes and witneses of outwarde feutes of fayth & of the sprite / which iustifie the inwarde not a man / but that a man is iustified all redy before God inwardly in the hert / thorow fayth & thorow the sprite purchased by Christes bloud.

There with now stablisheth saynt Paul his doctrine of fayth afore rehearsed in the .iii. Chap. & bringeth also testimony of David in the .xiii. Psal. which calleth / a man blessed not of workes / but in that his synne is not reckened and in that fayth is imputed for righteousness / though he abyde not afterwarde with out good workes / when he is once iustified.

For we are iustified and receaue the sprite for to do good workes / neither were it other wyse possible to do good workes / excepte we had fyrst the sprite.

For how is it possible to do any thinge well in the sight of God / whyle we are yet in captiuite & bondage vnder the deuill / & the deuill possesseth vs all together & holdeth oure herres / so that we cannot once consent vnto the will of God. No mā therfore can preuent the sprite in doinge good: but the sprite must fyrst come & wake him out of his slepe & with the thunder of the lawe feare him / & shewe him his miserable estate & wretchednes / and make him ashoze and hate him selfe and to desyre helpe / and then comforte him agayne with the pleasant rayne of the Gospel / that is to saye / with the sweet promyses of God in Christ / and steepe vnto fayth in him to beleue the promyses. Then when he beleueth the promyses / as God was mercysfull to promyse / so is he true to fulfill them / and will geue him the sprite and strength / both to loue the will of God and to worke there after. So se we that God only which accordinge to the scripture worketh all in all / thinges

3.iiii. worketh

Blessed is  
he that hys  
synne is not  
th his syn  
nes forge  
uen him.



worketh a mans iustifyinge / saluacion and health /  
ye and powerth fayth and beleue / lust to loue goddes  
will / a strength to fulfill the same / into vs / euen as wa-  
ter is powred into a vessell / a that of his good will and  
purpose / a not of oure deseruinges a merites. Goddes  
mercy in promysinge / a truerth in fulfillinge his promi-  
ses sauerth vs a not we oure selues. And therfore in all  
laude / prayse / a glory / to be geuen vnto God for his mer-  
cy and truerth / a not vnto vs for oure merites a deseruin-  
ges. After that he stretcheth his ensample out agaynst  
all other good workes of the lawe / a concludeth that  
the Jewes canot be Abrahames heyres because of bloud  
a kindred only / a moche lesse by the workes of the lawe /  
but must inheret Abrahames fayth / yf they wil be the  
right heyres of Abraham: for as moche as Abraham be-  
fore the lawe / bothe of Moses and also of circumcision /  
was thorow fayth made righteous / a called the father  
of all them that beleue / a not of them that worke. More-  
ouer the lawe causeth wrath / in us moche as no man  
can fulfill it with loue and luste. And as longe as suche  
grudginge / hate a indignaciō agaynst the lawe remain-  
eth in the herte: and is not taken away by the spire  
that cometh by fayth / so longe (no doute) the workes  
of the lawe / declare evidently that the wrath of God is  
vpon vs a not fauoure. wherfore fayth only receyueith  
the grace promised vnto Abraham. And these ensamples  
were not writen for Abrahames sake only (sayth he) but  
for oures also to whom yf we beleue / sayth shal be eke-  
ned lyke wyse for righteousnes / as he sayth in the ende  
of the Chapter.

The. 8. Cha-  
pter.

Good wor-  
kes are the  
frutes of  
the spire.

In the. 8. Chapter he comendeth the frutes a workes  
of fayth / as are peace / reioysinge in the conscience / in-  
warde loue to God a man: moreouer boldnes / trust / co-  
fidence a a stronge a a lusty mynde / a stedfaste hope in  
tribulacion a sufferinge. For all suche folowe / where  
the righte fayth is / for the aboundance graces sake and  
giftes of the spire / which God hath geuen vs in Iesu  
Christe / in that he gaue him to dye for vs yet his eny-  
mies. Now haue we then / that sayth only before all  
workes iustifieth: and that is foloweth not yet therfore  
that a man shulde do no good workes: but that the righte  
shapen workes abyde not behinde / but accompanye  
fayth / euen as brightenes doth the sunne / and are cal-  
led of Paul the frutes of the spire where the spire is /  
ther

ther it is alwayes sower / a ther are all wayes good fru-  
tes / that is to saye: good workes. This is Pauls order /  
that good workes springe of the spire / the spire cometh  
by fayth a fayth cometh by h / a ryng the worde of God /  
when the glad rydynges and promyses which God hath  
made to vs in Christe / are preached truly / a receaued in  
the grounde of the herte without wauerynge or doubty-  
nge / after that the lawe hath passed vpon vs / hath dain-  
ned consciences: where the worde of God is preached pu-  
rely and receaued in the herte / there is fayth a the spire  
of God / a ther are also good workes of necessite wher  
soeuer occasion is geuen: where goddis worde is not pu-  
rely preached / vnto mens dreames / tradicions / ymagina-  
cions inuenciōs / ceremonies a supersticion / there is no  
fayth and consequently no spire that cometh of God.  
And where Goddis spire is not / there can be no good  
workes / euen as where an appell tre is not / there can  
growe no appels / but there is Bube:efe / the deuels spire  
te a euill workes. Of this Goddis spire and his frutes /  
haue oure holy yppocrites not once knowen / neither yet  
tasted how swete they are / though they sayne many  
good workes of their awne ymaginaciōs / to be iustified  
with all / in which is not one crome of true fayth or spir-  
ituall iour / or of inward ioye / peace and quyetnes of  
conscience / for as moche as they haue not the worde of  
God for them / that suche workes please God / but they  
are euen the rotten frutes of a rotten tre.

After that he breaketh forth / a runneth at large / a she-  
meth whence both synne a ryghteousnes / deeth a lyfe  
come. And he copareth Adam a Christ to gether / thus  
wyse reasonyng a disputyng / that Christ must needs  
come as a second Adam to make vs heyres of his ryghte-  
wesnes / thorow a newe spirituall byrth / without oure  
deseruinges: euen as the fyrst Adam made vs heyres of  
synne / thorow the bodely generacion / without oure  
deseruynge. wherby is evidently knowen a proued to the  
Bismoste / that no man can bringe him selfe oute of  
synne vnto ryghtewesnes / nomore then he coulde haue  
withstonde that he was borne bodely. And that is pro-  
ued herewith / for as moche as the very lawe of God /  
which of ryghte shulde haue holpe / yf any thinge coulde  
be haue holpen / not only came a brought no helpe with  
hyt / but also encreased synne / because that the euill a  
poysoned nature is offended a vsterly displeased with  
the law

the lawe/ & the more she is forbed by the lawe/ the more is she prouoked & set a fyre to fulfill a satiffic hye luste. By the lawe then we se clerely that we muste nedre haue Christe to iustifie vs with his grace/ & to helpe nature.

**The. vi. Chapter.**  
In the. vi. he setteth forth the chiefe and principall worke of sayth/ the batayll of the spyte agaynst the fleshye/ how the spytelaboureth and enforseth to kylle the vices naunte of synne and luste which remayne in the fleshye after oure iustifyinge. And this chapter teacheth vs that we are not so fre from synne thorowe sayth/ that we shulde hence forth go vp and downe ydle careless and sure of oure selues/ as though there were nowe no more synne in vs: yea there is synne remayninge in vs/ but it is not rekened/ because of sayth and of the spyte/ which syghte agaynst it. Wherefore we haue ynough to do all oure lyues longe/ to tame oure bodyes/ and to compell the members to obeye the spyte and not the appetites/ that thereby we myghte be lyke vnto Christes deeth and resurrection/ and myghte fulfill oure baptyme/ which signifyeth the mortifyinge of synnes/ and the newe lyfe of grace. For this batayle ceaseth not in vs vntill the laste breath/ and vntill that synne be vterly slayne by the deeth of the bodye.

This thinge (I meane to tame the body and so forth) we are able to do (sayth he) seynge we are vnder grace/ & not vnder the lawe/ what it is/ not to be vnder the lawe/ he him selfe expoundeth. For not to be vnder the lawe is not so to be vnderstonde/ that euery man may do what him listeth. But not to be vnder the lawe/ is to haue a fre herte renewed with the spyte/ so that thou hast luste inwardly of thyn awne accorde to do that which the lawe commaundeth/ with oute compulsion/ yea though there were no lawe. For grace that is to saye Goddis fauoure bringeth vs the spyte/ and maketh vs leue the lawe/ so is there nowe no more synne/ neither is the lawe nowe any moare agaynst vs/ but as ones and agreed with vs and we with it.

**Not to be vnder the lawe what it is.**  
But to be vnder the lawe/ is to deale with the woiken of the lawe/ and to worke withoute the spyte and grace: for so longe no doute synne rayneth in vs thorowe the lawe/ that is to saye/ the lawe declareth that we are vnder synne and that synne hath power and dominion ouer vs/ seynge we cannot fulfill the lawe/ namely with in the herte/ for as moche as no man of nature fauours

reth the lawe/ consenteth there vnto and delyreth therein. Which thinge is exceedynge greute synne/ that we cannot consent to the lawe/ which lawe is nothynge els se saue the will of God.

This is the ryght freidome and liberte from synne/ and from the lawe where of he wyrteth vnto the ende of this Chapter/ that it is a freidome to do good only with luste/ & to lyue well withoute compulsion of the lawe. Wherefore this freidome is spirituall freidome/ which destroyeth not the lawe/ but ministrerth that which the lawe requyret/ and where with the lawe is fulfilled/ that is to vnderstand/ luste and loue/ where with the lawe is fylled and accuseth vs no moare/ compelleth vs no moare/ neither hath oughte to craue of vs any moate. Euen as though thou were in dette to an other man/ and were not able to paye/ two maner wayes myghtest thou be losed. One waye/ yf he wold requyre nothynge of the/ and breke thyn obligacion. In other waye/ yf some other good man wold paye for the/ and grue the as moche as thou myghtest satiffic thyn obligacion with all. Of this wyse hath Christe made fre from the lawe/ and therefore is this no wilde flesshely liberte/ that shulde do nought/ but that doeth all thinges/ and is fre from the crauynge and dette of the lawe.

In the. vii. he confirmeth the same with a similitude of the state of matrimony. As when the husband dyeth/ the wyfe is at hye liberte/ & the one lowfed & departed from the other/ not that the woman shulde not haue power to marye vnto an other man/ but rather now fyrste of all is she fre/ and hath power to marye vnto an other man/ which she coulde not do before/ tyll she was lowfed from hye fyrst husband. Euen so are oure consciences bounde in danger to the lawe vnder olde Adā the fleshye/ as longe as helyueth in vs. For the lawe declareth that oure hertes are bounde & that we cannot disconsent fro him. But when he is mortified & kylled by the spyte/ then is the conscience fre & at liberte/ not so that the conscience shall nowe noughte do/ but now fyrste of all cleuyth vnto an other/ that is to were Christ/ & bringeth forth the frutes of sayth. So nowe to be vnder the lawe/ is not to be able to fulfill the lawe/ but to be better to it/ & not able to paye that which the lawe requyret. And to be lowse from the lawe/ is to fulfill it and to paye that which the lawe commaundeth/ so that it can now hence forth axe the noughte

**The. vii. Chapter.**

**To be vnder the lawe.**  
**To be lowse from the lawe.**

Conse



## A prologe

Consequently Paul declareth more largely the nature of synne and of the lawe/show that thorowe the lawe synne reuyerth/mouerth hyr selfe/a gndereth strength. For the oldman a corrupte nature/the moare he is forbo de a kepte vnder of the lawe/is the moare offended a displeased there with/for as moche as he cannot paye that which is required of the lawe. For synne is his nature a of him selfe/he cannot but synne. Therfore is the lawe deeth to him/to mete a matterdome. Not that the lawe is euyl/but because that the euyl nature cannot soffre that which is good/cannot abyde that the lawe shulde require of him any good thinge. Lyke as a sicke man cannot suffre that a man shulde desyre of him to runne/so lepe and to do other dedes of an whole man.

For which cause S. Paul concludeth/that where the lawe is vnderstonde a perceaued of the beste wyse/there it doeth no moare but brete synne/a bringe vs vnto the knowledge of oure selues/a therby kille vs a make vs bonde vnto eternall dñacion a detters of the euertlasting wrath of God/euen as he well sealeth a vnderstonde deth whose consciēce is truly touched of the lawe. In suchedanger were we yf the lawe came/that we knewe not what synne mente/nether yet knowe we the wrath of god apd synners/cyll the lawe had bretered it. So first shou that a mā must haue some other thinge/ye a a greter a a moare myghty thinge then the lawe/to make him ryghteous a safe. They that vnderstonde not the lawe on this wyse/are blind a go to worke presumptuously/ supposinge to satisfie the lawe with workes. For they knowe not that the lawe requireth a fre/a willinge/a lity a a louinge herte. Therfore they se not Moses ryght in the face/the Bayle hangeth betwene a hydeeth his face/so that they cannot behold the glorie of his countenāce/how that the lawe is spirituall a requireth the hert. I maye of myne awne strength refrayne that I do myne enemye no hurte/but to loue him with all myne herte/a to put awaye wrath cleue oute of my mynde/can I not of myne awne strength. I maye refuse money of myne awne strength/but to put awaye loue vnto ryches oute of myne herte/can I not do of myne awne strength. To abstayne fro adultery as cōcernynge the Brethren dede/can I do of myne awne strength/But not to desyre in myne hert is as vnpōssible vnto me as is to those whether I will hongyre or thurst/a yet so the lawe requir

## To the Romayns fo. clxxxiiij

reth. wherfore of a mans awne strength is the lawe neuer fulfilled/we must haue thereunto goddis fauour and his spire/purchased by Christes bloude.

Neuerthelesse when I saye a man maye do many thinges Brewardly cleue agaynst his herte/we must vnderstonde that man is but diuē of diuers appetites/and the greatest appetite ouercommeth the lesse and caryeth the man awaye violently with hyr.

As when I desyre vengeance/a feare also the inēduence that is lyke to folowe/yf feare be greatter/I abstayne/yf the appetite that desyreth vengeance be greter/I cannot but prosecute the dede/as we se by experien ce in many murderars and theues/which though they be brought into neuer so grent perell of deeth/yet after they haue escaped/do turne the same agayne. And com men women prosecute their lustes because feare a shame are awaye/when other which haue the same appetites in their hertes/abstayne at the lest waye Brewardly or worke secretly beyng overcome of feare and of shame/and so lyke wyse is it of all other appetites.

Further moare he declareth/how the spire a the fleshe the fiathre to gether in one man/a maketh an ensample of him selfe/tha we myghte lerne to knowe that worke a ryghte/I meane to kyll synne in oure selues. We call it both the spire a also the fleshe a lawe/because that lyke as the nature of Goddis lawe is to dyue/to cōpell/a to craue/euen so the fleshe dyueth/cōpelleth/craueth a rageth agaynst the spire/a will haue her lustes satisfied. On the ocher syde dyueth the spire/cryeth a fyglyteth agaynst the fleshe/a will haue his luste satisfied. And this stryfe dureth in vs/as longe as we lyue/in for me moare and in some lesse/as the spire or the fleshe is stronger/a the very man his awne selfe is both the spire a the fleshe/which fyglyteth with his awne selfe vntill synne be Breterly slayne a we all to gether spirituall.

In the viii. Chap. he comforteth suche fyghters that they dispeire not because of suche fleshe/other thinke that they ar lesse in fauoure with God. And he sheweth how that the synne remaininge in vs/hurreth not/for there is no daunger to them that are in Christ which wa ke not a fect the fleshe/but fyghe agaynst it. And he expoundeth more largely what the nature of the fleshe a of the spire is/and how the spire cometh by Christ/which spire maketh vs spirituall/cameth/subdueth a mo

Fleshe and spire fyghe to gether.

The viii. Chapter.

## Prologe

and mortificth the flesh/and certifieth us that we are neuertheless the sonnes of God/a also beloued though that synne rage neuer so moche in vs/so longe as we followe the spirite and fyghte agaynst synne to kyll and mortifie it. And because no thinge is so good to the mortificatione of the flesh/as the crosse and tribulation/ye comforte us in oure passions and afflictions/by the assistance of the spirite which maketh intercession to God for us/myghtely with gromynges that passe manns utteraunce/so that mans speche cannot comprehend them/a with the mournynge also of the creatures with us/of greate desyre that they haue/that we were lowsed from synne and corrupcion of the flesh. So se we that these three chapters/the. vi. vii. viii. do none other thinge so moche as to dirue us vnto the ryght worke of sayth/which is to kyll the olde man and mortifie the flesh.

In the. ix. x. and. xi. chapters he treateth of Goddis predestination/whence it springeth all together/whether we shall beleue or not beleue/be lowsed from synne or not belowed. By which predestination oure iustifyinge and saluacion are clene taken oute of oure handes/a put in the handes of God only/which thinge is most necessary of all. For we are so weake and so vncertaine/that yf it stode in vs/there wolde of a truely no man be saued the deuell no doute wolde deceaue us. But now is God sure/that his predestination cannot deceaue him/neither can any man withstand or let him/and therefore haue we hope and trust agaynst synne.

But here muste a marke be set vnto those vnguyss/ busye and hye clymyng spirites howe ferre they shall go/ which first of all bringe hether there hie reasons a pregnant wyse/and beginne fyrst from an hie to seche bottomlesse secretes of Goddis predestination/whether they be predestinat or not. These must nedes eschewen them selves doune theydelong into desperation or else lead me them selves to fre chaunce carelesse. But folowe thou the order of this pistle/and nooselle thy selfe with Christ and lerne to vnderstonde what the lawe and the Gospell meane/and the office of both two/that thou mayst in the one knowe thy selfe/a howe that thou hast of thy selfe no strengh/but to synne: and in the other the grasse of Christ. And then se thou fyghte agaynst synne/ and the flesh as the. vii. first Chapters teacheth. After that when thou art come to the. viii. chapter/a as

The. ix. x. xi. chapters.

This doys thou wilt vnderstonde.

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fo. xcii

Under the crosse and sufferynge of tribulation/the necessity of predestination will waxe sweete/and thou shalt well fele howe precious a thinge it is. For excepte thou haue borne the crosse of aduersite/a temptation/a hast felte thy selfe brought vnto the very 12 myne of desperation/ye and vnto hell gates/thou canst neuer medle with the sentence of predestination without thyne awne hartme/and without secret wrath and grudgyng inwardly agaynst God/for other wyse it shall nor be possible for the to thinke that God is ryghteous and iuste. Therefore must Adam be well mortified and the flesshely wyse brought vnder to nought/yer that thou mayst awake with this thinge/and drinke so stronge wyne. Take heed therefore vnto thy selfe/that thou drinke not wyne/whyle thou art yet but a sucklyng. For every lernynge hath hye tyme/measure and age/and in Christ is there a certayne chylldhod/in which a man must be content with mylke for a season/Butyll he waxe stronge and growe vp vnto a perfecte man in Christ/and be able to eat of moare stronge meate.

In the. xii. Chapter he geueth exhortacions. For this maner obserueth Paul in all his epistles/first he teacheth Christ and the sayth/then exhorteth he to good workes/and vnto coneynment mortifyinge of the flesh. So here teacheth he good workes in deade/and the true seruyng of God/and maketh all men prestes/to offer vp/not money and beastes/as the maner was in the tyme of the lawe/but their awne bodies/with kyllynge and mortifyinge of the lustes of the flesh. After that he describeth the outward conuersacion of Christians men/how they oughte to behaue them selves in spiritual thinges/how to teache/preache and rule in the congregation of Christ/to serue one another/to suffre all thinges patiently/and to comys the wreke and vengeance to God/in conclusion how a Christen man oughte to behaue him selfe vnto all men/to frendes/foes or what soeuer he be. These are the ryghte workes of a Christen man which springe oute of sayth. For sayth kepeth not holye daye/neither suffereth any man to be ydle/wher soeuer he dwelleth.

In the. xiii. he teacheth to honoure the wordly a temporal swerde. For though that mans lawe a ordinance make not a man good before God/neither iustifie him in the herse/yer are they ordeyned for the furdernunce of the com

The. xii. Chapter.



## A prologe

Loue is the  
fullfillinge  
of the lawe.

the commune welth/to mayntene peace/to punisshethe  
euill & to defende the good. Therefore ought the good to  
honoure the temporall swerde & to haue it in reuerence  
though as cōcernyng them selues/they nede it not/but  
wolde abstayne from euill of their awne accorde/ye &  
do good withoute mans lawe/but by the lawe of the spirit  
se which governeth the harte/aggydeth it vnto all that  
is the will of God. Finally he comprehendeth & knetteth  
vp all in loue. Loue of her awne nature bestoweth all  
that she hath/and euen her awne selfe on that which is  
loued. Thou nedeest not to byd a kynd mother to be  
louyng vnto her only sonne. Moche lesse spirituall loue  
which hath eyes geuen her of God/neaderly mans las  
we to teach her to do hyr dutye. And as in the beginnyng  
ge he dyd put forth Christe as the cause and auctor of  
oure ryghtewesnes and saluacion/euen so here setteth  
he him forth as an ensample to counterfayte/that as  
he hath done to vs/euen so shulde we do one to another.

In the. xiii. Chap. he teacheth to deale soberly with  
the consciences of the weake in the sayth/which vnder  
stand not yet the libertie of Christ perfectly ynough/  
and to sauer them of Christen loue/a not to vse the lib  
berte of the sayth vnto hinderaunce/but vnto the furde  
raunce and edifyng of the weake. For where suche con  
sideracion is not/there foloweth debate and despisinge  
of the Gospell. It is better therefore to forbere the weake  
a while/vntill they waxe stronger/then that the liars  
nyng of the gospell shuld come all to geder vnderfoie.  
And suche worke is the singular worke of loue/a where  
loue is perfecte/there muste nedes be suche a respecte  
vnto the weake/a thinge that Christ cōmmanded & char  
ged to be had aboute all thinges.

In the. x. Chap. he setteth forth Christ agayne to  
be folowed/that we also by his ensample/shulde suffre  
other that are yet weake/as them that are frayle/open  
synners/vnto the end/vnto the experte/a of losse of some maner/  
a not to cast them awaye forthwith/but to suffre them  
till they waxe better/a exhorteth them in the meane tyme.  
For so dealeth Christ in the Gospell and now dealeth  
with vs dayly/sofferyng oure vnperfeknes/weakenes/  
conuersacion and maners/not yet fashioned after the  
doctryne of the Gospell/but smell of the fleshe/ye  
and sometyme breake forth into outward dedes.

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After that to conclude with all he wyssheth them en  
crease of fayth/peace/and iove of conscience/prayseth  
them and cōmitteth them to God and magnifieth his of  
fice and administration in the Gospell/a soberly & with  
great discrecion desyeth succoure and ayde of them/  
for the poore sayntes of Jerusalem/it is all pure loue  
that he speaketh or dealeth with all. So synde we in this  
pistle plentifully/vnto the verost/whatsoever a Chris  
ten man or woman ought to knowe/that is to wete  
what the Lawe/the Gospell/synne/Grace/fayth/Righ  
tousnes/Christ/God/good workes/Loue/Hope/a the  
crosse are/and euen where in the pyth of all that pers  
oneth to the Christen sayth stoneth/and howe a Chi  
sten man oughte to be haue him selfe vnto every man/  
be he perfect or a synner/good or bad/stronge or weake  
friend or foe/a in conclusion howe to behaue oure selues  
boith toward God and toward oure selues also. And all  
thinges are profoundly grounded in the scriptures/and  
declared with ensamples of him selfe/ of the fathers  
& of the prophetes/that a man can here desyre no more.

Wherefore it appereth evidently/that Pauls mynde  
was to comprehend bruely in this pistle all the ho  
lennynge of Christes Gospell/and to prepare an intro  
duction vnto all the olde testament. For without doute  
whosover hath this pistle perfectly in his herte/the sa  
me hath the lyght and the effecte of the olde testament  
with him: wherefore let every man withoute exception  
exerce him selfe therein diligently/and recorde it nyght  
& day continually/vntill he be full acquainted therewith.

The first Chapter is a chapter of commendacion/  
wherein he yet myngleth a good monition/that we shulde  
be beware of the tradicions and doctryne of men whys  
the begyle the simple with sophistry and lernynge that  
is not after the Gospell/and drawe them from Christ/  
a noosell them in weake and feeble and (as Paul calleth  
them in the pistle to the Galathians) in bedgerly cerez  
monyes for the entent that they wolde lyue in fatte pas  
tures and be in auctoryte/and be taken as Christ/ye  
and about Christ/and syt in the temple of God/that is  
to wite in the consciences of men/where God only/his  
woide/and his Christ ought to lyue. Compare therefore  
all maner doctryne of men vnto the scripture and se  
whether they agre or not. And committe thy selfe whole

and all

This pistle  
to the Roma  
ynes is the  
dore into all  
the scriptur  
e/ye & the  
keye that op  
neth it to  
bringeth me  
to the true  
vnderstand  
inge of it.

The last  
Chapter.

## A Prologe

and all together vnto Christ; and so shall he with his holy spirit and with all his fulness dwell in thy soule.

The somme and holr cause of the wytyng of this epistle is to proue that a man is iustified by fayth only: which proposition whoso denyeth to him is not onely this epistle and all that Paul wyteth; but also the hole scripture so locked vp that he shall neuer vnderstande it to his soules healeth. And to bringe a man to the vnderstandynge and felynge that sayth onlye iustifieth: Paul proueth that the hole nature of man is so poysoned & so corrupte; ye and so deed concernynge godly lyuynge or godly thinkynge; that it is impossible for hye to kepe the lawe in the syght of God: that is to saye to loue it; and of loue and lust to do it as naturally as a man eateth or drincketh; vntill he be quykned agayne and healed thorow fayth.

**Iustifienge** And by iustifyng; vnderstande none other thinge then to be reconciled to God and to be restored vnto his fauoure; & to haue thy synnes forgiven the. As when I saye God iustifieth vs; vnderstande thereby; that God for Christes sake/merites and deseruynges only receaueth vs vnto his mercye/fauoure and grace; and forgiveth vs oure synnes. And when I saye Christ iustifieth vs; vnderstande thereby that Christ only hath redeemed vs; bought and deliuered vs oute of the wrath of God and damnacion; & hath with his workes onlye purchased vs the mercye/the fauoure & grace of God; & the forgiveness of oure synnes. And when I saye that sayth onlye iustifieth; vnderstande thereby that sayth & trust in the truthe of God and in the mercye promysed vs for Christes sake; & for his deseruynges and workes onlye; both quyet the conscience and certifie hye that oure synnes be forgiven and we in the fauoure of God.

Furthermore; set before thine eyes Christes workes and thine awne workes. Christes workes onlye iustifie the and make satisfaccion for thy synne; & thine awne workes not; that is to saye; quyeteth thy conscience; and make the sure that thy synnes are forgiven the; & not thine awne workes. For the promyse of mercye is made the for Christes workes sake; & not for thine awne workes sake. Vtherfore fringe God hath not promysed that thine awne workes shall saue the; therfore sayth in thine awne workes can neuer quyet thy conscience nor certifie

the

## To the Romayns fo. clxxxviii

the before God (when God cometh to iudge and to reke a reconnyng) that thy synnes are forgiven the. Beyond all this; myne awne workes can neuer satisfie the lawe or paye hye that I owe hye. For I owe the lawe to loue hye with all myne heart/soule/power & myght; which thyng to paye I am neuer able whyle I am cōpased with fleshe. No; I cannot once begynne to loue the lawe; except I be fyrst sure by sayth that God loueth me and forgiveth me.

Finallye that we saye sayth only iustifieth; ought to offende no man. For if this be true; that Christ onlye redeemed vs; Christ onlye bare oure synnes; made satisfaccion for them and purchased vs the fauoure of God; then must it nedes be true; that the trust onlye in Christes deseruynges and in the promyses of God the father made vs for Christes sake; both onlye quyet the conscience and certifie hye that the synnes are forgiven. And when they saye; a man must repent; forsoke synne; and haue a purpose to synne no more as nye as he can; and loue the lawe of God; Ergo sayth a lone iustifieth not. I answer; that & all lyke argumentes are nought; and lyke to this. I must repent and be soze; the Gp spell must be preached me; & I must beleue it or else I cannot be partaker of mercye which Christ hath deserued for me; Ergo Christ onlye iustifieth me not; or Christ onlye hath not made satisfaccion for my synnes. As this is a naughty argument; so is the other.

Now go to render; and accordynge to the order of Pauls wytyng; euen so do thou. Fyrst beholde thy selfe diligently in the lawe of God; and se there thy lust damnacion. Secundarely turne thine eyes to Christ; and se there the exceeding mercye of thy moost kynde and louynge father. Thridly remember that Christ made not this attonement; that thou shuldest anger God agayne; neither dyed he for thy synnes; that thou shuldest lye still in them; neither censured he the; that thou shuldest retourne (as a swine) vnto thine olde podel agayne; but that thou shuldest be a new creature and lyue a new lyfe after the will of God; and not of the fleshe.

And be diligent lest thorow thine awne negligence and vnthankfulness; thou lose this fauoure and mercye agayne.

I Fare well.

a.H.



# The epistle

of the Apostle Saynt Paul  
to the Romayns.



## The fyrst Chapter.

**P**aul the seruaunt of Iesus Christ called to be an Apostle/put a parte to preache the Gospell of God/ which he promysed afore by his Prophetes/ in the holy scriptures that make mention of his sonne/ the which was begotten of the seed of Dauid/ as pertainyng to the fleshe: and declared to be the sonne of God / with power of the Holy goost that sanctifieth / since the tyme that Iesus Christ oure Lord rose agayne from death/ by whom we haue receaued grace and Apostleshippe/ to bringe all maner hethen people vnto the obedience of the fayth/ that is in his name: of the which hethen are ye a part also / which are Iesus Christes by vocacion.

To all you of Rome beloued of God & sayndes by callinge. Grace be with you & peace from God oure father/ & from the lord Iesus Christ.

fyrst

## To the Romayns

fyrst verely I thanke my God thorow Iesus Christ/ for you all/ because youre fayth is published thzough out all the worlde. For God is my witnes/ whom I serue with my spete in the Gospell of his sonne/ that with out ceaspnge I make mencion of you allwayes in my prayers/ beseechng that at one tyme or other/ a prosperous iorney (by the will of God) myght fortune me/ to come vnto you. For I longe to see you/ that I myght bestowe amonge you some spiri- tuall gyfte/ to strenght you with all: that is/ that I myght haue consolacion to gether with you/ thzough the comenfayth/ which both ye & I haue

I wolde that ye shuld knowe brethzen/ how that I haue often tymes purposed to come vnto you (but haue bene let by therto) to haue some frute amonge you/ as I haue amonge other of the Gentyls. For I am better both to the Grekes and to them which are no Grekes/ vnto the learned and also vnto the vnlarned. Lyke wyse/ as moche as in me is/ I am redy to preache the Gospell to you of Rome also.

For I am not ashamed of the gospell of Christ because it is the power of God vnto saluacion to all that beleue/ namely to the Jewe/ & also to the Gentyle. For by it the ryghtewesnes which cometh of God/ is opened/ from fayth to fayth. As it is writen: The iust shall lyue by fayth.

For the wyath of God opereth from heauen agaynst all vngodlynes & vnyghtewesnes of men which withholde the truth in vnyghtewesnes: seynge/ what maye be knowe of God/ that same is manifest amonge them. For God dyd shewe it vnto them. So that his inuisible thynges: that is to saye his eternall power and godhed/ are vnderstonde and sene/ by the workes from the creation of the worlde. So that they are without excuse/ in as moche as when they knewe God/ they glorified him not as God/

a. iij. nether

2ba. ii. a  
Hebr. x.  
Gala. iii.

\* Fro fayth to fayth/ that is from a weake fayth to a stronge ger/ or from one barayle of fayth to another/ for as we haue escaped ene leoparde thzow sayn- th/ another inuader thzow which we must wade by the helpe of fayth al so.

Eph. iii.

## The Epistle of S. Paul

nether were thankfull/but waxed full of vanities in their imaginacions/ & their foolish hertes were blinded. When thy counted the selues wyle/they became folles and turned the glory of the immortall God/vnto the similitude of the ymage of mortall man/ & of byrdes/ & foure footed beastes/ & of serpentes. Wherefore God lyke wyle gaue the vp vnto their hertes lustes/vnto vncleannes/to defyle their awne boddys bitwene them selues: which touned his trueth vnto a lye/ & worshipped & serued the creatures more then the maker/which is blessed for euer. Amen. For this cause God gaue them vp vnto shameful lustes. For euen their women byd chaunge the naturall vse vnto the vnnaturall. And lyke wyle also the men leste the naturall vse of the woman / and byent in their lustes one on another. And man with man wrought filthynes/ and receaued in them selues the rewarde of their erreure/as it was accordynge.

And as it seemed not good vnto them to be a knowe of God/euen so God deliuered the vp vnto a leaued mynd/that they shuld do the thinges which were not comly/bringe full of all vnrightheous doynges/of fornicacion/wickednes/coueteousnes/maliciousnes/full of enuye/mortall debate/dissepte/cruell conditioned/whisperers/backbiters/haters of God/doers of wronge/proude/bolsters/byngers vp of euill thinges/disobediēt to father & mother/without vnderstandynge/couenaunte breakers/vnlouynge/true breakers & merciles. which in though they knew the rightheousnes of God/how that they which soche thinges comyt/are worthy of death/ yet not only do the same/but also haue pleasure in them that do them. ¶ The .ij. Chapter.

Wherefore arte thou inexcusable o man/whoso euer thou be that iudgest. For in that same wherin thou iudgest another/

\*to haue pleasure in another mans synne is greater wylfulness then to synne thy selfe.

## To the Romayns

fol. clxxxv

thou condemnest thy selfe. For thou that iudgest doest euen the same selfe thinges. But we are sure that the iudgement of God is accordynge to trueth/agaynst them which comyt soche thinges. Thinkest thou this. Thou man that iudgest them which do soche thinges/ & yet dost euen the very same/that thou shalt escape the iudgement of God? Either despyllest thou the ryghtes of his goodnes / patience and longe sufferance/and remembrest not how that the byndnes of God ledith the to repentance?

But thou after thyne harde herte that canst not repent / heapest the to geber the treasure of wrath agaynst the daye of vengeance/when shalbe opened the ryghtwes iudgement of God which will rewarde euery man accordynge to his doedes: that is to saie/praise/honoure and immortalite/to them which contynue in good doynges/and seke eternall lyfe. But vnto them that are rebellious and disobey the trueth/and folowe iniquytie / shall come indignacion and wrath/tribulacion and anguysh vpon the soule of euery man that doth euill: of the Jewes fyrst/ & also of the Gentyll. To euery man that doth good / shall come praise / honoure / and peace/to the Jewes fyrst/ & also to the Gentyll. For ther is no parcialtye with God. But whosoever hath synned with out lawe / shall perishe with out lawe. And as many as haue synned vnder the lawe/shalbe iudged by the lawe. For before God they are not rightheous which heare the lawe: but the doers of the lawe shalbe iustified. For yf the Gentylis which haue no lawe/do of nature the thinges contained in the lawe: then they haue no lawe/are a lawe vnto them selues/which shewe the dede of the lawe wrytten in their hertes: whyll their conscience beareth witness vnto them and also their thoughtes / accusynge one another or excusynge ner certifye

Math. xvi. d  
\*The deseruinge of Christ is promysed to be the rewarde of oure good doedes: which rewarde dyet oure doedes deserue not.

Gen. x. d  
ii. Par. xii.  
Job. x. xii.  
Act. x. d  
Math. vii. d  
Jaco. i. d.

\*Deeds are an outward rightheousnes before the world and testifie what a man is withinne/ but iustifie not the heart before god

a. iij.

excuse ne certifye



## The Epistle of S. Paul

the confen-  
ce that the  
foze synnes  
are foigred

fulynge/at the daye when God shall iudge the  
secretes of men by Iesus Christ / accordynge  
to my Gospel.

Beholde/thou arte called a Jewe/and tru-  
stest in the lawe and relyst in God/and know-  
est his will/ and hast experience of good/and  
bad / in that thou arte informed by the lawe:  
and believest that thou thy selfe arte a gyde vn-  
to the blynde/a lyght to them which are in dar-  
knes/an informer of them which lacke discre-  
cion/a teacher of vnlarned/which hast the en-  
sample of that which ought to be knowne/ of  
the truth/in the lawe. But thou which teachest  
another/teachest not thy selfe. Thou prache-  
st/a man shuld not steale: and yet thou stealest.  
Thou sayst/a man shuld not commit aduouty:  
and thou breakest wedlocke. Thou abhorrest  
ymages / and robbest God of his honoure.  
Thou relyest in the lawe/ and thou breas-  
kyng the lawe/dishonourest God. For the na-  
me of God is euill spoken of amonge the Gen-  
tyls thowse pou/as it is wrytten.

\*Circumci-  
sion was a  
witness of  
the couena-  
unt betwene  
them: a god  
and holpe  
not/ but in  
that it put  
them in re-  
membroun-  
ce to beleue  
in god and  
to kepe the  
lawe.

Circumcision\* verely auayleth/ yf thou kepe  
the lawe. But yf thou breake the lawe/ thy cir-  
cumcision is made vncircumcision. Therefore yf  
the vncircumcised kepe the ryght thinges con-  
tained in the lawe: shall not his vncircumci-  
sion be counted for circumcision? And shall  
not vncircumcision which is by nature (yf it  
kepe the lawe) iudge the/ which beynge vnder  
the letter and circumcision/dolt transgresse the  
lawe? For he is not a Jewe/ which is a Jewe  
outward. Nether is that thinge circumcision/  
which is outward in the fleshe. But he is a  
Jewe which is hye wythin/ and the circumci-  
sion of the herte is the true circumcision/ which  
is in the spere & not in the letter/ whose pray-  
se is not of men/ but of God.

The. iij. Chapter.

What

## To the Romayns fo. clxxxix

What prefermet then hath the Jewe?  
other what auantageh circumcision? **U**  
Surely very moche. First vnto the  
was committed the worde of God.  
what then though some of the dyd not bele-  
ue? shall their vnbeleue make the promes of  
God with out effecte? God forbid. Let God  
be true/ & all men lyars/as it is wrytten: That  
thou myghtest be iustified in thy sayynge/ &  
shuldest overcome/when thou arte iudged.

¶ Your vnrightheousnes make the righte-  
wines of God moze excellent: what shall we  
saye? Is God vnrightheous which taketh ven-  
geance? I speake after the maner of me. God  
forbid. For how then shall god iudge the worl-  
de? If the veritie of God appere moze excel-  
lent thowse my lye/vnto his prayle/ why am  
I hence forth iudged as a synner? & saye not  
rather(as men euill speake of vs/and as some  
affirme that we saye): let vs do euill that  
good maye come therof. Whose damnacion  
is iuste.

what saye we then? Are we better then they?  
No/in no wise. For we haue all ready proued  
how that both Jewes & Gentyls are all vnder  
synne/as it is wrytten: There is none rygh-  
teous/no not one: there is none that understo-  
deth/there is none that seeketh after god/ they  
are all gone out of the waye/ they are all made  
vnpofitable/ther is none that doeth good/  
no not one. Their throte is an open sepulchre/  
with their tounge they haue disceined: the  
poyson of aspes is vnder their lippes. whose  
mouthes are full of cursinge and bitternes.  
Their fete are swyfte to shed blood. Destruc-  
tion and wretchednes are in their wayes. And  
the waye of peace they haue not knowen. The-  
re is no feare of God befoze their eyes.

\* ¶ Nowe we knowe that whatsoeuer the lawe  
sayth

Jon. iii. d.  
psal. cxv.  
psalm. l.

Gala. iii. d.  
psalm. xiii.  
psalm. .c.  
and. xiii. b.  
psalm. cxxix.  
psalm. lxx. c.  
psalm. lxx. b.  
psalm. xlii. b.

Gala. ii. d.

## The Epistle of Paul

\* The lawe  
iustifieth  
not before  
god/But be-  
sareth synne  
onlye.

Iustifyinge  
cometh by  
sayth.

Sayth iustifi-  
fied.

\* Faith may  
enayneth  
the lawe/be-  
cause thereby  
we obtayne  
power to los-  
se it and to  
keepe it.

sayth/he sayth it to them which are vnder the lawe. That all mouthes maye be stopped/ and all the worlde be subdued to God/ because that by the dedes of the lawe/ shall no fleshe be iustified in the sight of God. For by the lawe we cometh the knowledge of synne.

Now verely is the rightewesnes that cometh of God declared with out the fulfillinge of the lawe/ hauinge witness yet of the lawe and of the Prophetes. The rightewesnes now which is good before God/ cometh by the sayth of Iesus Christ/ vnto all and vpon all that beleue.

There is no difference: for all haue synned/ and lacke the prayse that is of valoure before God: but are iustified frely by his grace/ through the redemption that is in Christ Iesu/ whom God hath made a seate of mercy thozow sayth in his bloud/ to shewe the rightewesnes which before him is of valoure/ in that he forgeueth the synnes that are passed/ which God byd suffre to shewe at this tyme/ the rightewesnes that is allowed of him/ that he myght be counted iuste/ and a iustifier of him which beleueth on Iesus. \*

Where is then thy reioysinge? It is excluded. By what lawe/ by the lawe of workes? Naye: but by the lawe of sayth.

For we suppose that a man is iustified by sayth with out the dedes of the lawe. Is he the God of the Jewes only? Is he not also the God of the gentyls? Yes/ euen of the Gentyls also. For it is God only which iustifieth circumcision which is of sayth/ and vncircumcision thozow sayth. Do we then destroye the lawe thozow sayth? God for byd. But we rather mayntayne the lawe.

The. iiij. Chapter

what

## To the Romayns

Ro. cxi

3 **U**hat shall we saye then/ that Abraham oure father as pertayninge to the fleshe/ byd fynde? If Abraham we be iustified by dedes/ then hath he

wherein to reioyce: but no with god. For what sayth the scripture? Abraham beleued God/ & it was counted vnto him for rightewesnes. To him that worketh/ is the rewarde not reckened of fauoure: but of duntie. To him that worketh not but beleueth on him that iustifieth the vngodly/ is his sayth counted for rightewesnes. Euen as Dauid describeth the blessednes of the man vnto whom God ascribeth rightewesnes without dedes. \* Blessed are they/ whose vnrighewesnes are forgeue/ and whose synnes are couered. Blessed is that man to whom the Lorde imputeth not synne.

Came this blessednes then vpon the circumcised or vpon the vncircumcised? we saye verely how that sayth was reckened to Abraham for rightewesnes. How was it reckened? in the tyme of circumcision? or in the tyme before he was circumcised? Not in the tyme of circumcision: but when he was yet vncircumcised. And he receaued the signe of circumcision/ as a scale of the rightewesnes which is by sayth/ which faith he had yet being vncircumcised: that he shoulde be the father of all the that beleue/ though they be not circumcised that rightewesnes myght be imputed to the also: & that he might be the father of the circumcised not because they are circumcised only: but because they walke also in the steppes of that sayth that was in oure father Abraham before the tyme of circumcision.

For the promys that he shoulde be the heyre of the worlde/ was not geue to Abraham or to his seed thozow the lawe: but thozow the rightewesnes which cometh of sayth. For yf they which are of the lawe/ be heyres/ then is sayth

\* Dedes can  
iustifie not be-  
fore god/ ne-  
ther maye a  
man before  
God put  
trust in chas-  
tyte.

Psalm. xxi.

\* Blessed are  
they whose  
synnes are  
couered.

Circumcisi-  
on is the scale.

The promys  
cometh by  
sayth.

but



## The Epistle of S. Paul

The lawe  
causeth wra-  
th.

Gene. xlii.

Genes. xlii.  
and. xlii.

Christ iusti-  
fies vs.

Sayth ser-  
ueth vs at  
peace with  
God.

but bayne & the promises of none effeate. Be-  
cause the lawe causeth wra<sup>th</sup>. For where no  
lawe is/there is no trasgression. Therfore by  
fayth is the inheritaunce geue<sup>d</sup> that it myght  
come of fauoure: & the promises myght be sure  
to all the seed. Not to them only which are  
of the lawe: but also to them which are of the  
fayth of Abraham which is the father of vs  
all. As it is wrytten: I haue made the a fa-  
ther to many nations/ eue before God whom  
thou hast beleued/ which quickeneth the deed/  
and called those thinges which be not / as  
though they were.

Which Abraham contrary to hope / beleued  
in hope/that he shulde be the father of many  
nations/ acco<sup>r</sup>dinge to that which was spok<sup>e</sup>:  
So shall thy seed be. And he saynted not in  
the fayth / nor yet considered his awne body  
which was now deed / euen when he was al-  
most an hondred yere olde: nether yet that  
Sara was past childbearinge. He starkered not  
at the promises of God thow<sup>e</sup> vnbelefe: but  
was made stronge in the fayth/and gaue ho-  
nour to God/full certified/that what he had  
promised that he was able to make good.  
And therfore was it reckened to him for righ-  
tewesnes.

It is not wrytten for him only/that it was  
reckened to him for ryghtewesnes: but also  
for vs/to whom it shalbe counted for righte-  
wesnes/ so we beleue on him that rayled vp  
Jesus oure Lorde from deeth. which was de-  
liuered for oure synnes/ and rose agayne for  
to iustifie vs.

### The. v. Chapter

**B**ecause therfore that we are iustified  
by fayth/ we are at peace with god tho<sup>e</sup>  
row oure Lorde Jesus Christ: by wh<sup>o</sup>  
we haue a waye in thow<sup>e</sup> fayth/ vnto  
this

## To the Romayns

Jo. cxi

this grace wherein we stande a reioyce in hope  
of the prayse that shalbe geue<sup>d</sup> of God. Nether  
do we so only: but also we reioyce in tribula-  
ci<sup>o</sup>n. For we know that tribulaci<sup>o</sup>n bringeth pa-  
ci<sup>e</sup>n<sup>e</sup>/pari<sup>e</sup>n<sup>e</sup> bringeth experie<sup>n</sup>c<sup>e</sup>/experie<sup>n</sup>c<sup>e</sup> brin-  
geth hope. And hope maketh not ashamed/ for  
the loue of God is shed abroad in oure hertes  
by the holy goost/which is geuen vnto vs.

**F**or when we were yet weake/ acco<sup>r</sup>ding to  
the tyme: Christ dyed for vs which were vn-  
godly. Yet feare will eny man dye for a righ-  
teous man. Parauenture for a good ma<sup>n</sup> durst  
a ma<sup>n</sup> die. But God setteth out his loue that  
he hath to vs/ seinge that whyll we were yet  
synners/ Christ dyed for vs. Whiche more then  
now (seinge we are iustified in his blood) shall  
we be saued from wra<sup>th</sup> thow<sup>e</sup> him.

For yf when we were enenemies/we were re-  
conciled to God by the deeth of his sonne: mo-  
che more/seinge we are reconciled/ we shalbe  
preserued by his lyfe. Not only so/ but we also  
ioye in God by the meanes of oure Lorde Je-  
sus Christ / by whom we haue receaued the  
attonment.

wherfore as by one man synne entred into  
the worlde/ & deeth by the meanes of synne.  
And so deeth went ouer all men / in so moche  
that all men synned. For euen vnto the tyme  
of the lawe was synne in the worlde/ but syn-  
ne was not regarded/as longe as ther was no  
lawe: neuerthelesse deeth rayned from Adam  
to Moses / eue ouer the also that synned not/  
with lyke transgression as dyd Adam: which  
is the similitude of him that is to come.

But the gyfte is not lyke as the synne. For  
yf thow<sup>e</sup> the synne of one many be deed: mo-  
che more plenteous vpon many was the gra-  
ce of God & gyfte by grace: which grace was  
geuen by one man Jesus Christ.

Jaco. i. b

\*we are not  
ashamed of  
oure hope  
for we are  
sure by the  
deathe of  
Christ that  
God loueth  
vs and will  
bringe oure  
hope to pass  
se.

Adam's diso-  
bedience was  
imputed vs  
all yer we  
oure selues

And

wrought  
well. And ch  
risten obedi  
ence sancti  
fy all / yet  
we our selfe  
nes worke a  
nye good.

\* Th. l. i. i. i.  
encreaseth  
synne / and  
maketh our  
re nature  
more greedie  
to do euill  
because the  
lawe minis  
tretch no po  
wer ner lust  
so that shes  
hideth / or  
to refraigne  
from that  
she forbids  
herb.  
Gala. iii. d

And the gyfte is not ouerone synne / as death  
uett. And ch  
risten obedi  
ence sancti  
fy all / yet  
we our selfe  
nes worke a  
nye good.

And the gyfte is not ouerone synne / as death  
uett. And ch  
risten obedi  
ence sancti  
fy all / yet  
we our selfe  
nes worke a  
nye good.

But the lawe in the meane tyme entred in /  
that synne shuld encrease. Neuerthelater whe  
re aboundaunce of synne was / there was more  
plenteousnes of grace. That as synne had rayg  
ned vnto death / euen so myght grace raygne  
thorow rightewesnes / vnto eternall lyfe / by  
the helpe of Iesu Christ.

The. vi. Chapter.

What shall we saye then? Shall we  
tinue in synne / that there maye be  
aboundaunce of grace? God forbid.  
How shall we that are deed as tou  
ching synne / liue any longer therein? \* Remē  
ber ye not that all we which are baptised in  
the name of Iesu Christ are baptised to dye  
with him? We are buried with him by baptis  
m / for to dye / that lyke as Christ was rayled  
by fro death by the glorie of the father eue so  
we also shuld walke in a newe lyfe. For yf we  
be graft in death lyke vnto him: euen so must  
we be in the resurrection. This we must re  
member / that our olde man is crucified with  
him also / that the body of synne myght utter  
ly be destroyed that hence forth we shuld not  
be ser

be seruantes of synne. For he that is deed /  
ys iustified from synne.

Wherefore yf we be deed with Christ / we be  
leue that we shall lyue w' th him: remembryn  
ge that Christ once rayled fro death / dyeth no  
more. Death hath no more power ouer him.  
For as touchinge that he dyed / he dyed euer  
ninge synne / once. And as touchinge that he  
liueth / he liueth vnto God. Lyke as ymagen  
ye also / that ye are deed concerning synne: but  
are alieue vnto God thorow Iesu Christ oure  
Lorde. Let not synne raygne therfore in pou  
re mortall bodyes / that ye shulde ther vnto  
obey in the lustes of it. Nether geue ye poure  
members as instrumēttes of vnrighewesnes  
vnto synne: but geue poure selues vnto God /  
as they that are alieue fro death. And geue pou  
re members as instrumēttes of rightewesnes  
vnto god. Let not synne haue power ouer you:  
for ye are not vnder the lawe / but vnder grace.

What then? Shall we synne / because we are  
not vnder the lawe: but vnder grace? God forbid.  
Remember ye not how that to whom  
souer ye comit poure selues as seruantes to  
obey: his seruantes ye are to whom ye obey:  
whether it be of synne vnto death / or of obe  
dience vnto rightewesnes? God be thanked /  
that though ye were once the seruantes of  
synne / ye haue yet obeyed with herte vnto the  
forme of doctrine wher vnto ye were deliue  
red. Ye are then made fre from synne / and are  
become the seruantes of rightewesnes. \*  
I will speake grossly because of the infirmitie  
of poure fleshe. As ye haue geue poure me  
bers seruantes to vncleines & to iniquite / fro  
iniquite vnto iniquite: eue so now geue pou  
re members seruantes vnto rightewesnes /  
that ye maye be sanctified. For when ye were  
the seruantes of synne / ye were not vnder righ  
tewes



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Eternally  
is the de  
servitude of  
Christ.

twelues. what frute had ye then in tho thinges wherof ye are now ashamed. For the ende of tho thinges is deeth. But now are ye deliuered fro synne / & made the seruantes of God / & haue youre frute that ye shuld be sanctified / & the ende euerlastinge lyfe. For the rewarde of synne is deeth: but eternall lyfe is the gyfte of God / thow Iesus Christ oure Lorde.

The. viij. Chapter. \*

**R**emember ye not brethre (I speake to them that know the lawe) how that the lawe hath power ouer a mā as long as it endureth: For the woman which is in subiectio to a mā / is bounde by the lawe to the man / as long as he liueth. If the man be dead / she is loosed fro the lawe of the mā. So then yf whill the mā liueth she couple her selfe with another mā / she shalbe counted a wedlocke breaker. But yf the man be dead / she is free from the lawe: so that she is no wedlocke breaker / though she couple her selfe with another man.

Euen so ye my brethre / are dead concerninge the lawe by the body of Christ / that ye shulde be coupled to another (I meaneto him that is risen agayne from deeth) that we shuld bringe forth frute vnto God. For when we were in the fleshe / the lustes of synne which were stredd vpe by the lawe raygned in oure members / to bringe forth frute vnto deeth. But now are we deliuered fro the lawe & deed fro that wherunto we were in bondage that we shuld serue in an ewe conuersacion of the spete / & not in the olde conuersacion of the letter.

what shall we saye then / is the lawe synne? God forbidd: but I knewe not what synne meant but by the lawe. For I had not knowne what lust had meant / excepte the lawe had sayde / thou shalt not lust. But synne toke an occasion

## Vnto the Romayns. fol. ccviii.

omasion by the meanes of the commaunde. Forod. x. c. ment and wrought in me all māner of concupiscence. For verely without the lawe / synne was deed. I once liued without lawe. But when the commaundement came / synne reupard / and I was deed. And the very same commaundement which was ordeyned vnto lyfe / was founde to be vnto me an occasion of deeth. For synne toke occasion by the meanes of the commaundement / & so disceaued me / & by the selfe commaundement slew me. wherfore the lawe is holy / and the commaundement holy / iust and good. i. Timot. i. b

was that then which is good made deeth vnto me / God forbid. Naue / synne was deeth vnto me / that it myght appeere / how that synne by the meanes of that which is good / had wrought deeth in me: that synne which is vnder the commaundement / myght be out of measure synfull. For we knowe that the lawe is spirituall: but I am carnall sold vnder synne / because I wote not what I do. For what I wold / that do I not: but what I hate / that do I. Vt I do now that which I wolde not / I graunte to the lawe that it is good. So then now / it is not I that do it / but synne that dwelleth in me. For I knowe that in me (that is to saye in my fleshe) dwelleth no good thinge. To will is present with me: but I fynde no meanes to performe that which is good. For I do not that good thinge which I wold: but that euill do I / which I wold not. Finally if I do that I wold not / then is it not I that do it / but synne that dwelleth in me / doeth it. I fynde then by the lawe / that when I wolde doo good / euill is present with me. I deliuite in the lawe of God / concerninge the inner man. But I see another lawe in my members rebellinge agaynst the lawe of my mynde / &

\* Golde Sn  
der synne is  
to be made  
a bonde mā  
to do the  
will of syns  
ne onlye.

b Subduyn

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subdunge me vnto the lawe of synne / which is in my members. O wretched man that I am: who shall deliuer me from this body of deeth? I thanke God thorow Iesus Christ oure Lorde. So then I my selfe in my mynde serue the lawe of God / and in my flesh the lawe of synne.

The viij. Chapter.

\* Synne is taken here for a synne offeringe after the vse of the hebreis as songe.

\* Christes spiritus in all his / and the spirit is conserued into the lawe. And the bodye that is deeth because it consenseth to synne willeth that spirit requyren at the last / and geue him lust to do the lawe / and will not forsake him to remaine in synne.

There is then no damnacion to them which are in Christ Iesu / which walke not after the flesh: but after the spirit. For the lawe of the spirit that bringeth lyfe thorow Iesus Christ / hath deliuered me fro the lawe of synne & deeth. For what the lawe could not do in us moche as it was weak because of the flesh: that performed God / I sent his sonne in the similitude of synfull flesh: & by synne damned synne in the flesh: that the rightewesnes requyred of the lawe / myght be fulfilled in vs / which walke not after the flesh / but after the spirit.

For they that are carnall / are carnally mynded. But they that are spirituall / are godly mynded. To be carnally mynded / is deeth. But to be spirituall mynded is lyfe and peace. Because that the fleshly mynde is enemye agaynst God: for it is not obediēt to the lawe of God / neither can be. So then they that are geuen to the flesh / cannot please God.

But ye are not geuen to the flesh / but to the spirit: so be that the spirit of god dwel in you. If ther be any man that hath not the spirit of Christ / the same is none of his. If Christ be in you / the body is deeth because of synne: but the spirit is lyfe for rightewesnes sake. Wherefore if the spirit of him that rayled vp Iesus from deeth / dwell in you: cū he that rayled vp Christ from deeth / shall quicken your mortall bodyes / because that this spirit dwel-

## Vnto the Romanys. fol. cxxliij

te dwelleth in you.

\* Therefore brethren we are now better / not to the flesh / to liue after the flesh. For yf we liue after the flesh / we must dye. But yf we mortifie the dedes of the body / by the helpe of the spirit / we shall lyue. For as many as are led by the spirit of God: they are the sonnes of God. For ye haue not receaved the spirit of bondage to feare eny more / but ye haue receaved the spirit of adoption whereby we cry Abba father. The same spirit certifieth oure spirit that we are the sonnes of god. If we be sonnes / we are also heires / the heires I meane of God / and heires anered with Christ: so be that we suffer to gether / that we maye be glorified to gether.

\* For I suppose that the afflictions of this lyfe / are not worthy of the glory which shal be shewed bys vs. Also the seruent desyre of the creatures abideth. lookinge when the sonnes of God shall appere: because the creatures are subdured to vanite agaynst their will: but for his will which subdureth them in hope. For the very creatures shalbe deliuered from the bondage of corruptiō into the glorious lybertye of the sonnes of God. For we knowe that every creature groveth with vs also / and triuapleth in payne euen vnto this tyme.

Not they only / but euen we also which haue the spirit / frutes of the spirit / in oure selues & waite for the (adoption) & loke for the deliuerance of oure bodies. For we are sayd to hope. But hope that is sene is no hope. For how can a man hope for that which he seyth? But and yf we hope for that we see not / then do we with patience abyde for it.

The wyse the spirit also helpeth oure infirmities. For we knowe not what to desyre as we ought: but the spirit maketh intercession

(Adoption) that is the inheritaunce promised by grace.

\* We must suffre with Christ / yf we shall rayne with him in glorie.

\* First frutes is a certayne portion and not the full gyfte of the spirit.

\* We are saved by hope that is we hope to be deliuered out of the corruptiō of

b. g. might



## The Epistle of S. Paul

oure bodies mightely for vs with groninges which cannot be exprestid with tonge. And he that seareth the hertes / knoweth what is the meaning of the spyte: for he maketh intercession for the sayntes accordinge to the pleasure of God.

\*God cheseth of his owne gods new mercies: he calleth by name the good spirit: iustifieth thorow faith a good righer: the good workes.

\* For we knowe that all thinges worke for the best vnto them that loue God: which also are called of purpose. For those which he knewe before: he also ordeyned before: that they shulde be lyke fashioned vnto the shape of his sonne: that he myght be the first begottē sonne among many brethren. Whosoever which he apointed before: the also he called. And which he called: them also he iustified: which he iustified: them he also glorified.

What shall we then saye to these thinges? If God be on our syde: who can be agaynst vs: which spared not his owne sonne: but gaue him for vs all: how shall he not with him geue vs all thinges also: who shall laye eny thinge to the charge of Goddes chosen: it is God that iustificeth: who then shall condemne: it is Christ which is deed yet rather which is risen agayne: which is also on the right hande of God & maketh intercession for vs.

\*He that seeth what Christ hath done for him: can not but beleue that God loueth him: and also loue God agayne.

Who shall separate vs from the loue of God: shall tribulacion: or anguysh: or persecucion: or other hunger: or ether nakednesse: or ether pail: or ether sweard: As it is writen: For thy sake are we kylled all daye longe: and are counted as shepe apointed to be slayne. Nevertheless in all these thinges we overcome strongly thorow his helpe that loued vs. Ye and I am sure that nether deeth: nether life: nether angels: nor rule: nether power: nether thinges present: nether thinges to come: nether heigh: nether loweth: nether eny other creature shall be able to departe vs from the

## To the Romayns. Ro. cccv

the loue of God: shewed in Christ Iesu our Lord. R.

### The ix. Chapter

I saye the truth in Christ: & lye not: in that wherof my conscience beareth me witness in the holy goost: that I haue gret heuyness and continuall sorowe in my hert. For I haue wysshed my selfe to be cursed from Christ: for my brethren and my kynsmen as pertainyng to the flesh: which are the Israelites. To whom pertaineth the adopcion: & the glorie: and the couenantes and the lawe that was geuen: and the seruice of God: and the promyses: whose also are the fathers: and they of whome (as concerninge the flesh) Christ came: which is God ouer all thinges blessed for euer Amen.

What lo-  
ue dothe.

Adopcion is  
an inh. ritas  
unde by gra-  
ce.

I speake not these thinges as though the wordes of God had take none effecte. For they are not all Israelites which came of Israel: nether are they all childe straght waye because they are the seed of Abraham. But in Isaac shall thy seed be called: that is to saye: they which are the chyliden of the flesh: are not the chyliden of God. But the chyliden of promes are counted the seede. For this is a worde of promes: aboute this tyme will I come: and Sara shall haue a sonne.

Gene. xxi.

Gala. iii. d.  
Gene. xxi.

Nether was it so with her only: but also when Rebekka was with chylde by one: I meane by our father Isaac: per the chylde were borne: whē they had nether done good nether bad: that the purpose of God which is by election: myght stonde: it was sayde vnto her not by the reason of workes: but by grace of the caller: the elder shall serue the yonger. As it is writen: Jacob he loued: but Esau he hated.

Gene. xxi.  
Malach. i. a.

What shall we saye then: is there eny vnrighewesnes with God: God forbid. For he

b. iij. sayth

# The Epistle of S. Paul.

**Exod. xiii.** I sayth to Moses: I will shewe mercy to whom I shewe mercy: and will haue compassion on whom I haue compassion. Soliketh it not then in a mans will or cunninge: but in the mercede of God. For the scripture sayth vnto Pharaon: **Exod. ix. d.** Euē for this same purpose haue I stered the vp/ to shewe my power on the & that my name might be declared thowout all the world. So hath he mercy on whom he will: and whom he will he maketh heerd herted.

**Isai. xli. e.** Thou wilt saye then vnto me: why then **Isai. xli. e.** blameth he vs yet? For who can resist his will?

**Saple. x. b.** But o man/ what arte thou which disputest with God? Shall the worke saye to the wor-

**\* The fleshy** he man: why hast thou made me on this fashion? Hath not the potter power ouer the claye/ euen of the same lombe to make one vessel vnto honoure and another vnto dishonoure? Euen so/ God willinge to shewe his wrath/ and to make his power knowe suffered with longepacience the vessels of wrath/ ordeyned to damnacion/ that he myght declare the riches of his gloze on the vessels of mercy/ which he had prepared vnto gloze: that is to saye/ vs which he called / not of the Jewes only/ but also of the getys. As he sayth in **Isai. xli. e.** I will call them my people which were not my people: and her beloued which was not beloued. And it shall come to passe in the place where it was sayd vnto them/ ye are not my people: that there shalbe called the chylidzen of the liuinge God.

**Isai. xli. e.** But **Isai. xli. e.** Asaias cryeth concerninge Israel / though the number of the chylidzen of Israel be as the sonde of the see yet shall a remnaūt be sauēd. He finisheth the worde verely and maketh it short in rightwelsnes. For a short worde will God make on erth. And as **Isai. xli. e.** Asaias sayd befoze: Except the Lord of Saboth had

# To the Romayns. fo. ccc. vi

lest vs seede/ we had bene made as sodomia/ and had bene lykened to Gomorra.

What shall we saye then? We saye that the gentyls which folowed not rightwelsnes haue ouertake rightwelsnes: I meane the rightwelsnes which cometh of sayth. But Israel which folowed the lawe of rightwelsnes/ coulde not attayne vnto the lawe of rightwelsnes. And wherfoze? Because thy sought it not by sayth: but as it were by the woordes of the lawe. For they haue stombled at the stomblyng stone. As it is wrytten: Beholde I put in vpon a stomblyng stone/ & a rocke which shall make men saule. And none that beleue on hym/ shalbe ashamed.

## The. x. Chapter.

**B**ethen/ my hertes desyre & prayer to God for Israel/ is that they might be sauēd. For I beare them recorde that they haue a feruēt mynde to God warde/ but not accordinge to knowledge. For they are ignorant of the rightwelsnes which is alowed befoze God/ and go about to stablishe their awne rightwelsnes / & therfoze are not obediēt vnto the rightwelsnes which is of lawe befoze God. For Christ is the ende of the lawe/ to iustifie all that beleue.

Moses describeth the rightwelsnes which cometh of the lawe/ how that the man which both the thinges of the lawe/ shall liue therein. But the rightwelsnes which cometh of sayth/ speaketh on this wyse. Saye not in thy hert/ who shall ascende into heauen (that is nothinge els then to fetch Christ doune) Other who shall descende into the depe (that is nothige els but to fetch vp Christ fro deeth) But what sayth the scripture? The worde is nye the/ euē in thyne mouth & in thyne herte.

This worde is the worde of sayth which

**Isai. i. e.**

**Isai. xli. e.**  
**Isai. xli. e.**

**Isai. xli. e.**

**\* The lawe**  
dryueth to  
Christ to  
be iustified.

**Leui. xlii.**  
**Ezech. xx. b.**  
**Deu. xxx.**

**\* Though**  
sayth iusti  
fie from syn  
ne & though  
christ descē  
uēd the rew  
arde promy  
sed/ yet is th  
e promyse

**b. iij. we**



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made on the  
condicion  
that we em-  
brace Chris-  
tes doctry-  
ne and con-  
fesse him w-  
ith worde  
and dede.  
So that we  
are iustified  
to do good  
workes/and  
are com-  
mended to  
walk to the  
saluation  
promysed.  
Rom. xiii.

we preache. For if thou shalt knowledgewith  
thy mouth that Iesus is the Lorde / & shalt  
believe with thine heart that God rayfeth him  
up from deeth thou shalt be safe. For the  
beliefe of the heart iustificeth / and to knowledgewith  
the mouth maketh a man safe. For the  
scripture sayth: whosoever beleueth on him/  
shall not be ashamed.

There is no difference betwene the Jewe &  
the Gentyll. For one is Lorde of all / which is  
ryche vnto all that call on him. For whoso-  
uer shall call on the name of the Lorde / shall be  
safe. But how shall they call on him / on whom  
they beleued not? how shall they beleue on  
him of whom they haue not herd? how shall  
they heare without a preacher? And how shall  
they preache except they be sent? As it is wry-  
ten: how beautifull are the feet of them which  
brynge glad tydynges of pence / & brynge glad  
tydynges of good thynges. But they haue not  
all obeyed to the gospel. For Esaias sayth:  
Lorde who shall beleue oure sayynges? So  
then sayth cometh by hearinge / and hearinge  
cometh by the worde of God. But I aske ha-  
ue they not herd? No doubt / their sounde wet  
out into all londes: and their wordes into the  
endes of the worlde.

But I demaunde whether Israel dyd know  
we or not? Forst Moyses sayth: I will prouoke  
you for to enuy / by them that are no people /  
and by a folishe nation I will anger you.  
Esaias after that / is bolde and sayth: I am  
founde of them that sought me not / and ha-  
ue appered to them that axed not after me.  
And agaynst Israel he sayth: All daye I ge ha-  
ue I stretched forth my handes vnto a people  
that beleueth not / but speaketh agaynst me.

The .xj. Chapter.

I saye

# To the Romayns. To cccvii

I saye then: hath god cast away his pro-  
ple? God forbid. For euen I verely am  
an Israelite / of the seed of Abraham / &  
of the tribe of Benjamin / God hath not  
cast away his people which he knewe before.  
Either wote ye not what the scripture sayth by  
the mouth of Helias / how he maketh interces-  
sion to God agaynst Israel / sayyng: Lorde they  
haue kylled thy prophetes / and dygged doune  
thyne alters: & I am lefte only & they seeke my  
life. But what sayth the answer of God to him  
agayne? I haue reserved vnto me seuen thou-  
sand men which haue not bowed the knee to  
Baal. Euen so at this tyme is ther a remanant  
left of the election of grace. If it be of  
grace / then is it not of workes. For then we-  
re grace no more grace. If it be of workes /  
then is it no more grace. For then were deser-  
uings no longer deseruings.

what then? Israel hath not obtayned that  
that he sought. No but yet the election hath  
obtayned it. The remanant are blinded / accord-  
yng as it is wrytten: God hath geuen them  
the spere of unquytnes: eyes that they shuld  
not se & eares that they shuld not heare / euen  
vnto this daye. And Dauid sayth: Let their ta-  
ble be made a snare to take them with all / and  
an occasion to faule / and a rewarde vnto the.  
Let their eyes be blinded that they se not: and  
euer bowe doune their backs.

I saye then: haue they therfore stumbled /  
that they shulde but faule only? God forbid:  
but thowme their faule is saluacion happened  
vnto the gentyls / for to prouoke the with all.  
wherefore yf the faule of thm / be the ryche  
of the worlde: and the mynyshinge of them  
the riches of the gentyls: how moche more  
shulde it be so / yf they all beleued. I speake to  
you gentyls / in as moche as I am the Apostle  
of the

iii. Reg. xix.

\* Grace and  
workes are  
contrarye  
thynges.

Isa. vi. c  
Dan. xii. f  
Joan. xii. f  
Act. xxviii.  
Psal. lxxviii.

## The Epistle of S. Paul

of the gentles / I will magnify myn office / that  
I myght prouoke them which are my flesh /  
and myght save some of the. For yf the callin-  
ge awape of them / be the reconcylynge of the  
worlde: what shall the recouynge of them be /  
but lyfe agayne from death / For yf one pece  
be holy the whole heepe is holy. And yf the ro-  
te be holy / the bzaunches are holy also.

Though some of the bzaunches be broken  
of / and thou beyng a wyld olue tree / arte  
graffed in amonge them / & made partaker of the  
rote and fatnes of the olue tree / bost not thy  
selfe agaynst the bzaunches. For yf thou bost  
thy selfe / remember that thou bearest not the  
rote / but the rote the. Thou wilt saye then: the  
bzaunches are broken of / that I myght be graff-  
ed in. Thou sayest well: because of vnbeleue  
they are broken of / and thou stondest stedfast  
in fapth. Be not hye mynded / but feare saynge  
that God spared not the naturall bzaunches /  
lest haply he also spare not the.

Beholde the kindnes & rigoroulnes of God:  
on the which fell rigoroulnes: but towardes  
the / kindnes / yf thou continue in his kindnes.  
Or els thou shalt be hewen of / & they yf they  
byde not still in vnbeleue / shalbe graffed in  
agayne. For God is of power to graffe them  
in agayne. For yf thou wast cut out of a natu-  
rall wyld olue tree / and wast graffed contrary  
to nature in a true olue tree: how moche mo-  
re shall the naturall bzaunches be graffed in  
their awne olue tree agayne.

I wolde not that this secrete shulde be hyd  
from you my bzeithen (lest ye shuld be wyle in  
youre awne consaytes) that partly blyndnes  
is happened in Israel / untill the fulnes of the  
gentles become in: & so all Israel shalbe sa-  
ued. As it is writte: There shall come oute of  
Sion he that doth deliuer / & shall turne awape  
the

Isai. lix. d.

## To the Romayns To ccc. Viii

the vngodlynes of Jacob. And this is my co-  
uenant vnto them when I shall take awape  
their synnes. As concerning the gospell they are  
enemys for youre sakes: but as touching the  
election they are loued for the fathers sakes.

For verely the gyftes and callinge of God  
are soche / that it cannot repent him of them:  
for loke / as ye in tyme passed haue not bele-  
ued God / yet haue now obtayned mercy thro-  
row their vnbeleue: euen so now haue they not  
beleued the mercy which is happened vnto  
you / that they also maye obtayne mercy. God  
both wrapped all nacions in vnbeleue / that  
he myght haue mercey on all.

And the depthes of the aboundant wysdome  
& knowledge of God: how vnsearchable are  
his iudgements / and his wayes past findin-  
ge out / For who hath knowen the mynde of  
the Lorde / or who was his counsellere / other  
who hath geuen vnto him sytt / that he might  
be recompensed agayne / For of him / and thro-  
row him / & for him are all thinges. To him  
be glorie for ever Amen.

### The xij. Chapter.

Be seche you the fore bzeithen / by the  
mercifulnes of God / that ye make you  
re bodyes a quicke sacrifice / holy & accep-  
table vnto God: which is youre reasona-  
ble seruing of God & fashion not your selues  
lyke vnto this worlde: but be ye cheunged in  
youre shape / by the renynge of youre wittes  
that ye maye fele what thinge that good / that  
acceptable / & persayete will of God is. For I  
saye (thowowe the grace that vnto me geue is)  
to euery man amonge you / that noman esteeme  
of him selfe moare then it becometh him to  
esteeme: but that he discretely iudge of him sel-  
fe / accordinge as God hath deale to euery  
man the measure of fapth.

To we

Saple. lxi  
Esai. xli. d  
i. Corin. ii. d

Philp. iiii. e  
True seruic  
e of god is  
to brynge  
the bodye in  
to the obedy  
ence of the  
lawe of god





## The Epistle of S. Paul.

Christ whi  
ch is oure  
saluation/  
is now nere  
then when  
we looked  
for him in  
the old test  
aments.

(Armoure)  
of light/sa  
vth/hope/lo  
ve: the sea  
re of God/  
in which all  
that the lig  
ht of God  
wordes  
chesh

Jaco. iii. d.

**A**lso we knowe / I mean the sea  
son / howe that it is tyme that we shuld now  
awake oute of slepe. For now is oure salua  
cion nearer then when we beleued. The nyght  
is passed and the daye is come nye. Let vs  
therfore cast awaye the dedes of darcknes / and  
let vs put on the (Armoure) of lycht. Let vs  
walke honestly as it were in the daye lycht:  
not in eatynge and drynkyng: neither in cham  
burynge and wantance / neither in sleepynge and  
ynge: but put ye on the Lorde Jesus Christ. &  
And make not prouision for the fleshe / to ful  
fyll the lustes of it.

The .xiii. Chapter.

**I**m that is weake in the sayth / receaue  
into you / not in disputynge and trou  
blynge his conscience. One beleueth  
that he maye eat all thinge. Another  
which is weake / eateth carbes. Let not him  
that eateth / despyse him that eateth not. And let  
not him which eateth not / iudge him that ea  
teth. For God hath receaued him. What arte  
thou that iudget a nother mannes seruant?  
whether he stonde or faule / that pertaineth vn  
to his master: ye he shall stonde. For God is  
able to make him stonde.

This man putteth difference bitwene daye  
and daye. Another man counceyth all dayes  
alike. So that no man wauer in his awne mea  
nyng. He that obserueth one daye more then  
another / doth it for the lordes pleasure. And he  
that obserueth not one daye moare then ano  
ther / doth it to please the lord also. He that  
eateth / doth it to please the lord: for he giveth  
God thanks. And he that eateth not / eateth  
not / to please the Lorde with all / and giveth  
God thanks. For none of vs lyueth his awne  
seruant: neither doth anye of vs dye his aw  
ne seruant. If we lyue / we lyue to be at the  
Lords

## To the Romans. Jo. ccc. p.

Lords will. And yf we dye we dye at the Lor  
des will. Whether we lyue therfore or dye / we  
are the Lords. For Christ therfore dyed and  
rose agayne / and resurued that he myght be loz  
de both of deed and quike.

**B**ut why dost thou then iudge thy brother?  
Other why dost thou despyse thy brother?  
We shall all be brought before the iudgement  
seate of Christ. For it is writen: as truly as  
I lyue sayth the Lorde / all knes shall bowe to  
me / and all tonges shall geue a knowledge  
to God. So shall euery one of vs geue accom  
ptes of him selfe to God. Let vs not therfore  
iudge one another any moze.

But iudge this rather / that no man put a  
Rombyng blocke or an occasion to faule in  
his brothers waye. For I knowe and am full  
certified in the Lorde Jesus that ther is no  
thinge comen of it selfe: but vnto him that iud  
geth it to be comen: to him is it comen. If thy  
brother be greued with thy meate / now wals  
kest thou not charitably. Destrope not him  
with thy meate / for whom Christ dyed. Cause  
not your treasure to be euill spoken of. For  
the kyngdome of God is not meate and dryn  
ke: but ryghtewelsnes / peace and ioye in the ho  
ly goost. For whosoever in these thinges ser  
ueth Christ / pleaseth well God / and is com  
mend of men.

Let vs folowe tho thinges which make for  
peace / and thinges wherwith one maye edyfie  
another. Destrope not the worke of God for a  
lytell meates sake. All thinges are pure: but it  
is euill for that man / which eateth with hur  
te of his conscience. He is good neither to cate  
fleshe / neither to dryncke wyne / neither any  
thinge / wherby thy brother stumblith / ether  
fallith / or is made weake. Hast thou sayth: hat  
est it with thy selfe before God. Happy is he  
that

How weake  
forer we be  
Christe we  
be. And ther  
fore to be fa  
uoured for  
his sake.

1. Cor. x. 31.  
1. Tim. x. 4.  
Philip. 4.

Comen / so  
aris to saye  
S. Paul.

Our trea  
sure is oure  
knowledge.

kyngdome  
of god what  
is it.

1. Tim. 4.



## The Epistle of S. Paul.

that condemneth not him selfe in that thinge  
which he alloweth. For he that maketh consci-  
ence is dampned if he eate: because he hath it  
not of fayth. For whatsoeuer is not of fayth/  
that same is synne. *And all that is not of fayth is synne.*

### The .xv. Chapter.

*He is strong  
gethat can  
beare ano-  
ther manes  
weakenes.  
psal. lxxiii.*

**W**hich are stronge/ought to heare  
the frailties of them which are wea-  
ke/and not to stande in oure awne co-  
faytes. Let every man please his neigh-  
bour vnto his welth and edifyinge. For Christ  
pleased not him selfe: but as it is writte. The  
rebukes of the which rebuked the/fell on me.  
Whatsoeuer thinges are written afore ty-  
me/are written for oure learninge / that we  
thorow patience and comforte of the scriptu-  
re/mayght haue hope.

The God of patience and consolacion/geue  
vnto every one of you/that ye be lyke mynde  
one towardes another after the ensample of  
Christ Iesu: that ye all agreynge together/  
maye with one mouth prayse God the father  
of oure Lorde Iesus. Wherefore receaue ye one  
another as Christ receaued vs / to the prayse  
of God.

*psalm. xlii.  
ii. Reg. xxi.  
psal. cxi.  
esai. xli.*

And I saye that Iesus Christ was a mini-  
ster of the circumcision for the truth of God/  
to conferme the promyses made vnto the fa-  
thers. And let the gentyls prayse God for his  
mercy/as it is written: For this cause I will  
prayse the amonge the gentyls / and synge in  
thy name. And agayne he sayth: reioyce ye gen-  
tyles with his people. And agayne/prayse the  
Lorde all ye gentyls / & laude him all nacions.  
And in another place Esayas sayth: ther shalbe  
the rote of Jesse/and he that shall ryle to rayg-  
ne ouer the gentyls: in him shall the gentyls  
trust. The God of hope fill you with all fore  
& peace in beleuynge: that ye maye be reche in  
hope.

## To the Romayns

fo. ccc. x.

hope thorow the power of the holy goost. &  
I my selfe am full certified of you my bre-  
thren/that ye your selues are full of goodnes  
and filled with all knowledge/and are able to  
exhorte one another. Neuerthelesse brethren  
I haue some what boldly written vnto you/  
as one that putteth you in remembraunce/ tho-  
row the grace that is geuen me of God / that  
I shuld be the minister of Iesu Christ amonge  
the Gentyls / and shuld minister the glad  
tydynges of God/that the Gentyls myght be  
an acceptable offeringe sanctified by the holy  
goost. I haue therfore wherof I maye reioyse  
in Christ Iesu in the thinges which pertaine  
to God. For I dare not speake of any of the  
thinges which Christ hath not wrought by  
me/to make the Gentyls obedient/with worde  
and dede / in myghty signes and wonders / by  
the power of the sprete of God: so that from  
Ierusalem and the costes rounde aboute vnto  
Ilyricum/ I haue fylled all countres with the  
gladde tydynges of Christ.

So haue I enforced my selfe to preache the *esai. lxi.*  
gospell / not where Christ was named / lest I  
shuld haue bilt on another mannes founda-  
cion: but as it is written: To whom he was  
not spoken of/they shall se: and they that hear-  
de not/shall vnderstonde. For this cause I ha-  
ue bene ofte let to come vnto you: but now  
synge I haue no moare to do in these coun-  
tres/and also haue bene desyrous many yea-  
res to come vnto you / when I shall take my  
ioorney into spayne/ I will come to you. I trust  
to se you in my ioorney / and to be brought on  
my waye thitherwarde by you / after that I  
haue somewhat enjoyed you.

Now go I vnto Ierusalem / and minister  
vnto the sayntes. For it hath pleased them of  
Macedonia and Achaia to make a certayne di-

## The Epistle of S. Paul

1. Cor. 12. b.

tribucion vpon the poore sayntes which are at Jerusalem. It hath pleased them verely/ and their detters are they. For if the Gentyle be made partetakers of their spirituall thinges/their dutie is to minister vnto them in carnall thinges. When I haue performed this/ I haue brought them this scute sealed. I will come backe agayne by you into Spayne. And I am sure when I come/that I shall come with aboundaunce of the blessinge of the gospell of Christ.

I beseeche you brethren for our Lord Iesus Christes sake/and for the loue of the synecrete/that ye helpe me in my busynes with poure prayers to God for me/that I maye be deliuered from them which beleue not in Iewry/and that this my seruice/which I haue to Jerusalem/maye be accepted of the sayntes/that I maye come vnto you with ioye/by the will of God/and maye with you be refreshed. The God of peace be with you. Amen. R.

The. xvi. Chapter.

Actu. x. Bill.

First frute: that is the first that was conuerted to God.

I commend vnto you Phoebe our sister (which is a minister of the congregation of Aenchira) that ye receaue her in the Lorde as it becometh sayntes/and that ye assyst her in whatsoever busynes she needeth of poure ayde. For she hath suckered many/and myne arene selfe. Grete Prisca and Aquila my helpers in Christ Iesu which haue for my lyfe layde doune their awne neckes. Vnto which not I only geue thanks/ but also the congregation of the Gentyle. I praye for grete the congregation that is in their house. Salute my welbeloued Epnetes / which is the first frute amonge them of Arhata Grete Mary which bestowed moche labour on vs. Salute Andronys and Junia my cosyns/ which were prisioners with me also/which are well

## To the Romayns. Ho. cc. xxi

well taken amonge the Apostles/and were in Christ before me. Grete Amplia my beloued in the Lorde. Salute Urban our helper in Christ/and Stachys my beloued. Salute Appelles approued in Christ. Salute them which are of Aristobolus household. Salute Herodion my kynsman. Grete them of the household of Narcissus which are in the Lorde. Salute Trisphena and Triphosa/which women dyd labour in the Lorde. Salute the beloued Persis / which laboured moche in the Lorde. Salute Rufus chosen in the Lorde / and his mother and myne. Grete Asincritus / Phlegon/Herman/Patrobas/Hermen and the brethren which are with them. Salute Philologus and Julia/Aereus and his syster/ & Olimpha/and all the sayntes which are with them. Salute one another with an holy kysse. The congregacions of Christ salute you.

I beseeche you brethren/ make them which cause diuision and geue occasions of euill/contrary to the doctrine which ye haue learned: and auoyde them. For they that are suche/serue not the Lorde Iesus Christ: but their awne bellyes/ & with swete preachinges and flatteringe wordes deceaue the hertes of the innocentes. For poure obedience extendeth to all men. I am glad no dout of you. But yet I wolde haue you wyle vnto that which is good/ & to be innocent as concerning euill. The God of peace treade Satan vnder poure fete shortly. The grace of our Lorde Iesu Christ be with you.

Timotheus my worke felow/ and Lucius and Jason and Sopater my kynsmen / salute you. I Tertius salute you / which wrote this epistle in the Lorde. Gaius myne hoste and the hoste of all the congregacions / saluteth you. Erastus the chamberlaine of the cite saluteth you. And Quartus a brother saluteth you.

c. ij. The

\*Paul wolde haue the saye people learned to iudge the prophetes as to obeye the accordinge to knowledg ge on lyf/ for all obediencce that is not after the vnknewledg ge/ is disordred of God



## A Prologe

The grace of oure Lorde Jesu Christ be with you all: Amen.

To him that is of power to stablish you accordynge to my gospell and preachynge of Jesus Christ / in utteringe of the mystery which was kept secret sence the worlde beganne / but now is opened by the scriptures of prophesie / at the commaundement of the everlastynge God / to steepe by obedience to the sayth / published amonge all nations: To the same God / which alone is wylle / be prayse thowowe Jesus Christ for ever. Amen.

To the Romayns.

¶ Sent from Corinthum by Phoebe /  
she that was the minister vnto  
the congregacion at  
Cenchrea.

¶ The Prologe vpon the fyrst Epistle  
of Saynt Paul to the Co-  
rinthians.



This Epistle declareth it selfe from Chapter to Chapter / that it needeth no Prologe or introduction to declare it. when Paule had conuerted a great nombre at Corinthum / as ye reade Act. xiii. and was departed / there came immediatly false Apostles and sectemakers and drew euery man disciples after him / so that the people were whole Inquyred / deuyded & at variance amonge them selues / euery man for there le of his doctoure / those new Apostles not regardynge what deuyssion / what vniennes of lyuinge / or what false opinions were amonge the people / as long as they myght be in auctorite and well at ease in their belies. But Paule in the. iiii. fyrst Chapters with great wysdome

## To the Corinthians fo. ccc. xlii

wysdome and sobriety / rebuketh / fyrst the deuyssion and the auctores therof / and calleth the people to Christ agayne / and teacheth how and for what the preacher is to be taken.

In the. v. he rebuketh the vniennes that was amonge them.

In the. vi. he rebuketh the debate and goynge to lawe together / plearynge their causes before the hethen.

In the. vii. he informech them concernynge chastite and maryage.

In the. viii. ix. x. and. xi. he teacheth the stronge to forbeare the weake that yet vnderstode not the lybertye of the Gospell / and that with the ensample of him selfe. which though he were an Apostle and had auctorite / yet of loue he abstayned / to wyne other. And he feareth them with the ensamples of the olde testaments / and rebuketh diuerse disorders that were amonge them concernynge the Sacrament and the goynge bare headed of maryed women.

In the. xii. xiii. and. xiiii. he teacheth of the many sorte gyftes of the spirite / and proueth by a similitude of the bodye / that all gyftes are geuen that eche shuld helpe other / and thowowe be seruyce to other / and proueth / that where loue is not / there is nothinge that pleasech God. For that one shuld loue another / is all that God requyerech of vs. And therfore if we desyre spirituall gyftes he teacheth those gyftes to be desyred that helpe oure neybores.

In the. xv. he teacheth of the resurrection of the bodye.

And in the last he exhorteth to helpe the poore sayntes.

The fyrst epistle  
of saynt Paul the Apostle to  
the Corinthians.

The fyrst Chapter.

c. iij.



**P**aul by Vocacion an Apostle of  
Jesus Christ thow the will of God/  
and brother Softenes.

Unto the congregation of God which  
is at Corinthum. To them that are sanctified  
in Christ Jesu / sayntes by callynge / with all  
that call on the name of oure Lorde Jesus  
Christ in every place / both of thes & of oures  
Grace be with you and peace from God oure  
father / and from the Lorde Jesus Christ.

\* I thanke my God all wayes on youre be-  
halfe / for the grace of God which is geuen you  
by Jesus Christ / that in all thinges ye are made  
ryche by him / in all lernynge and in all know-  
ledge / even as the testimony of Jesus Christ  
was confermed in you ) so that ye are behynde  
in no gyft / & wayte for the apperynge of oure  
Lorde Jesus Christ which shall strenghten you  
vnto the ende / that ye maye be blamelesse in the  
daye of oure lorde Jesus Christ. For God is  
saythfull / by whom ye are called vnto the fel-  
shippe of his sonne Jesus Christ oure Lorde.

I beseeche you brethren in the name of oure  
Lorde Jesus Christ / that ye all speake one thin-  
ge and that there be no dissencion amonge you:  
but be

i. The .ii. c.

but be ye knyt to gether in one mynde & in one  
creanyng: It is shewed vnto me (my brethren)  
of you / by them that are of the house of Cloe /  
that ther is stryfe amonge you. And this is it  
that I meane: how that conuenie amonge you /  
one sayeth: I holde of Paul: another I holde  
of Apollo: the thyrde I holde of Cephas: the  
fourth I holde of Christ. Is Christ deuotede  
was Paul crucified for you: ether were ye bap-  
tised in the name of Paul: I thanke God that  
I Christened none of you / but Crispus and  
Gaius / lest eny shulde saye that I had bap-  
tised in myne awne name. I baptised also the  
house of Stephanas. Forthermore knowe I  
not whether I baptised eny man or no.

For Christ sent me not to baptise / but to  
preache the gospell / not with wysdome of wo-  
des / lest the crosse of Christ shuld haue bene  
made of none effeete. For the preachynge of the  
crosse is to them that perishe folishnes: but vnto  
vs which are saued it is the power of God.  
For it is written: I will destroye the wysdome  
of the wyle and will cast awaye the vnder-  
standynge of the prudent. Where is the wyle?  
Where is the scrbye: where is the searcher of  
this worlde: hath not God made the wysdo-  
me of this worlde folishnes?

For when the worlde thow wysdome  
knew not God / in the wysdome of God: it plea-  
sed God thow folishnes of preachynge to  
saue them that beleue. For the Jewes require  
a signe / and the Grekes seke after wysdome.  
But we preache Christ crucified / vnto the Je-  
wes an occasion of fallynge / & vnto the Gre-  
kes folishnes: but vnto them which are called  
both of Jewes and Grekes / we preache Christ  
the power of God and the wysdome of God.  
For the folishnes of God is wylser then men:  
& the weakenes of God is stronger then men.

c. liij. Brethren

Preachyn-  
ge of the cr  
osse is the  
power of  
God.

Esai. xliij.  
216 v. i. c.  
Esai. xxxiii. 6

Sygne.

Christ is  
the power &  
wysdome of  
God.



## The. i. Epistle of S. Paul

Brethren loke on your callinge how that not many wylmen after the fleshe/not many myghty/not many of hye degre are called: but God hath chosen the folyshe thinges of the worlde/to confounde the wylse. And God hath chosyn the weake thinges of the worlde/ to confounde thinges which are myghty. And vile thinges of the worlde, and thinges which are despyled/hath God chosen/ye and thinges of no reputacion for to bynge to nought thinges of reputacion/that no fleshe shulde reioyce in his presence. And vnto him partayne ye/ in Christ Iesu/which of God is made vnto vs \*wylsdom/and also ryghtwylsnes/and sanctyfyinge and redempcion. That accordynge as it is wrytten: he which reioyleth/shulde reioyce in the Lorde.

### The. ii. Chapter.

**A**nd I brethren when I came to you/ came not in gloriousnes of wordes or of wylsdom/ shewing vnto you the testimony of God. Neither shewed I my selfe that I knewe any thinge amonge you save Iesus Christ/euen the same that was crucified. And I was amonge you in weaknes/ and in feare/and in moche tremblyng. And my wordes and my preachinge was not with entyng wordes of mannes wylsdom: but in shewing of the sprete and of power that youre sayth shuld not stonde in the wylsdom of men: but in the power of God.

That we speake of/ is wylsdom amonge them that are perfecte: not the wylsdom of this worlde nether of the rulars of this worlde (which go to nought) but we speake the wylsdom of God/which is in secrete & lyeth hyd/ which God ordeyned before the worlde/vnto oure glozy: which wylsdom none of the rulars of this worlde knewe. For had they knowe it/ they

\*Christ is wylsdom. &c. And of him onlye ought we to holde and in him onlye to reioyce.

Perfecte are they: that vnderstode the lawe/sayth and workes trulye/ & professe them.

## To the Corinthians. Fo. cc. xv. v

they wolde not haue crucified the Lorde of glozy. But as it is wrytten: The eye hath not sent/ & the eare hath not hearde / nether haue entred into the hert of mā/the thinges which God hath prepared for them that loue him.

But God hath opened them vnto vs by his sprete. For the sprete searcheth all thinges/ yee the bottome of Goddes secretes. For what man knoweth the thinges of a man: save the sprete of a man which is with in him. Euen so the thinges of God knoweth no man/ but the sprete of God. And we haue not receaued the sprete of the worlde: but the sprete which cometh of God/ for to knowe the thinges that are geuen to vs of God / which thinges also we speake/ not in the conyng wordes of mannes wylsdom/ but with the conyng wordes of the holy goost/ makinge spretuall comparisons of spretuall thinges. For the naturall man perceaueth not the thinges of the sprete of god. For they are but folyshe vnto him. Neither can he perceaueth/ because he is spretuallly examined. But he that is spretuall/ discuffeth all thinges: yet he himselfe is iudged of no man. For who knoweth the mynde of the Lorde/ other who shall informe him? But we vnderstode the mynde of Christ.

### The. iii. Chapter.

**A**nd I coulde not speake vnto you brethren as vnto spretuall: but as vnto carnall/ euen as it were vnto babes in Christ. I gaue you mylke to drinke and not meate. For ye then were not stronge/ no nether yet are. For ye are yet carnall. As longe beelye as ther is amonge you enuyng/ stryfe & dissencion: are ye not carnall/ & walke after the maner of men? As longe as one sayth/ I holde of Paul and another I am of Apollo/ are ye not carnall? what is Paul? what thinge is

&c. v.

Apollo?

The sprete vnderstondeth godly thinges. The naturall mā that is not reuend in Christ can not perceue the thinges of God.

Esai. xl. d. Rom. xi. d.

\*The Apostles ad prelatos are feruantes to preache Christ vnto which doct. ne onlye ought

## The .i. Epistle of S. Paul

all obeyen  
as begeth

**Apollo:** Only ministers are they by whō ye beleued/ and as the Lord gaue euery mā grace. I haue planted/ Apollo watered: but God gaue the increase. So then/ neither is he that planteth eny thinge/ neither he that watereth: but God that gaue the increase.

Psal. xlv.  
galat. b.

He that planteth and he that watereth/ are neither better then the other. Euery man yett shall receaue his rewarde accordinge to his labour. We are Goddes labourers/ ye are Goddes husbandrye/ ye are Goddes byldinge. Accordinge to the grace of God geuen vnto me/ as a wyle bylder haue I layde the foundation. And another bylt therō. But let euery mā take hede how he byldeth vpon. For other foundation can no mā laye/ then that which is layde/ which is Iesus Christ. If eny man bylde on this foundation/ golde/ siluer/ precious stones/ tymbre/ haye or stoble: euery mannes worke shall appere. For the daye shall declare it & it shalbe shewed in fyre. And the fyre shall trye euery mannes worke what it is. If eny mannes worke that he hath bylt vpon/ by de/ he shall receaue a rewarde. If eny mānes worke burne/ he shall suffre losse/ but he shalbe safe himselfe: neuerthelesse yett as it were thorow fyre.

Christ is the  
foundation  
that beareth  
all.

Daye.

Temple.

.i. Cor. vi

Joh. B.  
Psal. xlii. d

In the kyn  
gedome of  
Christ we

Are ye not ware that ye are the temple of God/ & how that the spire of God dwelleth in you? If eny man despise the temple of God/ him shall God destroye. For the temple of God is holy/ which temple ye are. Let no mā deceaue him selfe. If eny man seme wyle amonge you/ let him be a sole in this worlde/ that he maye bewyle. For the wysdome of this worlde is folyshnes with God. For it is writte: he compasseth the wyle in their craftyness. And agayne/ God knoweth the thoughtes of the wyle that they be vayne. Therefore let no mā reioyce in men. For all thinges are yours/ whether

## To the Corinthians Fo. ccc. vi

whether it be I Paul/ ether Apollo/ ether Cephas: whether it be the worlde/ ether lyfe/ ether deeth/ whether they be present thinges or thinges to come: all are yours/ and ye are Christs/ and Christ is Goddes. R

are subiecte  
to none sa  
ue to Christ  
and his doc  
tryne.

The .iiij. Chapter.

**L**et men this wyle esteeme vs/ and as the ministers of Christ/ & disposers of the secretes of God. Farthermore it is requyred of the disposers that they be fofidelythfull. With me is it but a very smal thinge/ that I shuld be iudged of you/ ether of (mans daye) No I iudge not myn awne selfe. I know nought by my selfe: yett am I not thereby iustified. It is the Lord that iudgeth me. Therefore iudge nothinge before the tyme vntill the Lord come/ which will lighten thinges that are hyd in darcknes & open the counsels of the hertes. And then shall euery man haue prayse of God. R

The Apost  
les are my  
nisters.

\* Foythfull  
is he that  
preacheth  
his master  
and not him  
selfe.

(Mannes)  
daye is man  
nes wysdo  
me.

These thinges brethre I haue described in myn awne person & Apollos/ for your sakes/ that ye myght learne by vs/ that no man coūte of him selfe beyonde that which is aboue written: that one swell not agaynst another for eny mans cause. For who preferreth the? What hast thou/ that thou hast not receaued? If thou haue receaued it/ why reioycest thou as though thou haddest not receaued it? Now ye are full: now ye are made ryche: ye raygne as kinges without vs: & I wolde to God ye dyd raygne/ that we might raygne w you.

We thinke that God hath set forth vs which are Apostles/ for the lowest of all/ as it were men apoynted to deeth. For we are a galyngestocke vnto the worlde/ & to the angels/ & to men. We are soles for Christs sake/ & ye are wyle thorow Christ. We are weake/ & ye are stronge. Ye are honorable/ & we are despyssed.

The fassion  
of true apo  
stles.

Euen



**The. i. Epistle of S. Paul**

Actu. x. 8  
i. Thes. ii. 6  
ii. Thes. iii.

**E**uē vnto this daye we hunger & thirst / & are naked / & are buffeted with fistes / & haue no certayne dwellinge place / and laboure workinge with oure owne handes. We are reuiled / & yet we blesse. we are persecuted / & suffer it. we are euill spoken of / & we praye. We are made as it were the filthynes of the worlde / the of scowinge of all thinges / euē vnto this tyme.

I wryte not these thinges to shame you: but as my beloued sonnes I warne you. For though ye haue ten thousande instructours in Christ: yet haue ye not many fathers. In Christ Iesu / I haue begottē you thowow the gospel. wherfore I desyre you to folowe me. For this cause haue I sent vnto you Timotheus / which is my deare sonne / & faythfull in the Loyde / which shall put you in remembraunce of my wayes which I haue in Christ / euē as I teache euerywhere in all congregacions. Some swell as though I wolde come no more at you. But I will come to you shortly / if God will: & will knowe / not the wordes of the which swell / but the power: for the kyngdome of God is not in wordes / but in power. what will ye? Shall I come vnto you with a rod / or els in loue & in the sprete of mekenes?

**The. v. Chapter.**

Fornicatio.

**T**here goeth a comen sayinge that there is fornication amōge you / & soche fornication as is not once named amonge the gentyls: that one shuld haue his fathers wyfe. And ye swell / and haue not rather sorrowed / that he which hath done this dede / might be put frō amōge you. For I verely as absent in body / euē so present in sprete haue determined all redy (as though I were present of him that hath done this dede / in the name of oure Loyde Iesu Christ / when ye are gathered together / & my sprete / with the power of the Loyde

Collo. iii. 14

**To the Corinthyans. fo. ccc. xvi.**

**L**oyde Iesus Christ / to deliuer him vnto Satan / for the destruccion of the fleshe / that the sprete maye be saued in the daye of the Loyde Iesus.

Your reuoltinge is not good: knowe ye not that a lytle leuē soweth the whole loimpe of dome. & purge therfore the olde leuē / that ye maye be newe dome / as ye are swete breed. For Christ oure easterlambe is offered vp for vs. Therfore let vs kepe holy daye / not with olde leuen / nether with the leuen of malicioulnes and wiche dñes: but with the swete breed of purenes and truthe.

I wrote vnto you in a pistle that ye shuld not company with fornicatours. And I meāt not at all of the fornicatours of this worlde / ether of the coueteous / or of extorsioners / ether of the ydolaters: for then must ye nedes haue gont out of the worlde. But now I write vnto you / that ye company not together / wth any that is called a brother / be a fornicator / or coueteous / for a worshipper of ymages / ether a raplar / ether a drunkard / or an extorsioner: with him that is soche se that ye eate not.

or what haue I to do / to iudge them which are without? Do ye not iudge them that are with in? Them that are without / God shall iudge. Put awaye from amonge you / that euill parson.

**The. vi. Chapter.**

**N**ow dare one of you hauinge busines with another go to lawe vnder the wicked / & not rather vnder the sayntes? Do ye not know that the sayntes shall iudge the worlde? If the worlde shalbe iudged by you: are ye not good ynough to iudge small trifles: knowe ye not how that we shall iudge the angels? How moche more maye we iudge thinges that pertaine to the life? If ye haue

\* Excomunicacion is to destroye fleshye wyse dom that the sprite maye be founde in the doctrine of Christ.

If anye that professeth Christ be soch: no nother christē man maye beare him companye.

To goo to lawe.

**The .i. Epistle of S. Paul**

ye haue iudgements of worldly matters / take them which are despised in the congregaciō / & make them iudges. This I saye to youre shame. Is ther utterly no wyse man amonge you? What not one at all / that can iudge bitwene brother and brother / but one brother goeth to lawe with another: and that vnder the vnbelievers?

Now therfore there is utterly a faulte amonge you / because ye go to lawe one with another. Why rather suffer ye not wronge? why rather suffre ye not your selues to be robbed? naye / ye your selues do wronge / and robbe: & that the brethren. Do ye not remember how that the vnrightheous shall not inheret the kyngdome of God? Be not deceaued. For neither fornicatours / neither worshippers of ymagēs / neither whoremongers / neither weaklinges / neither abusers of them selues with the mankynde / neither theurs / neither the couetous / neither drunkenhardes / neither cursed speakers / neither pillers / shall inheret the kyngdome of God. And soche were ye verely: but ye are washed: ye are sanctified: ye are iustified by the name of the Lorde Iesus / and by the spete of oure God.

The se ad  
for he syke  
haue no  
parte in  
Christ.

Sanctificen  
ge and iusti  
fienge come  
by Christ &  
his spirite.

\* Oure bod  
yes are the  
membres of  
Christ.

All thinges are lawfull vnto me: but all thinges are not profitable. I maye do all thinges: but I will be brought vnder nomā's power. Meates are ordeyned for the belly / and the belly for meates: but God shall destroye both it & them. Let not the body be applied vnto fornicaciō / but vnto the Lorde / and the Lorde vnto the body. God hath rayled by the Lorde / & shall rayle vs by by his power.

\* Either remember ye not / that your bodies are the members of Christ? Shall I now make the members of Christ / & make them the members of an harlot? God forbid. Do ye not

**To the Corinthians. .x. cccc. v. lxxviii**

not vnderstande that he which coupleth himselfe with an harlot / is become one body? For two (sayth he) shalbe one fleshe. But he that is ioyned vnto the Lorde / is one spete.

¶ Fle fornication. All synnes that a man dothe / are without the body. But he that is a fornicator / synneth agaynst his awne body. Either knowe ye not how that your bodies are the temple of the holy goost / which is in you / whom ye haue of God / & how that ye are not your awne? For ye are dearly bought. Therfore glorifie ye God in your bodies & in your spetes / for they are goddes. 1. Petr. II. 7.

**The .viij. Chapter.**

**A** Concerninge the thinges wherof ye wrote vnto me: it is good for a man / not to touche a woman. Neuerthelesse to a voyde fornicaciō / let every man haue his wyfe: & let every woman haue her husbände. Let the man geue vnto the wyfe due beneuolence. As himselfe also the wyfe vnto the man. The wyfe hath not power ouer her awne body: but the husbände. And lykewyse the man hath not power ouer his awne body: but the wyfe. Withdrawe not your selues one from another / excepte it be with consent for a tyme / for to geue your selues to fastynge and prayer. And afterwarde come agayne to the same thinge / lest Satan tempt you for your incontinencie. Of wedlock  
& syngynge.

This I saye of fauoure / & not of cōmaundement. For I wolde that all mē were as I myselfe am: but every man hath his proper gyfte of god / one after this māner / another after that. I saye vnto the vnmarried mē & widdowes: it is good for them yf they abyde euē as I do. But & yf they cannot abstayne / let them marry. For it is better to marry then to burne. Vnto the married cōmaunde not I / but the Lorde:



# The .i. Epistle of S. Paul

Mathe. 23. c.  
and. x. b  
March. 1. b  
Luc. 1. b

Lozde: that the wyfe separate not her selfe fro  
the man. If she separate her selfe/ let her re-  
mayne vnmarrjed oꝛ be reconcyled vnto her  
husbande agayne. And let not the husbande  
put awaye his wyfe from him.

To the remnant speake I & not the Lozde.  
If eny brother haue a wyfe that beleueth not/  
yf she be content to dwell with him / let him  
not put her awaye. And the woman which hath  
to her husbande an infidell / yf he consent to  
dwell with her/let her not put him awaye.  
For the vnbelyuinge husbande is sanctified  
by the wyfe: & the vnbelyuinge wyfe is sancti-  
fied by the husbande. As els were poure chyl-  
dren vnclene: but now are they pure. But and  
yf the vnbelyuynge departe/ let him departe.  
A brother oꝛ a syster is not in subiectio to so  
che. God hath called vs in peace. For how  
knowest thou o woman / whether thou shalt  
saue that man oꝛ no? Other how knowest thou  
o man whether thou shalt saue that woman  
oꝛ no? but euen as God hath distributed to  
euery man.

Circumcision

As the Lozde hath called euery person/ so  
let him walke: & so oꝛde I in all congregacions.  
If eny man be called beyng circumcised/ let  
him adde nothinge thereto. If eny be called  
vncircumcised: let him not be circumcised. Cir-  
cumcision is nothinge / vncircumcision is no-  
thinge: but the keepinge of the commaundemen-  
tes of God is altogether. Let enery man  
abide in the same state wherin he was called.  
Arte thou called a seruaunt? care not for it.  
Neuerthelesse yf thou mayst be fre/ vse it ra-  
ther. For he that is called in the Lozde beyng  
a seruaunt is the Lozdes freman. If howe he  
that is called beyng fre/ is Christes seruaunt.  
Ye are dearly bought/ be not menes seruaun-  
tes. Brethren let euery man wherin he is cal-  
led

# To the Corinthians. fol. cccv

led/ therein abyde with God. &

As concerninge virgins/ I haue no com-  
maundemēt of the Lozde: yet geue I counsell/  
as one that hath obtayned mercye of the Loz-  
de to be faythfull. I suppose that it is good  
for the present necessity. For it is good for a  
man so to be. Arte thou bounde vnto a wyfe?  
seke not to be loosed. Arte thou loosed from  
a wyfe? seke not a wyfe. But and yf thou take  
a wyfe thou synnest not. If howe yf a virgin  
marrye/ she synneth not. Neuerthelesse soche  
shall haue trouble in their flesh: but I sa-  
uer you.

This saye I brethren/ the tyme is shorte. It  
remayneth that they which haue wyues/ be as  
though they had none/ and they that wepe be  
as though they wept not: & they that reioyce/  
be as though they reioysed not: & they that  
bye/ be as though they possessed not: and they  
that vse this worlde/ be as though they vied  
it not. For the fashion of this worlde goeth  
awaye.

I wold haue you without care. The single  
man careth for the thinges of the Lozde how  
he maye please the Lozde. But he that hath  
married/ careth for the thinges of the worlde/  
how he maye please his wyfe. There is diffe-  
rence bitwene a virgin & a wyfe. The single wo-  
man careth for the thinges of the Lozde/ that  
she maye be pure both in body & also in sprete.  
But she that is married/ careth for the thinges  
of the worlde/ how she maye please her hus-  
band. This speake I for poure profit/ not to  
tangle you in a snare: but for that which is ho-  
nest & coly vnto you/ & that ye maye quyetly  
cleaue vnto the Lozde without separation.

If eny man thinke that it is vncomey for  
his virgin/ yf she passe the tyme of marriage/ &  
yf so nederequyre/ let him do what he listeth/  
he syn

\* If a man  
haue the gif-  
te/ chastite  
is good/ the  
more quyet  
eye to serue  
God. For th  
e married ha-  
ue ofte mos  
che troubles/  
but yf the  
mynde of the  
chast be co-  
bred with o-  
ther world-  
ly busynes/  
what helpe  
thit? and yf  
the married  
be the more  
re quyet min-  
dred therby  
what hurte  
thit? Neith-  
er of it selfe  
is better the  
the other/ oꝛ  
pleaseth  
god more th  
en the other  
Neither is  
outwarde  
circumcision  
or outwarde  
de baptysme  
worth a pyn-  
ne of them  
selues/ saue  
that they  
put so in re-  
membrance  
to kepe th  
e couenaunt  
made betwe-  
ne so & god.

# The. i. Epistle of. S. Paul

Roma. vii.

he shunneth not: let the be coupled in marriage. Nevertheless he that purposeth surely in his herte / hauinge none nede : but hath power ouer his awne will: and hath so decreed in his herte / that he will kepe his virgin / doth well. So then he that forneth his virgin in marriage / doth well. But he that forneth not his virgin in marriage / doth better. The wyfe is bounde to the lawe as long as her husband liueth. If her husbnde slepe / she is at liberte to marry with whom she will / only in the Lorde. But she is happyer yf she so abyde / in my iudgement. And I thinke verely that I haue the sperte of God.

The. viii. chapter.

Myse loue  
is better the  
moche know  
ledge.

**T**o speake of thinges dedicate vnto ydols / we are sure that we all haue knowledge. Knowledge maketh a man swell: but loue edifieth. If any man thinke that he knoweth eny thinge / he knoweth nothinge yet as he ought to knowe. But yf any man loue God / the same is knowe of him.

One God  
One Lorde

To speake of meate dedicat vnto ydols / we are sure that ther is none ydole in the worlde and that ther is none other God but one. And though ther be that are called goddes / whether in heauē other in erth (as ther be goddes many & lordes many) yet vnto vs is there but one God / which is the father / of whom are all thinges / & we in him: & one lord Iesus Christ by whom are all thinges / and we by him.

But euery man hath not knowledge. For so me suppose that ther is any ydole vntill this houre / & eat as of a thinge offered vnto the ydole / & so their consciences beynge yet weak / are despyed. Meate maketh vs not acceptable to God. Neither yf we eat / are we the better. Neither yf we eat not / are we the worse.

But take hede that youre libertie cause not the

# To the Corinthians. fol. cccv

**T**he weake to faule. For yf some man se the which hath knowledge / yf at meate in the ydols temple shall not the conscience of him which is weake / be boldened to eat those thinges which are offered to the ydole. And so thow thy knowledge shall the weake brother perishe for whom Christ dyed. when ye synne so agaynst the brethren / & wounde these weake consciences / ye synne agaynst Christ. Wherefore yf meate hurt my brother / I will eat no flethe while the worlde stondeth / because I will not hurte my brother.

The. ix. Chapter.

**A**nd I not an Apostle? am I not free? haue I not sene Iesus Christ oure lord? Are ye not my worke in the Lorde? If I benot an Apostle vnto other / yet am I vnto you. For the seale of myne Apostleshippe are ye in the Lorde. Myne answer to the that are me / is this. Haue we not power to eat & to drinke? Other haue we not power to leade about a sister to wyfe / as well as other Apostles and as the brethren of the Lorde and Cephas? Other only I and Barnabas haue not power this to do / who goeth a warfare eny tyme at his awne cost / who planteth a vyne / & eateth not of the frute / who feedeth a flocke and eateth not of the mylke?

**S**aye I these thinges after the maner of men? Or sayth not the lawe the same also? For it ys wyrtten in the lawe of Moyses: Thou shalt not moue the mouth of the ore that treadeth out the come. Doth God take thought for oxen? Other sayth he it not all together for oure sakes? For oure sakes no doubt this is wyrtte: that he which careth / shulde rare in hope: and that he which throsteth in hope / shulde be partaker of his hope. If we loue vnto you spirituall thinges: is it a grea-

In all oure  
ordes we  
must haue  
a respect to  
oure neygh-  
res welsh.

Charite sh  
as it doeth.

Paul pros-  
ueth him self  
fean Ap-  
stle equal  
to the best /  
in that the  
spire beres  
sh recorde  
to his pre-  
ching / and  
in that as  
many were  
by him con-  
uered as by  
the apostles

D. G. te thin



The. i. Epistle of S. Paul

The preach  
er hath ry-  
ght to chas-  
tise a ly-  
vinge for  
his labour

te thinge yf we repe poure carnall thinges /  
If other be parttakers of this power ouer  
you / wherefore are not we rather

Neuerthelesse we haue not vled this po-  
wer: but suffre all thinges lest we shulde hy-  
der the gospell of Christ. Do ye not vnderstod  
de how that they which minister in the tem-  
ple / haue their findinge of the temple: And  
they which wayte at the aulter / are partakers  
with the aulter: Euen so also dyd the Lord  
ordayne / that they which preache the gospell /  
shulde lyue of the gospell. But I haue vled  
in one of these thinges.

Neither wrote I these thinges that it shuld  
be so done vnto me. For it were better for me  
to dye / then that any man shuld take this re-  
sponsinge from me. In that I preache the go-  
spell / I haue nothinge to reioyce of. For neces-  
site is put vnto me. wo is it vnto me yf I pre-  
che not the gospell. If I do it with a good  
will I haue a rewarte. But yf I do it agaynst  
my will / an office is comitted vnto me. What  
is my rewarte then? Merely that whē I pre-  
che the gospell / I make the gospell of Christ  
fre / that I misvse not myne auctorite in the  
gospell.

He that wor-  
keth of loue  
to his ney-  
boure / hath  
his rewarte

what loue  
maketh a  
man do.

For though I be fre from all men / yet haue  
I made my selfe seruaunt vnto all men / that  
I myght wyne the moo. Vnto the Jewes /  
I became as a Jewe / to winne the Jewes.  
To the that were vnder the lawe / was I ma-  
de as though I had bene vnder the lawe / to  
wyne them that were vnder the lawe. To  
them that were with out lawe / became I as  
though I had bene with out lawe ( when I  
was not with out lawe as perteyninge to  
God / but vnder a lawe as concerninge Christ )  
to winne them that were with out lawe. To  
the weake became I as weake / to wyne the  
weake

To the Corinthians. fo. ccc. vi.

weake. In all thinge I fashioned my selfe to  
all men / to saue at the lest waye some. And  
this I do for the gospels sake / that I myght  
haue my parte therof.

Perceauye ye not how that they which run-  
ne in a course / runne all / yet but one receaueth  
the rewarte. So runne that ye maye obtayne.  
Every man that proueth masteries / abstayneth  
from all thinges. And they do it to obtayne a  
corruptible croune: but we to obtayne an vn-  
corruptible croune. I therfore so runne / not  
as at an vncertayne thinge. So fyght I / not  
as one that beateth the ayre: but I tame my  
body / and bringe it into subiection / lest after  
that I haue preached to other / I my selfe shul-  
de be a castaway.

The. x. Chapter

Neither I wolde not that ye shuld be  
ignozaunt of this / how that oure fa-  
thers were all vnder a cloude / & all pas-  
sed thorow the see / & were all baptised  
vnder Moyses / in the cloude & in the see: & dyd  
alleate of one spirituall meate / & dyd all drinke  
ke of one maner of spirituall drinke. And  
they dranke of that spirituall rocke that solo-  
wed them / which rocke was Christ. But in  
many of them had God no delite. For they  
were ouerthrowen in the wyldernes.

As it were  
in the olde  
testament /  
so shall it be  
in the newe.

Num. ix. d.  
Exod. xiii. d.  
Exod. xvi. d.  
Exod. xvii. d.  
Num. xxi. b.  
Num. xxv. d.  
Exod. xxxii.  
Num. xxxv. b.  
Num. xxi. d.  
Exod. xiii. d.  
Jud. vii. c.

These are ensamples to vs / that we shul-  
denot lust after euill thinges / as they lusted.  
Neither be ye worshippers of ymagis as we  
se some of them accordinge as it is writte:  
The people sate doune to eate and drinke / &  
rose vp agayne to playe. Neither let vs comit  
fornication as some of them committed forni-  
cation / & were destroyed in one daye. xxiij. thou-  
sande. Neither let vs tepte Christ / as some of  
them tempted / & were destroyed of serpentes.  
Neither murmure ye as some of them murmu-  
red / &

d. ij.

ced / &

# The. i. Epistle of S. Paul

red and were destroyed of the destroyer.

All these things happened vnto them for ensamples/ and were written to put vs in remembrance/ whom the endes of the worlde are come vpon. wherfore let him that thynketh he standeth/ take heed lest he fall. Ther hath none other temptaciō taken you/ but so che as foloweth the nature of man. But God is saythfull which shall not suffer you to be tempted aboue your strenght: but shall in the myddes of the temptacion make a waye to escape out. & wherfore my deare beloved/ fle from worshippinge of ydols.

Cup.  
Breed.

I speake as vnto them which haue discrecion/ iudge ye what I saye. Is not the cuppe of blessinge which we blesse/ partakinge of the bloude of Christ? is not the breed which we breake/ partetakinge of the body of Christ? because that we (though we be many) yet are one breed/ & one bodye in as moche as we all are partetakers of one breed. Beholde Israel which walketh carnally. Are not they which eate of the sacrifice/ partetakers of the altire?

What saye I then? that the ymage is eny thinge? or that it which is offered to ymages is eny thinge? Nay but I saye/ that these thinges which the gentyls offer/ they offer to deuyls & not to God. & And I wold not that ye shuld haue fellowshipe with the deuyls. Ye cannot drinke of the cup of the Lord/ & of the cup of the deuyls. Ye cannot be partetakers of the Lords table/ & of the table of deuylles. Either shall we prouoke the Lord? Or are we stronger then he? All thinges are lawfull vnto me/ but all thinges are not expedient. All thinges are lawfull to me/ but all thinges edifye not. Let no man seke his owne proffet: but let every man seke a nothers welthe.

Eccl. xxxvi.

we haue professed every man to seke an others wealth.

What soeuer is solde in the market / that eate

# To the Corinthyans. Co. cccviii

rate and are no questions for conscience sake for the erth is the Lords & all that therein is. If eny of them which beleue not/ byd you to a feast/ & yf ye be disposed to go/ what soeuer is set before you: eate/ & drinke no questiō for conscience sake. But and yf eny man saye vnto you: this is dedicate vnto ydols/ eate not of it for his sake that shewed it/ and for hurtinge of conscience. The erth is the Lords & all that therein is. Conscience I saye/ not thyne: but the conscience of that other. & for why shuld my liberte be iudged of another manes conscience? for yf I take my parte which thankes: why am I euyl spoken of for that thinge wherfore I geue thankes.

whether therfore ye eate or drinke/ or what soeuer ye do/ do all to the prayse of God. & so that ye geue none occasiō of euill/ nether to the Jewes/ nor yet to the gentyls/ nether to the congregaciō of God: euen as I please all men in all thinges/ not seekinge myne owne proffet/ but the proffet of many/ that they myght be saued. Followe me as I do Christ.

The. xj. Chapter.

I commend you brethren that ye remember me in all thinges and kepe the ordinaunces euen as I deliuered them to you. I wolde ye knew that Christ is the heed of every mā. And the man is the womans heed. And God is Christs heed. Every man prayinge or prophesyinge hauinge eny thinge on his heed/ shameth his heed. Every woman that prayeth or prophiseth bare hedded/ dishonoureth hyr heed. For it is euen all one/ and the very same thinge/ euen as though she were shauen. If the womā be not couered/ let her also be shoren. If it be shame for a womā to be shorne or shauen/ let her couer her heed.

A man ought not to couer his heed / for as moche

\*we shuld be so full of loue and so circumspect / that we shuld geue no occasion vnto the ignorant for to speake euill on vs for oure libertye/ & for doynge that which we maye lawfully do before God.

Loue seeketh his neighbours profite



# The. i. Epistle of S. Paul

\*Power is  
as moche to  
faye as a sy  
gne that the  
woman is  
in subieccio  
and hath  
an heed of  
her hir.

moche as he is the ymage and glozy of God. The woman is the glozy of the man. For the man is not of the woman; but the woman of the mā. Neither was the mā created for the woman's sake; but the woman for the mā's sake. For this cause ought the woman to haue power on her heed; for the angels sakes. Neuertheless neither is the mā without the woman; neither the woman without the mā in the Lord. For as the woman is of the man; euen so is the man by the woman; but all is of God.

Judge in youre selues whether it be cōly that a woman praye vnto God bare headed. Or els doth not nature teach you; that it is a shame for a mā; yf he haue longe heere; a prayse to a woman; yf she haue longe heere. For her heere is geuē her to couer her with all. If ther be eny man amonge you that lusteth to scrue; let him knowe that we haue no suche custome; neither the congregacions of God.

The lordes  
supper.

Math. xxiii.  
Marc. xiiii.  
Luc. xii.

This I warne you of; and commende not that ye come to gether: not after a better maner but after a worse. First of all when ye come to gether in the congregacion; I heare that ther is dissencion amonge you; & I partly beleue it. For ther must be scetes amonge you; that they which are perfecte amonge you; myght be knowe. & when ye come to gether; a mā cannot eate the Lordes supper; for euery man begynneth afore to eate his awne supper. And one is hongrye; and another is dionken. Haue ye not houses to eate & to drinke in? Or els despyse ye the congregacio of God; and shame them that haue not; what shall I saye vnto you; shall I prayse you? In this prayse I prayse you not.

That which I deliuered vnto you I receiued of the Lord. For the Lord Jesus the same nyght in which he was betrayed; toke bread;

# To the Corinthians. To. ccc. xlii

and thanked and brake; & sayde. Take ye; & eate ye; this is my body which is broken for you. This do ye in the remembraunce of me. After the same maner he toke the cup; when supper was done; sayinge. This do as oft as ye drinke; ke it; in the remembraunce of me. For as often as ye shall eate this bread; and drinke this cup; ye shall shewe the lordes deeth; tyll he come. Wherfore whosoever shall eate of this bread; or drinke of the cup vnworthely; shalbe guilty of the body and bloud of the Lord. Let a man therfore examen him selfe; and so let him eate of the bread and drinke of the cup. For he that eateth or drincketh vnworthely; eateth and drincketh his awne damnacion; because he maketh no difference of the lordis body.

For this cause many are weake and sicke amonge you; and many slepe. & if we had truly iudged oure selues; we shuld not haue bene iudged. But when we are iudged of the Lord; we are chastened; because we shuld not be damned with the worlde. Wherfore my brethren when ye come to gedder to eate; tary one for another. & if eny man hunger; let him eate at home; that he come not to gedder vnto condemnacion. Other thinges will I set in order; when I come.

## The. xii. Chapter.

A spirituall thinges brethren I wolde not haue you ignoraunt. & I knowe that ye were Gentyls; and went youre wayes vnto domine ydoles; euen as ye were ledde. Wherfore I declare vnto you that no man speakyng in the sprete of God; delieth Jesus. Also no man can saye that Jesus is the Lord; but by the holy goost.

There are diuersities of gyses verely; yet but one sprete. And ther are differences of administrations; and yet but one lord. And ther are diuers maners of operacions; & yet but one God;

The insti-  
tution of the  
sacrament;

Onlye the  
spirite tra-  
cesh christ  
is the lord.

One spirite  
One Lord.  
One God.

d. v. which

## The .i. Epistle of S. Paul

\*The gyf-  
tes of the  
spyrte are  
geuen to  
do seruyce  
to oure bre-  
thren.

Rom. xii. a.  
1 pht. i. b.

which worketh all thinges that are wrought  
in all creatures. The gyftes\* of the spyrte are  
geuen to every man / to proffite the congrega-  
cion. To one is geue[n] the wylow the spyrte / the vt-  
teraunce of wysdome. To another is geuen the  
utteraunce of knowledge by the same spyrte.  
To a nother is geuen sayth / by the same spyrte.  
To a nother the gyftes of healyng by the sa-  
me spyrte. To a nother power to do miracles.  
To a nother prophesie. To a nother iudgement  
of spyrtes. To a nother diuers tonges. To a  
nother the interpretation of tonges. And the-  
se all worketh euen the selfe same spyrte / deui-  
dyng to every man severall gyftes / euen as  
he will. ¶

For as the body is one / and hath many mem-  
bres / and all the membres of one body though  
they be many / yet are but one body: euen so is  
Christ. For in one spyrte are we all baptised to  
make one body / whether we be Jewes or Gen-  
tys / whether we be bonde or fre: and have all  
dronke of one spyrte. For the body is not one  
member / but many. If the fote saye: I am  
not the honde / therefore I am not of the body:  
is he therefore not of the body? And yf the eare  
saye: I am not the eye: therefore I am not of the  
body: is he therefore not of the body? If all the  
body were an eye / where were then the eare? If  
all were hearyng: where were the smellynge?

But now hath God disposed the membres /  
every one of them in the body / at his awne plea-  
sure. If they were all one member: where we-  
re the body? Now are ther many membres /  
yet but one body. And the eye can not saye vn-  
to the honde / I have no nede of the: nor the  
heed also to the fete / I have no nede of you.  
Ye rather a greate deale those membres of the  
body which seme to be most feble / are most ne-  
cessary. And upon those membres of the body  
which

## To the Corinthians. Fo. cc. xxi. lii

which we thinke lest honest / put we most hone-  
stie on. And oure vngodly parties have most be-  
auty on. For oure honest membres nede it not.  
¶ But God hath so disposed the body / and hath  
geuen most honour to that parte which lacked /  
lest there shuld be eny scyffe in the body: but  
that the membres shuld indifferently care one  
for another. And yf one member suffer / all suf-  
fer with him: yf one member be had in honou-  
re / all membres be glad also.

We are the body of Christ / and membres one  
of another. And God hath also ordeyned in the  
congregacion / fyrst the Apostles / secondarely  
Prophetes / thyrde teachers / then thyn that  
do miracles: after that / the gyftes of healyng  
ge / helpers / gouerners / diuersite of tonges.

¶ Are all Apostles? Are all Prophetes? Are all  
teachers? Are all doers of miracles? Have all  
the gyftes of healyng? Do all speake with ton-  
ges? Do all interprete? Couet after the best  
gyftes. And yet shewe I vnto you a moare ex-  
cellent waye. ¶ The .xiiij. Chapter. ¶

Though I spake with the tonges of men  
and angels / and yet had no loue / I were  
euen as soundynge brasse: or as a tyn-  
klynge cymball. And though I coulde  
prophesy / and vnderstonde all secretes / & all know-  
ledge: yee / yf I had all sayth / so that I coul-  
de moue mountayns oute of ther places / & yet  
had no loue / I were nothinge. And though I  
bestowed all my gooddes to fede the poore  
& though I gaue my body euen that I burned /  
and yet had no loue / it profecteth me nothinge.  
Loue suffreth longe & is courteous. Loue en-  
bieth not. Loue doth not frowardly / swelleth  
not / traileth not dishonestly / scheth not her aw-  
ne / is not prouoked to anger / thinketh not  
euill / reioyseth not in iniquite: but reioyseth in  
the trouth / suffreth all thinge / beleueth all thin-  
gs /

\*All sayth  
is as mothe  
to saye also  
stronge say-  
th.

Loue

Philp. ii. c



## The .i. Epistle of S. Paul

ges/hopeth all thinges/ endureth in all thinges. Though that prophesyinge sayle/ other tonges shall cease/ or knowledge vanyshe awaye/ yet loue falleth neuer awaye.

For oure knowledge is vnperfected and oure prophesyinge is vnperfected. But whē that which is perfect/ is come/ then that which is vnperfected/ shall be done awaye. When I was a chyld/ I spake as a chyld/ I vnderstode as a chyld/ I ymagined as a chyld. But as sone as I was a man/ I put awaye chyldelynes. Now we se in a glasse/ euen in a darke speakeynge: but then shall we se face to face. Now I knowe vnperfectly: but then shall I knowe euen as I am known. Now abydeyth fayth/ hope/ and loue/ euen these thre: but the chiefe of these is loue. \*

The .xiiij. Chapter.

Prophesien  
ge is here ta  
ken for expo  
undynge.

wordes that  
are not vnder  
derstonde  
proffyt noc.

**L**abour for loue and couet spretuall gyf-tes: and most chesly for to prophesye. For he that speaketh with tonges / speaketh not vnto men/ but vnto God. For no man heareth him. Howbeit in the sprete he speaketh mynsteries. But he that prophesieyth/ speaketh vnto men/ to edifyinge/ to exhortacion and to comforte. He that speaketh with tonges/ profiteth him selfe: he that prophesieyth/ edifieth the congregacion. I wolde that ye all spake with tonges: but rather that ye prophesied. For greater is he that prophesieyth / then he that speaketh with tonges/ except he expounde it also: that the congregacion maye haue edifyinge. Now brethren/ yf I come vnto you speakinge with tonges: what shall I profit you/ excepte I speake vnto you/ other by reuelacion of knowledge/ or prophesyinge/ or doctrine.

Whoeuer when thinges with out lyfe: geue sounde: whether it be a pype or an harpe: except they make a distinction in the soundes: how shall it be known what is pyped or harped?

And al

## To the Corinthians. .fo. cccc. v

And also yf the trompe geue an vncertayne voyce/ who shall prepare him selfe to fyght? Euen so Iheropse when ye speake with tonges/ excepte ye speake wordes that haue significacion/ how shall it be vnderstonde what is spoken? For ye shall but speake in the ayer.

Many kyndes of voyces are in the worlde/ and none of them are with out significacion. Yf I knowe not what the voyce meaneth/ I shall be vnto him that speaketh/ an alient/ & he that speaketh shall be an alient vnto me. Euen so ye (for as moche as ye couet spretuall gyf-tes) seeke that ye maye haue plenty vnto the edifyinge of the congregacion.

Wherefore let him that speaketh with tonges praye that he maye interpyet also. Yf I praye with tonges my sprete prayeth: but my mynde is with out frute. What is it then? I will praye with the \* sprete/ & will praye with the mynde also. I will singe with the sprete/ and will singe with the mynde also.

For els when thou blessest with the sprete/ how shall he that occupieth the roume of the vnlarned / saye amen at thy geuynge of thankes / seynge he vnderstondeyth not what thou sayest. Thou verily geuest thankes well/ but the other is not edified. I thanke my God / I speake with tonges moare then ye all. Yet had I leuer in the congregacion/ to speake fewe wordes with my mynde to the informacion of other rather then ten thousande wordes with the tonges.

Brethren/ be not chyldren in wytte. Now be it as concernynge maliciounes / be chyldren: but in wytte be perfect. In the lawe it is written with other tonges/ and with other lippes will I speake vnto this people/ and yet for all that/ will they not heare me sayth the Lord. Wherefore/ tonges are for a signe/ not to them

\* To speake  
with tōges/  
or with the  
spiret/ is to  
speake that  
other vnder  
stonde not  
as prestes  
saye their se  
ruyer.

To speake  
with the mī  
de/ is to spe  
ake that oth  
er vnder  
stonde/ as  
whē the pre  
acher prea  
cheth.

that

# The .i. Epistle of S. Paul.

that beleue: but to them that beleue not. Long  
must be sayd with  
the doctrine  
of god: and  
not with  
god meanin  
ge onlye.

that beleue: but to them that beleue not. Long  
trary wyse/ prophesyinge serueth not for them  
that beleue not: but for them which beleue.  
¶ If therfore when all the congregacion is  
come togedder / and all speake with tonges /  
ther come in they that are vnlearned / or they  
which beleue not: will they not saye that ye are  
out of poure wittes? But and yf all prophesy /  
and ther come in one that beleueth not / or one  
vnlearned / he is rebuked of all men / and is sub  
ged of euery man: and so are the secretes of his  
heart opened / and so falleth he doune on his fa  
ce / and worshippeth God / and sayth that God  
is with you in dede.

How is it then brethren? When ye come to  
gedder / euery man hath his songe / hath his do  
ctrine / hath his tonge / hath his reuelacion / hath  
his interpretation. Let all thinges be done vn  
to edifyinge. If eny man speake with tonges /  
let it be two atonce / or at the most thre atonce  
and that by course: and let another interpre  
te it. But yf ther be no interpreter / let him ke  
pe silence in the congregacion / and let him spea  
ke to him selfe and to God.

¶ Let the Prophetes speake two atonce / or thre  
atonce / & let other iudge. If eny reuelacion be  
made to a nother that sitteth by / let the fyrst  
holde his peace. For ye maye all prophesy one  
by one / that all maye learne / and all maye ha  
be comforte. For the spretes of the Prophetes  
are in the power of the Prophetes. For God  
is not causer of stryfe: but of peace / as he is in  
all other congregacions of the sayntes.

¶ Let poure wyues kepe silence in the congre  
gacions. For it is not permitted vnto them to  
speake: but let the be vnder obedience / as sayth  
the lawe. If they will learne eny thinge / let  
them as their husbandes at home. For it is a  
shame for women to speake in the congregacion.

¶ Upon

¶ Timo. ii.  
¶ gene. iii. c

# To the Corinthyans. .fo. cccc. vi

¶ Sprunge the worde of God from you: & ther  
came it vnto you only: If eny man thinke him  
selfe a Prophet / ether spirituall: let him vnder  
stonde / what thinges I wryte vnto you. For  
they are the commaundementes of the Lorde.  
But and yf eny man be ignorant / let him be igno  
rant. Wherefore brethren couet to prophesy /  
and forbide not to speake with tonges. And let  
all thinges be done honestly and in order.

¶ The .xv. Chapter. ¶

¶ Brethren as pertayninge to the gospell  
which I preached vnto you / which ye  
haue also accepted / and in the which ye  
continue / by the which also ye are saued:  
I do you to wit / after what maner I preached  
vnto you / yf ye kepe it / except ye haue beleued  
in vayne.

For fyrst of all I deliuered vnto you that  
which I receaued: how that Christ dyed for ou  
re synnes / agreynge to the scriptures: and that  
he was buried / & that he arose agayne the thyrde  
daye accordynge to the scriptures: and that  
he was sene of Cephas / then of the twelue.  
¶ After that he was sene of more then fyue hon  
dred brethren atonce: of which many remay  
ne vnto this daye / and many are fallen a slepe.  
¶ After that appered he to James / then to all  
the Apostles.

¶ And last of all he was sene of me / as of one  
that was bozne out of due tyme. For I am  
the lest of all the Apostles / which am not wor  
thy to be called an Apostle / because I persecu  
ted the congregacion of God. But by the gra  
ce of God I am that I am. And his grace  
which is in me / was not in vayne: & but I la  
bozed more aboundantly then they all / yet  
not I / but the grace of God which is with me.  
whether it were I or they / so we preache / & so  
haue ye beleued.

The woman  
must be in  
subiection  
to hir hus  
band.

The fyrst  
prynciple  
of oure  
sayth.

¶ 1. Cor. iii. b  
¶ 1. Cor. ii. a  
¶ 1. Cor. vi. a  
¶ 1. Cor. xii. c  
¶ 1. Cor. xiii. a  
¶ 1. Cor. xiv. b

¶ 2f



# The. i. Epistle of S. Paul.

Resurreccio

\* If Christ be preached how that he rose from the dead: how saye some that are among you that ther is no resurrection of the dead? If ther be no rylsinge agayne of the dead: then is Christ not rylen. If Christ be not rylen/ then is oure preachynge vayne/ & poure sayth is also in vayne. Ye and we are founde false witnesses of God. For we haue testified of God/ how that he rasyd vp Christ/ whom he rasyd not vp/ yf it be so that the dead ryle not agayne. For yf the dead ryle not agayne/ then is Christ not rylen agayne. If it be so that Christ rose not/ then is poure sayth in vayne/ and yet are ye in poure synnes. And therto they which are fallen a slepe in Christ are perished. If in this lyfe only we beleue on Christ/ then are we of all men the miserablest.

Syrt frutes.

2poc. i. b.

1. The. iii. b.

But now is Christ rylen from the dead/ & is become the fyrst frutes of them that slept. For by a man came deeth/ and by a man came the resurrection of the dead. For as by Adam all dye: euen so by Christ/ shall all be made alpyue/ and every man in his awne order. The fyrst is Christ/ then they that are Christis at his comynge. Then cometh the ende/ when he hath deliuered vp the kyngdome to God the father/ when he hath put doune all rule/ auctorite and power. For he must raygne tyll he haue put all his enemies vnder his fete.

psal. c. ix. a.

Hebre. i. d.

and. x. c.

psal. viii. c.

Hebre. ii. d.

The last enemye that shalbe destroyed/ is deeth. For he hath put all thinges vnder his fete. But when he sayth/ all thinges are put vnder him/ it is manifest/ that he is excepted/ which dyd put all thinges vnder him. When all thinges are subdued vnto him: then shall the sonne also him selfe be subiecte vnto him. that put thinges vnder him/ that God maye be all in all thinges. & therels what do they which are baptised ouer the dead/ yf the dead ryle not at all?

Why

# To the Corinthyans. Ro. ccxxxviii

Why are they then baptised ouer the dead? Ye & why stande we in leoperdy every houre? By oure relosynge which I haue in Christ Iesu ouer losse/ I dye dayly. What I haue fought with beastes at Ephesus after the maner of men/ what auuntageth it me/ yf the dead ryle not agayne? Let vs eat & drynke/ to morowe we shall dye. Be not deceaued: malicious speakynge corrupte good maners. Awake truely out of slepe/ & synne not. For some haue not the knowledge of God. I speake this vnto poure rebuke.

1sa. xlii.

Sapl. li. b.

But some man will saye: how aryle the dead/ with what bodyes come they in? Thou sole/ that which thou sowest is not quickened except it dye. And what sowest thou? Thou sowest not that body that shalbe: but bare corne (I meane ether of wheet/ or of some other) and God geueth it a body at his pleasure/ to every seed a seuerall body.

\* All fleshe is not one manner of fleshe but ther is one maner fleshe of men/ a nother maner fleshe of beastes/ a nother maner fleshe of fylthes/ & another of byrdes. Ther are celestiaall bodyes/ & ther are bodyes terrestriall. But the glozy of the celestiaall is one/ & the glozy of the terrestriall is a nother. Ther is one maner glozy of the sonne/ & a nother glozy of the mone/ and a nother glozy of the starres. For one starre differeth fro another in glozy. So is the resurrection of the dead. It is sown in corrupcion/ & ryleth in incorruption. It is sown in dishonoure/ & ryleth in honoure. It is sown in weaknes/ and ryleth in power. It is sown a naturall body/ and ryleth a spretuall body.

Ther is a naturall bodye and ther is a spretuall body: as it is written: the fyrste man Adam was made a lyuinge soule: and the last Adam was made a quickenynge sprete. Now be it/ that is not fyrst which is spretuall: but that

Gene. ii. d.

which

The. i. Epistle of S. Paul

which is naturall/and then that which is spiri-  
tuall. The fyrst man is of the erth/erthly: the  
seconde man is the Lorde from heauen. As is  
the erthly/soche are they that are erthly. And as  
is the heuenly/soche are they that are heuenly.  
And as we haue borne the ymage of the erthly/  
so shall we beare the ymage of the heuenly.

Image of  
Christ.

Corruptible  
fleshe & blou-  
de cā not. ac.

Ouer. xlii. 8.  
Hebre. ii. d

The lawe is  
the strenght  
of synne.

This saye I brethren/that fleshe and bloud  
cannot inheret the kyngdome of God. Neither  
doth corrupcion inheret vncorruption. Beholde  
I shewe you a mystery. we shall not all slepe:  
but we shall all be chaunged/and that in a mo-  
ment/and in the twinklinge of an eye/ at the  
sounde of the last trompe. For the trompe shall  
blowe/and the deed shall rysse incorruptible/  
and we shalbe chaunged. For this corruptible  
must put on incorruptibilite: and this mortall  
must put on immortallite.

When this corruptible hath put on incorru-  
ptibilite and this mortall hath put on immor-  
talite: then shalbe brought to passe the sayinge  
that is wrytten. Deeth is consumed into victorie  
Deeth where is thy synge? Hell where is thy  
victory? The synge of deeth is synne: and the  
strength of synne is the lawe. But thanks be  
vnto God which hath geuen vs victory/ thro-  
row oure Lorde Iesus Christ. Therefore my  
deare brethren/be ye stedfast and vnmouable/  
alwayes ryche in the workes of the Lorde/for  
as moch as ye knowe how that youre laboure  
is not in vayne in the Lorde.

The. xvi. Chapter.

**I**f the gadderynge for the sayntes/as  
I haue ordeyned in the congregacions  
of Galacia/ euen so do ye. Upon some  
sondaye let every one of you put a syde at ho-  
me and laye vp whatsoeuer he thinketh mete/  
that ther be no gadderynge when I come.  
When I am come/ whosoever ye shall allowe  
by you.

To the Corinthyans. fo. ccxxxviii

by youre letters/ them will I sende to bringe  
youre liberalite vnto Ierusalem. And yf it be  
mete that I go/they shall go with me. I will  
come vnto you after I haue gone ouer Mace-  
donia. For I will go thorowout Macedonia. Syrst frus-  
tes.  
With you parauenture I will abyde a whyle:  
or els winter/that ye maye bringe me on my  
waye whither soeuer I go.

I will not se you now in my passage: but I  
trust to abyde a whyle with you/ yf God shall  
suffre me. I will tary at Ephesus vntyll whie  
sonnyde. For a greate doze and a frutefull is  
opened vnto me: & ther are many aduersaries.  
If Timotheus come/ let that he be with out fea-  
re with you. For he worketh the worke of the  
Lorde as I do. Let no man despise him: but co-  
bure him forth in peace/ that he maye come  
vnto me. For I loke for him with the brethren.

To speake of brother Apollo: I greatly desy-  
red him to come vnto you with the brethren/  
but his mynde was not at all to come at this  
tyme. Howbeit he will come when he shall ha-  
be convenient tyme. Watche ye/ stonde fast in  
the sayth/ quyte you lyke men/ and be stronge.  
Let all youre busynes be done in loue.

Brethren (ye knowe the house of Stepha-  
na/ how that they are the fyrst frutes of Acha-  
ia/ and that they haue appoynted them selues  
to minister vnto the sayntes) I beseeche you  
that ye be obedient vnto soche and to all that  
helpe and laboure. I am gladd of the compa-  
ny of Stephana / Fortunatus and Achaicus:  
for that which was lackynge on youre parte/  
they haue supplied. They haue comforted my  
spete and poures. Loke therfore that ye knowe  
them that are soche.

The congregacions of Asya salute you.  
Aquila and Priscilla salute you moche in the  
Lorde and so doeth the congregacion that is in  
e. g. theie



## The .i. Epistle of S. Paul

the same be  
accursed as  
the Lordes  
commynge.  
Or as some  
will the sa-  
me be excom-  
municat ad  
accursed to  
deathe.

these house. All the brethren grete you. Grete ye one another with an holy kyss. The salutation of me Paul with myne awne hande. If any man loue not the Lord Jesus Christ / the same be anathema maranatha. The grace of the Lord Jesus Christ be with you all. My loue be with you all in Christ Jesus. Amen.

The epistle vnto the Corinthians sent from Philippus / by Stephanus / and Fortunatus / and Acharius / and Timotheus.

### The Prologe Vpon the seconde Epistle of Saynt Paul to the Corinthians.



In the fyrste epistle he rebuketh the Corinthians sharply / so in this he comforteth them and prayseth them / & commaundeth him that was excommunicat to be receaved lowely into the congregacion agayne.

And in the fyrste & seconde Chapters he sheweth his loue to them wath / how that all that he spake / dyd or soffred was for their sakes & for their saluation.

Then in the .iii. .iiii. and .v. he prayseth the office of preachynge the gospel / aboute the preachynge of the lawe / and sheweth that the gospel groweth thorow persecucion and thorow the crosse / which maketh a man sure of eternall lyfe: and here and there he toucheth the false prophetes / which studie to turne the sayth of the people from Christ vnto the workes of the lawe.

In the .vi. and .vii. Chapters / he exhorteth them to suffre with the Gospel / and to lyue as it be cometh the Gospel / and prayseth them in the later ende.

In the .viii. and .ix. Chapters / he exhorteth them to helpe the poore sayntes that were at Jerusalem.

In the .x. and .xi. Chapters / he inuyceth agaynst the false prophetes.

And in the last Chapter he threateneth them that had synned and not amended them selues.

## The seconde

Epistle of saynt Paul the Apostle to the Corinthians.

The fyrst Chapter.



Paul an Apostle of Jesus Christ by the will of God / and brother Timotheus.

Vnto the congregacion of God / which is at Corinthum with all the sayntes which are in all Achaia. Grace be with you and peace from God our father / and from the Lord Jesus Christ.

Blessed be God the father of our Lord Jesus Christ / the father of mercy / and the God of all comfort / which comforteth vs in all our tribulacion / in so moche that we are able to comforte them which are troubled / in whatsoever tribulacion it be / with the same comforte wherewith we our selues are comforted of God. For as the afflictions of Christ are plenteous in vs / even so is our consolacion plenteous by Christ.

Whether we be troubled for youre consolacion and saluacion / which saluacion sheweth her power in that ye suffre the same afflictions which we also suffre: or whether we be comforted for youre consolacion and saluacion: yet our hope is stedfast for you / in as moch as we know how that as ye haue youre parte in afflictions / so shall ye be partakers of consolacion.

Brethren I wolde not haue you ignorant of our trouble / which happened vnto vs in Achaia. For we were greued out of measure / passinge strength / so greatly that we despaired euen of lyfe. Also we receaved an answer of death in our selues / and that because we shuld

e. 14. not put

\* Afflictions  
or passions  
of Christ as  
re soche  
ring as  
Christ suffe-  
red.

## The.ii. Epistle of S. Paul

not put oure trust in oure selues: but in God/ which rayseth the deed to lyfe agayne/ & which deliuered vs from so gret a deeth/ and both deliuer. On whom we trust/ that yet here after he will deliuer/ by the helpe of youre prayer for vs: that by the meanes of many occasions/ thankes maye be geuen of many on oure behalfe/ for the grace geuen vnto vs.

**Conscience.** Oure reioysynge is this/ the testimony of oure conscience/ that in synghenes and godly purenes and not in fleschly wysdome/ but by the grace of God/ we haue had oure conuersacion in the worlde/ & most of all to you wardes. We wryte no nother thinges vnto you/ then that ye receiue and also knowe. Kee and I trust ye shall fynde vs vnto the ende/ euen as ye haue founde vs partly: for we are youre reioysynge/ euen as ye are oures in the daye of the Lord Iesus.

And in this confidence was I mynded the other tyme to haue come vnto you / that ye myght haue had yet one pleasure moare: and to haue passed by you into Macedonia/ & to haue come agayne out of Macedonia vnto you/ & to haue bene ledde forth to Iewes wardes of you.

When I thus wyse was mynded: dyd I vse lyghtnes? Or thinke I carnally those thinges which I thinke: that with me shuld be ye/ and naye naye. God is saythfull: For oure pryngynge vnto you/ was not ye & naye. For Goddis sonne Iesus Christ which was preached amonge you by vs (that is to saye/ by me & Silvanus and Timotheus) was not ye and naye: but in him it was ye: For all the promyses of God/ in him are ye: and are in him Amen/ vnto the lawde of God tharow vs. For it is God which stablished vs and you in Christ/ & hath annointed vs/ which hath also sealed vs/ & hath geuen the earnest of the sprete into oure hertes.

The.ii. Chapter. ✠

I call

## To the Corinthians Ho. ccc. l.

**I** call God for a recorde vnto my soule/ that forto sauer you with all I came not eny moare vnto Corinthum. Not that we be lordes ouer youre fayth: but helpers of oure ioye. For by fayth ye stand. But I determined this in my selfe/ that I wolde not come agayne to you in heuynes. For yf I make you ioye/ who is it that shuld make me glad/ but the same which is made ioye by me? And I wrote this same vnto you / lest yf I came/ I shuld take heuynes of them/ of whom I ought to reioyce. Certaynly this confidence haue I in you all/ that my ioye is the ioye of you all. For in great affliction and anguryshe of hert I wrote vnto you with many teares: not to make you ioye/ but that ye myght perceaue the loue which I haue/ most specially vnto you.

**B**ut eny man hath caused sorow / the same hath not made me ioye / but partly: lest I shuld greue you all. It is sufficient vnto the same man that he was rebuked of many. So that now contrary wyse ye ought to forgiue him and comforte him: lest that same persone shuld be swallowed vp with ouer moche heuynes. Wherefore I exhorte you/ that loue maye haue strength ouer him. For this cause verely dyd I wryte/ that I myght knowe the profe of you/ whether ye shuld be obedient in all thinges. To whom ye forgiue eny thinge/ I forgiue also. And verely yf I forgiue eny thinge/ to whom I forgaue it/ for youre sakes forgaue I it/ in the roume of Christ/ lest Satan shuld preyent vs. For his thoughtes are not vnknewen vnto vs. ✠

When I was come to Troada for Christes Gospels sake (and a great doze was opened vnto me of the Lord) I had no rest in my sprete/ because I founde not Titus my brother: but

e. iij. take

All the promyses of god are geuen to onye for Christes sake.



## The.ii. Epistle of S. Paul

Sauours.

toke my leaue of them and went awaye into Macedonia. Thanks be vnto God which alwayes geueth vs the victorie in Christ / & openeth the sauer of his knowledge by vs in euery place. For we are vnto God the swete sauoure of Christ / both amonge them that are saued / & al so amonge them which perishe. To the one parte are we the sauoure of death vnto death. And vnto the other parte are we the sauoure of lyfe vnto lyfe. And who is mete vnto these thinges? For we are not as many are which choppe and chaunge with the worde of God: but euen oute of purenes / and by the power of God / and in the syght of God / so speake we in Christ.

### The.iii. Chapter.

**W**e begyn to prayse oure selues agayne. Feede we as some other / of pistles of recommendation vnto you: or letters of recommendation from you? Ye are oure pistle wrytten in oure hertes / which is vnderstonde and reed of all men / in that ye are known / how that ye are the pistle of Christ / ministred by vs and wrytten not with ynke: but with the sprete of the lyuinge God / not in tables of stone / but in fleshy tables of the herte. \* Suche trust haue we thowow Christ to God ward not that we are sufficient of oure selues to thinke any thinge as it were of oure selues but oure ableness commeth of God / which hath made vs able to minister the newe testament / not of the letter / but of the sprete. For the letter killeth / but the sprete geueth lyfe.

Hebr. iiii.

\* If the ministracion of death thowow the letters figured in stones was glorious / so that the chyldren of Israel coulde not beholde the face of Moles for the glory of his countenance (which glory neuerthelesse is done awaye) why shall not the ministracion of the sprete be moche more glorious? For yf the ministringe of con

## To the Corintthyans Jo. ccc. ii

of condemnation be glorious: moche more doth he ministracion of ryghtewesnes excede in glory. For no dout that which was there glorified is not once glorified in respecte of this excedinge glory. Then yf that which is destroyed was glorious / moche more shall that which remaineth / be glorious.

Depnge then that we haue soche trust / we vse great boldnes and do not as Moles / which put a vayne ouer his face that the chyldren of Israel shuld not se for what purpose that serued which is put awaye. But their myndes were blinded. For vntill this daye remaineth the same coueringe vntaken awaye in the olde testamēt when they reade it / which in Christ is put awaye. But eue vnto this daye when Moles is reed / the vayne hageth before their hertes. Neuerthelesse when they tourne to the Lord / the vayne shalbe take awaye. The Lord denodout is a sprete. And where the sprete of the Lord is / there is libertie. But we all be holde the glorye of the Lord with his face open / and are chaunged vnto the same similitude / from glory to glory / euen of the sprete of the Lord.

### The.iiij. Chapter.

**T**herfore seyng that we haue soche an office / eue as mercy is come on vs / we saynte not: but haue cast from vs the clokes of vn honestie / & walke not in craftines nether corrupte we the worde of God: but walke in open trueth / & repute oure selues to euery mānes conscience in the syght of God. \* If oure gospell be yet hyd / it is hyd amonge them that are lost / in whō the God of this worlde hath blinded the myndes of them which beleuenot / lest the light of the glorious gospell of Christ which is the ymage of God / shulde shyne vnto them.

e. v.

\* for

\* Libertie there the herie is not in bondage to dome cere monyes / but knoweth how to vse all thinges / and vnder a stonde sh as loue is the ende & the fullfyllinge of all lawes

God of this worlde.

## The.ii. Epistle of S. Paul

The Xpos  
files are for  
servantes.

\* For we preache not oure selues/ but Christ  
Jesus to be the Lorde/ and oure selues poure  
servantes/ for Jesus sake. For it is God that  
commaunded the lycht to shyne out of darck-  
nes/ which hath shyned in oure hertes / for to  
geue the lycht of the knowledge of the glory  
of God/ in the face of Jesus Christ.

But we haue this treasure in earthy vessels/ **A**  
that the excellēt power of it myght appere to  
be of God/ and not of vs. We are troubled on  
every syde/ yet are we not without hope. We  
are in pouertie/ but not utterly without som  
what. We are persecuted/ but are not forsake.  
We are cast doune: neuerthelesse we perishe  
not. And we all wayes beare in oure bodies  
the dyinge of the Lorde Jesus/ that the lyfe  
of Jesus myght appere in oure bodies. **R**

For we which liue/ are alwayes deliuered  
vnto deeth for Jesus sake/ that the lyfe also  
of Jesus myght appere in oure mortall fleshe.  
So then deeth worketh in vs/ a lyfe in you **R**  
\* Seynge then that we haue the same spete  
of fayth/ accoꝝdinge as it is wrytten: I bele-  
ued/ and therfore haue I spoken. we also bele-  
ue/ and therfore speake. For we knowe that he  
which rayled vpon the Lorde Jesus/ shall rayle  
vpon vs also by the meanes of Jesus/ and shall  
see vs with you. For all thinges do I for you  
resake/ that the plenteous grace by thanks  
geuen of many / maye redounde to the pray-  
se of God.

Psal. 138.

wherefore we are not weryed / but though **D**  
oure vwarde man perishe / yet the inwarde  
man is renewed daye by daye. For oure ex-  
cedinge tribulacion which is momentany and  
light/ prepareth an exceedinge and an eternall  
wayght of gloꝝpe vnto vs/ whill we loke not  
on the thinges which are sene/ but on the thin-  
ges which are not sene. For thinges which  
are

To the Corinthians **Ro. ccc. lii**  
are sene/ are temporall: but thinges which are  
not sene/ are eternall. **R**

The. v. Chapter.

**W**e knowe suerly of oure earthy man-  
sion wherein we now dwell were de-  
stroyed/ that we haue a bilding ordey-  
ned of God/ an habitation not made  
with handes/ but eternall in heauē. And here  
for sych we desiringe to be clothed with oure  
mansion which is fro heauē: so yet of that we  
be founde clothed/ and not naked. For as lon-  
ge as we are in this tabernacle/ we sigh & are **2 po. 34**  
griued/ for we wold not be clothed/ but wold  
be clothed vpon/ that mortalite might be  
swallowed vpon of lyfe. He that hath ordeyned  
vs for this thinge/ is God: which very same  
hath geuen vnto vs the earnest of the spete.

Wherefore we are alwaye of good chere/ and  
knowe well that as longe as we are at home  
in the body/ we are absent from God. For we  
walke in fayth and se not. Neuerthelesse we  
are of good comforte/ and had leuer to be ab-  
sent from the body and to be present with the  
Lorde. Wherefore/ whether we be at home or **Rom. xlii.**  
fro home we endeouore oure selues to please  
him. For we must all appere before the iudge-  
ment seate of Christ/ that euery man maye re-  
ceiue the workes of his body accoꝝdinge to  
that he hath done/ whether it be good or bad.

\* Seynge then that we knowe/ how the  
Lorde is to be feared / we fare saye with  
men. For we are knowne well ynough vnto  
God. I trust also that we are knowne in you  
reconsciēces.

**R** we prayse not oure selues agayne vnto you/  
but geue you an occasion to reioyce of vs/ that  
ye maye haue some what agaynst the / which  
reioyce in the face/ and not in the hert. For of  
we be so feruent/ to God are we so feruent. If  
we kepe

\* Geue all  
diligence th  
as no man  
be offended  
or hurt by  
vs or oure  
ensample.



## The.ii. Epistle of S. Paul

Christe  
servant  
of Christe  
will & not  
their  
owne plea  
sure / but as  
his.

A new crea  
ture.  
The atton  
ement bet  
weene God  
and man in  
Christ / is  
the apostles  
office to pre  
ach.

Synne is  
an offerin  
ge for synne  
as a sole. ro.  
viii.

(Wayne)  
that the wor  
de sowne in  
your heries  
shuld be fru  
telesse to  
your grea  
dampnaciō

we hope measure / for your cause hope we mea  
sure. For the love of Christ constraineth vs / be  
cause we thus iudge / yf one be dead for all / that  
then are all dead / & that he dyed for all / that  
they which live / shulde not hence forth live  
vnto them selues / but vnto him which dyed  
for them and rose agayne.

Wherfore hence forth knowe we no man af  
ter the fleshe. In so moche though we have  
knowe Christ after the fleshe / now hence for  
the knowe we him so no moare. Therfore yf  
any man be in Christ / he is a new creature. Olde  
things are passed awaye / behold all things  
are become newe. Neuerthelesse all things  
are of God / which hath reconciled vs vnto  
him selfe by Jesus Christ / & hath geuen vnto  
vs the office to preache the attonement.  
For God was in Christ / and made agrement  
betwene the worlde & him selfe / and imputed  
not their synnes vnto them: & hath committed  
to vs the preachinge of the attonement. Now  
then are we messengers in the roume of Christ  
even as though God byd beseeche you thorow  
vs. So praye we you in Christs name / that  
ye be at one with God: for he hath made him  
to besynne for vs / which knewe no synne / that  
we by his meanes shulde be that ryghtewes  
nes which before God is allowed

### The.vj. Chapter

**U**s as helpers therfore exhorte you /  
that ye receaue not the grace of God  
in vayne) For he sayth: I haue hear  
de the in a tyme accepted: and in the  
dape of saluacion haue I suckered the. Behol  
de / now is that well accepted tyme: beholde  
now is that dape of saluacion. Let vs geue  
no man occasion of euill / that in oure office  
be founde no faute: but in all thinges let vs  
behaue oure selues as the ministers of God.  
In ma

## To the Corinthians. Ro. ccc. lii

In moche patience / in afflictions / in necessi  
te / in anguythe / in stryppes / in prisonment / in  
stryfe / in labour / in watchinge / in fasting / in  
purenes / in knowledge / in longe sufferinge / in  
kindnes / in the holy goost / in loue vnfayned /  
in the wordes of truethe / in the power of God /  
by the armour of ryghtewesnes of the ryght  
honde & on the lyfte / in honoure & dishonou  
re / in euill repute & good repute / as descea  
uers and yet true / as vnknewen / and yet kno  
we: as dyinge / & beholde we yet liue: as chaste  
ned / & not kylled: as for owng / & yet alwaye  
mery: as poore / & yet make many riche: as haul  
ge no thinge / & yet possessinge all thinges.

Ye Corinthians / oure mouth is open vnto  
you. Oure herte is made large: ye are in no  
strayte in vs / but are in a strayte in your owne  
bowelles: I promyse you lyke rewarde with  
me / as to my chyldren. But your selues therfo  
re at large / and beare not a straigers yoke  
with the vnbeleuers. For what fellowship hath  
ryghtewesnes with vnyghtewesnes? What com  
pany hath light with darcknes? What co  
rdeth hath Christ with Beliall? Either what  
parteth hath he that beleueth / with an infidell?  
How agreeth the temple of God with ymages?  
And ye are the temple of that lyuinge God /  
as sayde God. I will dwell amonge them / &  
walke amonge them / & wilbe their God: and  
they shalbe my people. Wherfore come out fro  
amonge them / & separate your selues (sayth  
the Lorde) and touche none vncleane thinge:  
so will I receaue you / and wilbe a father vnto  
you / and ye shalbe my sonnes and dought  
ers / sayth the Lorde almyghty.

### The.vj. Chapter

**S**eruege that we haue soche promyses  
derely beloued / let vs cleanse oure sel  
ues from all fylthynges of the fleshe  
and

1. Cor. xiii.

\* Armour  
of ryghtew  
nes: is the  
worde of  
god with ho  
pe / loue / fea  
re. &c. which  
Pauls  
let the ar  
mour of  
lyght. Rom  
xiii.

Temple:

1. Cor. xvi.

Leui. xvi.

2. Cor. xiii.

## The.ii. Epistle of S. Paul

and spete/ & growe vp to full holynes in the feare of God. Vnderstonde vs/ we haue hurte no man: we haue corrupte no man: we haue defrauded no man. I speake not this to condemne you: for I haue shewed you before that ye are in oure hartes to dye & lyue with you. I am very bolde ouer you/ & reioyce greatly in you. I am filled with comfozte and am excedinge ioyous in all oure tribulations. For when we were come into Macedonia/ oure fleshe had no rest/ but we were troubled on euery syde. Outwarde was fightinge/ inwarde was feare. Neuerthelesse God that comfozteth the abiecte/ comfozted vs at the comminge of Titus.

And notwith his comminge only: but also with the consolacion wherewith he was comfozted of you. For he tolde vs youre desyre/ youre moyninge/ youre seruent mynde to me warde: so that I now reioyce the more. wherfore though I made you sorow with a letter/ I repent not: though I dyd repēt. For I perceaue that that same pistle made you sorow/ though it were but for a ceason. But I now reioyce/ not that ye were sorow/ but that ye so sorowed that ye repēted. For ye sorowed godly: so that in nothyng ye were hurte by vs. For godly sorowe causeth repentance vnto saluacion not to be repented of: when woꝛldely sorow causeth deeth.

Beholde what diligence this godly sorowe that ye toke/ hath wrought in you: yee it caused you to cleare youre selues. It caused indignacion/ it caused feare/ it caused desyre/ it caused a seruent mynde/ it caused punishment: For in all thynges ye haue shewed youre selues that ye were cleare in that matter. wherfore though I wrote vnto you/ I dyd it not for his cause that dyd hurte/ nether for his

## To the Corinthians. flo.ccc.lvi

his cause that was hurte: but that our good mynde which we haue towards you in the sight of God/ myght appere vnto you.

Therefore we are comfozted/ because ye are comfozted: yee and excedyngly the more ioyed we/ for the love that Titus had: he cause his spete was refreshed of you all. I am the more ioyed/ not now a shamed/ though I boasted my selfe to him of you. For as all thynges which I preached vnto you are true/ even so is oure boasting/ that I boasted my selfe to Titus with all/ founde true. And now is his inward affection more abundant towards you/ when he remembreth the obedience of euery one of you: how with feare and trembling ye receaued him. I reioyce that I maye be bolde ouer you in all thynges.

### The.viii. Chapter.

Do you to wit brethren/ of the grace of God which is geuen in the congregacions of Macedonia/ how that the abundance of their reioysinge is/ that they are tried with moche tribulacion. And therto though they were excedinge poore/ yet haue they geue excedyngly richly/ & that in singlenes. For to their powers (I beare recorde) yee and beyonde their power they were willinge of their awne accorde/ & prayed vs with great instance/ that we wolde receaue their benefite/ and suffer them to be partetakers with other in ministryng to the sayntes. And this they dyd/ not as we looked for: but gaue their awne selues first to the Lorde/ and after vnto vs by the will of God: so that we coulde not but desyre Titus to accomplyshe the same beniuolence amonge you also/ euen as he had begonne.

Now therefore/ as ye are ryche in all parties/ in sayth/ in woꝛde/ in knowledg/ in all seruente



## The.ii. Epistle of S. Paul

nes/and in loue/which ye haue to vs:euē so  
se that ye be plenteous in this bēstiuolence.  
This saie I not as commaundinge: but be  
cause other are so feruent / therfore proue I  
poure loue whether it be part of oino. Ye knowe  
the liberalitie of oure lord Iesus Christ/  
which though he were riche yet for poures sake  
became poore: that ye thow his pover-  
tie/myght be made ryche.

And I geue counsell here to. For this is ex-  
pedient for you/which beganne/not to do on-  
ly:but also to wil a ycare a goo. Now therfore  
performe the dede:that as ther was in you  
a redynes to will / euē so ye maye performe  
the dede/of that which ye haue. For if ther be  
fyrt a willinge mynde/ it is accepted accor-  
dinge to that a man hath/and not accordinge  
to that he hath not.

It is not my mynde that other be set at ea-  
se/and ye brought into combzaunce: but that  
ther be equalnes now at this tyme/that poure  
aboundaunce sucher ther lacke:that their abou-  
dauce maye supplie poure lacke: that ther  
maye be equalite/agreynge to that which is  
writen. He that gathered moche had neuer  
the moze aboundaunce/ & he that gathered ly-  
tell had neuer the lesse. Thanks be vnto god/  
which put in the hert of Titus the same good  
mynde toward you. For he accepted the re-  
quest yea rather he was so well willinge/that  
of his awne accorde/came vnto you.

we haue sent with him that brother/whose  
laude is in the gospel thow out all the con-  
gregacions:and not so only/ but is also chosen  
of the congregacions to be a felowe with vs in  
oure ioyne concerninge this bēstiuolence that  
is ministred by vs vnto the payse of the Lord  
and to steepe vp poure prompt mynde.

For this we eschue/that eny man shulde re-  
buke

## To the Corinthyans. fol. cccv

Rebuke vs in this plenteous distribucion that  
is ministred by vs/and therfore make proui-  
sion for honest thinges / not in the syght of  
God only/ but also in the syght of men.

We haue sent with them a brother of oures  
whom we haue ofte tymes proued diligent in  
many thinges/ but now moche moze diligent.  
The grete confidence which I haue in you/  
hath caused me this to do: partly for Titus  
sake which is my felowe and helper as conce-  
ninge you/ partly because of other which are  
oure brethren and the messengers of the con-  
gregacions/and the glory of Christ. wherfore  
shewe vnto them proffe of poure loue/and of  
the reioysinge that we haue of you/ that the  
congregacions maye se it.

### The. ix. Chapter.

Is the ministringe to the sayntes / it  
is but superfluous for me to write vnto  
you: for I knowe poure redynes of  
minde / wherof I boost my selfe vnto them of  
Macedonia: & saie that Achaja was prepared  
a yere ago / & poure feruentnes hath prouo-  
ked many. Neuerthelesse yet haue I sent the  
se brethren/ lest oure reioysinge ouer you shulde  
be in vayne in this behalfe/ and that ye (as I  
haue sayd) prepare poure selues lest parauen-  
ture yf they of Macedonia come with me / &  
synde you vnprepared/ the boost that I made  
in this matter/shuld be a shame to vs. I saie  
not vnto you.

wherfore I thought it necessary to exhort  
the brethren/ to come before honde vnto you  
for to prepare poure good blessing promised  
afore/that it myght be redy: so that it be a  
blessinge/ & not a defraudinge. This petre  
member/ howe that he which soweth lytell/  
shall reape lytell/ & he that soweth plenteously  
shall reape plenteously. And let every man do

accor-

## The. ii. Epistle of S. Paul

Gal. 3. 27.

Accordinge as he hath purposed in his herte/  
not groudgingly/or of necessite. For God lo-  
ueth a chearfull geuer.

Psal. 131.

God is able to make you ryche in all grace/  
that ye in all thinges hauinge sufficient vn-  
to the vtmoste/may be ryche vnto all man-  
ner good workes/as it is writte: He hath spar-  
sed abroad and hath geuen to the poore/ his  
rightewesnes remaineth for ever. He that sin-  
deth the sower seed/ shall minister breed for so-  
de/and shall multiplie youre seed and increa-  
se the frutes of youre rightewesnes & that  
on all parties/ye may be made riche in all sin-  
glenes/which causeth thowowe vs/thankes ge-  
uinge vnto God.

For the office of this ministracion/not on-  
ly supplieth the nede of the sayntes: but also  
is aboundaunt herein/that for this laudable  
ministringe/thankes myght be geuen to God  
of many/which prayse God for the obedience  
of youre professinge the gospel of Christ/and  
for youre singlenes in distributinge to them  
and to all men: & in their prayers to God for  
you/longe after you/for the aboundaunt gra-  
ce of God geuen vnto you. Thankes be vnto  
God for his vnspokeable gyfte.

### The. x. Chapter.

**I** Paul my selfe beseeche you by the meke-  
nes and softnes of Christ which when I  
am present amonge you am of no repu-  
tacion/but am bolde towarde you bein-  
ge absent. I beseeche you that I nede not to be  
bolde when I am present (with that same co-  
fidence/wherewith I am supposed to be bolde)  
agaynst some which repute vs as though we  
walked carnally. Neuerthelesse though we  
walke compassed with the flesh/pet we warre  
not fleshlye. For the weapons of oure warre  
are not carnall thinges/but thinges mighty  
in God/

## To the Corinthians. 2o. cxxv. 1.

in God/ to cast doune stronge holdes/wherewith  
we ouerthrowe ymaginacions/and euery hye  
thinge that exalteth it selfe agaynst the know-  
ledge of God/& bringe into captiuite all vn-  
derstandinge to the obedience of Christ/and  
areredy to take vengeance on all disobedi-  
ence/when youre obedience is fulfilled. Loke ye  
on thinges after the vtter apperance.

Ye can man trust in him selfe that he is  
Christes/let the same also confide of him sel-  
fe/that as he is Christes/eu so are we Chri-  
stes. And though I shuld boast my selfe some  
what more of oure auctorite which the Ro-  
de hath geue vs to edifie and not to destroye  
you/it shulde not be to my shame. This saye  
I/lest I shuld seme as though I went about  
to make you a frayde with letters. For the  
pittles (sayth he) are soe & stronge: but his body  
ly presence is weake/& his speache is rude. Let  
him that is soche thinke on this wise/ that as  
we are in wordes by letters when we are ab-  
sent/soche are we in dedes whē we are present.

For we cannot finde in oure hertes to ma-  
ke oure selues of the nombre of them/or to co-  
pare oure selues to them/which laude the sel-  
ues/neverthelesse whill they measure the sel-  
ues with the selues/& compare the selues with  
the selues, they vnderstonde nought. But we  
will not reioyce aboue measure: but accordin-  
ge to the quantite of the measure which God  
hath distributed vnto vs/a measure that rea-  
cheth euen to you. For we stretch not out ou-  
re selues beyonde measure as though we had  
not reached vnto you. For euē to you haue we  
come with the gospel of Christ/& we boast not  
oure selues out of measure in other mens la-  
bours. Ye & we hope/when youre sayth is in-  
creased amonge you/to be magnified accordin-  
ge to oure measure/moze largely and to prea-  
che



The. ii. Epistle of S. Paul

\*Leuery  
man reioyse  
in that Chri-  
st is ed: for  
him & not in  
the holynes  
of his owne  
workes.

we be maris-  
ed to christ  
and not to  
the preacher

Paul is equ-  
all with the  
five apos-  
tles.

the the gospel in those regions which are be-  
yond you: and not to reioyce of that which is by  
another mans measure prepared all ready. Let  
him that reioyseth/reioyse in the Lord. For  
he that prayseth him selfe/ is not allowed: but  
he whom the Lord prayseth.

The. xi. Chapter.

**W**ould to God/ye could be suffred me a-  
lytell in my folishnes: yee & I praye  
you forbear me. For I am gelous  
ouer you with godly gelousy. For I  
coupled you to one man/ to make you a chaste  
virgen to Christ. But I feare lest as the ser-  
pent begyled Eue thowow his sutteltie/ eue  
so poure wittes shuld be corrupte fro the sin-  
glenes that is in Christ. For yf he that com-  
meth/ preach a nother Jesus then him whom  
we preached: or yf ye receaue another spete  
then that which ye haue receaued: ether a no-  
ther gospell then that ye haue receaued/ ye  
myght ryght well haue bene content.

I suppose that I was not behinde the these  
Apostles. Though I be rude in speakinge/ yet  
I am not so in knowledge. How be it amonge  
you we are known to the utmost what we  
are in all thinges. Wpd I therein synne/ becau-  
se I submitted my selfe/ that ye myght be ex-  
alted/ & because I preached to you the gospel  
of God free: I robbed other congregacions/ &  
toke wages of them/ to do you seruice with  
all. And when I was present with you/ and  
had nede/ I was greivous to no man for that  
which was lackinge vnto me/ the brethren  
which came from Macedonia/ supplid: and in  
all thinges I kept my selfe that I shuld not  
be greivous to you: & so will I kepe my selfe.

If the trueth of Christ be in me/ this re-  
bryllinge shall not be taken from me in the re-  
gions of Achaia. Wherefore/ Because I loue  
you

To the Corinthyans: So. ccc. lvi

you not/ God knoweth. Neuerthelesse what  
I do/ that will I do to cut awaye occasion  
from them which desyre occasion/ that they  
myght be founde lyke vnto vs in that wherein  
they reioyce. For these false apostles are dis-  
creafull workers/ and fassion them selues ly-  
ke vnto the Apostles of Christ. And no mar-  
uyle/ for Satan him selfe is changed into the  
fassion of an angell of lycht. Therefore it is no  
great thinge/ though his ministers fassion  
them selues as though they were the mini-  
sters of rightewesnes: whose ende shalbe ac-  
cordinge to their dedes.

I saye agayne/ lest eny man thinke that I am  
folish: or els eue now take me as a folie/ that  
I maye boast my selfe a lytell. That I speake/  
I speake it not after the wapes of the Lord/  
but as it were folishly/ whill we are now co-  
me to boasting. Weynge that many reioyce af-  
ter the fleshe/ I will reioyce also. For ye suf-  
fre soles gladly/ because that ye poure selues  
are wyle. For ye suffre euen yf a man brynge  
you into bondage: yf a man deuoure: yf a man  
take: yf a man exalt him selfe: yf a man smyte  
you on the face. I speake as concerninge rebu-  
ke/ as though we had bene weake.

How be it wherein soeuer eny man dare be  
bolde/ I speake folishly/ I dare be bolde also.  
They are Ebriues/ so am I. They are Israeli-  
tes/ eue so am I. They are the seede of Abra-  
ham/ euen so am I. They are the ministers of  
Christ/ I speake as a folie/ I am moare: In la-  
bours moare abundant: In stryppes aboue  
measure: In prison moare plenteously: In  
deeth ofte. Of the Jewes spue tymes recea-  
ued I euery tyme. xi. stryppes saue one. Wher-  
of I was I beten with rodde. I was oneste-  
ned. I suffered thyrle shipwache. Ryght and  
daye haue I bene in the depe of the see. In 102.

f. ii. nryinge

\*To moche  
mekenre ad-  
obed: enccis  
not allowed  
in the kynge  
dome of god  
but all must  
be accordyn-  
g to know-  
ledge.

Actu. xvi.  
Actu. xiii. &  
Act. vii.

## The.ii. Epistle of S. Paul

neyng often: in pears of waters: in pears of robbers: in leoperdies of myne awne nation: in leoperdies amonge the hethen. I haue bene in pears in cities/ in pears in wilderernes/ in pears in the see/ in pears amonge false bzethen/ in labour and trauayle/ in watching often/ in hunger/ in thyrst/ in fastinges often/ in colde and in nakednes.

And, besyde the thynges which outwardly happen vnto me/ I am cōbyed dayly/ & do care for all congregacions. who is sicke/ and I am not sicke/ who is hurte in the sayth and my hert burneth not? If I must nedes reioyce/ I will reioyce of myne infirmities.

The.iiij. Chapter.

**T**he God and father of oure Lorde Iesus Christ/ which is blessed for evermore/ knoweth that I lye not. In the cite of Damascō/ the gouernour of the people vnderhyng Iretas/ layde watche in the cite of the Damascens/ and wolde haue caught me/ and at a wyndowe was I let doune in a basket thow the wall/ and so scaped his hondes.

It is not expedient for me no dout to reioyce. Neuerthelesse I will come to visions and reuelacions of the Lorde. I knowe a man in Christ aboute. xliij. yeres agone (whether he were in the body I cannot tell/ or whether he were oute of the body I cannot tell (God knoweth) which was take vp into the thyrde heauē. And I knowe the same mā (whether in the body/ or out of the body I cannot tell (God knoweth) how that he was taken vp into Paradise/ and hearde wordes not to be spoken/ which no man can vtter. Of this mā will I reioyce/ of my selfe will I not reioyce/ except it be of myne infirmities. And yet though I wolde reioyce/ I shulde not be a sole: for I

wolde

## To the Corinthians. So. ccc. lviij

wolde saye the trouthe. Neuerthelesse I spare/ lest eny man shulde thinke of me aboue that he seith me to be/ or heareth of me.

And lest I shuld be exalted out of measure thow the aboundance of reuelacions/ ther was geuen vnto me vnquyctnes of the fleshe/ the messenger of Satan to buffet me: because I shulde not be exalted out of measure. For this thyng besought I the Lorde thysle/ that it myght departe from me. And he sayde vnto me: my grace is sufficient for the. For my strenght is made parfaict thow weaknes. Wery gladly therfore will I reioyce of my weaknes/ that the strenght of Christ maye dwell in me. Therfore haue I delectacion in infirmities in rebukes/ in neede/ in persecucions/ in anguysh/ for Christes sake. For when I am weake/ then am I stronge.

I am made a foole in boasting my selfe. Ne haue cōpelled me: I ought to haue bene commended of you. For in nothinge was I inferior vnto the chiefe Apostles/ though I be nothinge/ yet the tokens of an Apostle were wrought amonge you with all patience/ with signes/ & wonders/ & mighty dedes. For what is it wherin ye were inferior vnto other congregacions except it be therein that I was not greuous vnto you. For geue me this wronge done vnto you. Beholde now the thyrde tyme I am redy to come vnto you: and yet wyl I not be greuous vnto you. For I seke not poures/ but you. Also the chyldren ought not to laye vp for the fathers and mothers: but the fathers and mothers for the chyldren.

I will very gladly bestowe/ & wil be bestowed for poure soules: though the moare I loue you/ the lesse I am loued agayne. But be it that I greued you not: neuerthelesse I was crafty and toke you with gyle. Wyl I pill you

l.iiij. by eny

Actu. ix. d.

Actu. ix. a

Paul pro s  
ueth by his  
sygnes/ that  
his auctoris  
re was as  
great/ as the  
auctorye  
of the chye  
Apostles.



## The. ii. Epistle of S. Paul

by any of them which I sent vnto you: I desired Titus/and with him I sent a brother. Wpd Titus defraude you of any thinge: walked we not in lyke steppes: Agayne thinke ye that we excuse our selues: we speake in Christ in the syght of God.

But we do all thinges dearly beloued for youre edifyinge. For I feare lest it come to passe/that when ye come/ I shall not fynde you soche as I wolde: and I shalbe founde vn to you soche as I wolde not: I feare lest ther be founde amonge you debate/enuynges/wrath strepse/backbitinges/whysperinges/swellinges & discorde. I feare lest when I come agayne/God bringe me lowe amonge you/and I be constrayned to bewaile many of the which haue sinned all redy / and haue not repented of the vncleannes/ fornicacion and wantannes which they haue committed.

### The. xij. Chapter.

**R**ew come I the thyrde tyme vnto you In the mouth of two or thre witness les shall euery thinge stonde. I tolde you before/ & tell you before: as I sayde when I was present with you the seconde tyme/ so wyte I now beinge absent/ to the which in tyme past haue sinned/ & to all other: that yf I come agayne/ I will not spare/ scynge that ye seke experiance of Christ which speaketh in me/ which amonge you is not weake/ but is myghty in you. And verely though it came of weaknes that he was crucified/ yet liueth he thowow the power of God. And we no dout are weake in him: but we shall liue with him/ by the myght of God amonge you.

Prooue youre selues whether ye are in the fayth or not. Examen youre awne selues: knowe ye nor youre awne selues how that Je

Deut. xix.  
Math. xxiij.  
Joan. viij. c.  
Hebre. x. c.

## To the Corinthyans. - ffo. ccc. liij

us Christ is in you/excepte ye be cast awayes: I trust that ye shall knowe that we are not cast awayes. I desyre before God that ye do none enill / not that we shuld seme commendable: but that ye shuld do that which is honest: and let vs be counted as leawde persones. We can do nothinge agaynst the trueth/ but for the trueth. We are glad when we are weake/ and ye stronge. This also we wishe for / even that ye were perfect. Therfore wyte I these thinges beinge absent / lest when I am present/ I shuld vse sharpenes accordynge to the power which the Lorde hath geuen me/ to edifie/ and not to destroye.

Finallye brethren fare ye well/ be perfect/ be of good comforte/ be of one mynde/ lyue in peace/ and the God of loue and peace/ shalbe with you. Greete one another in an holy bylde. All the sayntes salute you.

The grace of oure Lorde Jesus  
Christ/ and the loue of God/  
and the fellowshippe of the  
holy goost be with  
you all.  
Amen.

### The seconde epistle to the Corinthyans.

Went from Philippos a cite in Macedonia/ by Titus and Lucas.

f. b. The

**The Prologe Upon the Epistle  
of Saynt Paul to the  
Galathians.**



**A**s ye rede Act. 18. how certen came from Jerusalem to Antioche and vexed the disciples there/affirmynge that they shoulde not be saved except they were circumcised. Euen so after Paule had conuerted the Galathians and coupled them to Christ: so trust in him onely for the remission of synne/and hope of grace and saluacion/and was departed: there came false Apostles vnto them (as vnto the Corinthians/and vnto all places where Paule had preached) and tharin the name of Peter/ James and Iohn/ whome they called the hye Apostles/ and preached circumcision and the keepynge of the lawe/ to be saved by/ and mynished Pauls auctorite.

To he confoundynge of those/ Paule magnifieth his office and Apostleship in the two fyrst Chapters and maketh him selfe equall vnto the hye Apostles/ and concludeth that euery man must be iustified with oute deservynge/ with oute workes/ and with out helpe of the lawe: but alone by Christ.

And in the thyrde and fourth/ he proueth the same with scripture/ examples and similitudes/ and sheweth that the lawe is cause of more synne and bringeth the curse of God vpon vs/ and iustifieth vs not: but that iustifyinge cometh by grace promysed vs of God thow row the deservynge of Christ/ by whome (yf we be true) we are iustified with oute helpe of the workes of the lawe.

And in the 5. and 6. he exhorteth vnto the workes of loue which folowe fayth and iustifyinge. So that in all his epistle he obserueth this order. Fyrst he preacheth the dampnacion of the lawe: then the iustifyinge of fayth/ and thyrde the workes of loue. For on that condicion that we hence forth loue and worke/ is the mercie geuen vs. Or else yf we will not worke the will of God hence forwarde/ we fall from fauoure and grace: as the inheritaunce that is frelie geuen vs for Christes sake/ sheweth oute awne faulte/ we lose agayne/

**The epistle  
of saynt Paul the Apostle  
vnto the Galathians.**



**The fyrst Chapter.**

**P**aul an Apostle not of men/ neither by man/ but by Jesus Christ/ a by God the father which rayled him from deeth: and all the brethren which are with me.

Vnto the congregacions of Galacia.  
Grace be with you and peace from God the father/ and from our Lorde Jesus Christ/ which gaue him selfe for oure synnes/ to deliuer vs from this present euill worlde/ thow the will of God oure father/ to whom be prayse for euer and euer. Amen.

I maruaile that ye are so sone turned from him that called you in the grace of Christ/ vnto another Gospell: which is nothynge els/ but that ther be some which trouble you/ and intende to peruert the Gospell of Christ. Neuerthelesse though we oure selues/ or an angel from heuen/ preache any other gospell vnto you/ then that

Paul thowgh he came longe after the apostles yet had he not his auctorite of Peter or of any that went before him. Neither brought he with him letters of recommendation or bulles of confirmation. But the confirmation of his apostleship was



## The Epistle of S. Paul

the worde of that which we haue preached vnto you / holde  
god / confesse him as a cursed. As I sayde before / so saye I  
of men / & now agayne / yf any man preache any other thin  
the power ge vnto you / then that ye haue receaued / hol-  
of the spiri- de him accursed. Preache I mannes doctrine  
e that testifi- of Godes: Other go I about to please men:  
fied with hi- If I studded to please men / I were not the  
by miracles seruant of Christ.

and many  
folde gyftes  
of grace.

I certifie you brethren / that the Gos-  
pell which was preached of me / was not after  
the manner of men / neither receaued I it of  
man / neither was I taught it: but receaued it  
by the reuelacion of Iesus Christ. For ye haue  
hearde of my conuersacion in tyme past / in the  
Jewes wayes / how that beyonde measure I  
persecuted the congregacion of God / and spoy-  
led it: and preyapled in the Jewes lape / aboue  
many of my companions / which were of myne  
owne nacion / and was a moche moze feruent  
maintener of the tradicions of the elders.

But when it pleased God (which seperated  
me from my mothers wombe / and called me by  
his grace / for to declare his sonne by me) that  
I shuld preache him amonge the hethen: imme-  
diatly I commened not of the matter with  
fleshe and bloud / neither returned to Jerusa-  
lem to them which were Apostles before me:  
but went my wayes into Arabia / & came agay-  
ne vnto Damasco. Then after thre yeres / I re-  
turned to Jerusalem to se Peter / and abode  
with him .xv. dayes no nother of the Apostles  
sawe I / save James the Lordes brother. The  
things which I write / beholde / God know-  
eth I lye not.

After that I went into the costes of Syria  
and Lycia: & was vknownen as touchinge my  
person vnto the congregacions of Jewes / &  
which were in Christ. But they hearde only:  
that he which persecuted vs in tyme past / now  
preacheth

## To the Galathians

Fo. celi

preacheth the sayth which before he destroyed.  
And they glorified God on my behalfe. ¶

The .iiij. Chapter.

Then .xiiij. yeres ther after / I went vp  
agayne to Jerusalem with Barnabas /  
& toke with me Titus also. Ye and I  
went vp by reuelacion / and commened  
with the / of the Gospell which I preache amonge  
the Gentyles: but betwene oure selues / with  
them which were counted chiefe / lest it shuld ha-  
be bene thought that I shuld runne or had run-  
ne in vayne. Also Titus which was with me /  
though he were a Breke / yet was not compell-  
ed to be circumcised / and that because of incom-  
mers beyng fals brethren which came in am-  
ge other to spy out oure libertie which we ha-  
be in Christ Iesus / that they myght bringe vs  
into bondage. To whom we gaue no rounce /  
no not for the space of an houre / as concernyn-  
ge to be brought into subiection: and that be-  
cause that the trueth of the Gospell myght con-  
tinue with you.

Of them which seme to be great (what they  
were in tyme passed it maketh no matter to me:  
God loeth on no mans person) neuerthelesse  
they which seme great / added nothinge to me.  
But contrary wyse / when they sawe that the  
Gospell ouer the vncircumcision was commit-  
ted vnto me / as the Gospell ouer the circum-  
cision was vnto Peter: for he that was myghty  
in Peter in the Apostleshippe ouer the cir-  
cumcision / the same was myghty in me amonge  
the Gentyles: and therfore when they per-  
ceaued the grace that was geuen vnto me / then  
James / Cephas and John / which seemed to be  
pillers / gaue to me and Barnabas the right  
handes and agreed with vs / that we shuld prea-  
che amonge the hethen / and they amonge the  
Jewes: warnynge only that we shuld remem-  
ber the

Pauls beset-  
ment the li-  
berie of the  
gospell.

Pauls is of  
as hye aucto-  
ritie as Pe-  
ter James  
of John.

Deut. x. d.  
ii. Par. xij.  
Job. xxxiii.  
Eapic. li. b.  
Roma. ii. b.  
Eph. vi. b.  
Collo. iii. b.  
Actu. x. e.  
I Petr. i. c.

\* Circum-  
sion are the  
Jewes and  
vncircum-  
sion are the  
gentyles.

Pauls gos-  
pell was  
not confir-  
med by the  
auctorite of  
man / but by  
the miracles  
of the spirit  
etc.

## The Epistle of S. Paul.

Paul rebu-  
th Peter.  
in the face.

ber the poore. Which thinge also I was dis-  
gent to do.

And when Peter was come to Antioche/ I  
withstode him in the face/ for he was worthy  
to be blained. For per that certayne came from  
James/ he ate with the Gentyls. But when  
they were come/ he withdrew and separated him  
selfe/ fearynge them which were of the circum-  
cision. And the other Jewes dissembled w<sup>th</sup> h<sup>im</sup>  
se/ in so moche that Barnabas was brought in  
to their simulation also. But when I sawe/  
that they went not the ryght waye after the  
trueth of the Gospell/ I sayde vnto Peter be-  
fore all men/ yf thou beynge a Jewe/ lyuest af-  
ter the manner of the Gentyls/ & not as do the  
Jewes: why causest thou the Gentyls to lyue  
as do the Jewes? we which are Jewes by na-  
ture/ & not synners of the Gentyls/ knowe that  
a man is not iustified by the dedes of the la-  
we: but by the fayth of Iesus Christ. And ther-  
fore we haue beleued on Iesus Christ/ that we  
myght be iustified by the fayth of Christ/ & not  
by the dedes of the lawe: because that by the de-  
des of the lawe no fleshe can be iustified.

\* Dedes of  
the lawe iu-  
stifie not/  
but fayth iu-  
stifieth.

The lawe  
breteyth my  
synne & dāp-  
nation/ and  
maketh me  
fle to Christ  
for mercye  
and lyfe.

As the lawe  
rored vnto  
me that I  
was dāpned  
for my syn-  
nes: so say-  
eth certifieth  
me that I  
am forgouen  
and shall ly-  
ue throu-  
gh Christ.

If then whyll we seke to be made ryghte-  
wes by Christ/ we oure selues are founde syn-  
ners/ is not then Christ the minister of synne?  
God forbid. For yf I bylde agayne that which  
I destroyed/ then make I my selfe a treaspa-  
ser. But I thow the lawe/ am deed to the la-  
we: that I myght lyue vnto God. I am cruci-  
fied with Christ. I lyue verely: yet now not I/  
but Christ lyueth in me. For the lyfe which I  
now lyue in the fleshe/ I lyue by the fayth of  
the sonne of God/ which loued me / and gave  
him selfe for me. I despyse not the grace of  
God. For yf ryghtewesnes come of the lawe/  
then Christ dyed in vayne.

The .iiij. Chapter.

foliis

## To the Galatians

fo. cclii

**B**ehold the Galatians: who hath bewit-  
ched you/ that ye shuld not beleue the  
trueth? To whom Iesus Christ was  
described before the eyes/ and amonge  
you crucified. This only wolde I learne of you  
receaued ye the spete by the dedes of the lawe/  
or els by preachynge of the fayth? Are ye so vn-  
wyle/ that after ye haue begonne in the spete/  
ye wolde nowe ende in the fleshe? So many  
thinges then ye haue suffered in vayne/ yf that  
be vayne. Which ministered to you the spete/  
and wrought miracles amonge you/ doth he se  
thow the dedes of the lawe? or by preachyn-  
ge of the fayth? Turn as Abraham beleued God/  
and it was ascribed to him for ryghtewesnes.  
Vnderstande therfore/ that they which are of  
fayth/ the same are the chyldren of Abraham.

For the scripture saue afoze honde/ that God  
wolde iustifie the hethen thow fayth/ & ther-  
fore shewed befoze honde glad tydynges vnto  
Abraham: In the shall all nacions be blessed.  
So then they which be of fayth/ are blessed  
with faythfull Abraham. For as many as are  
vnder the dedes of the lawe/ are vnder maledic-  
tion. For it is written: cursed is euery man that  
continueth not in all thinges which are writ-  
ten in the booke of the lawe / to fulfill them.  
That no man is iustified by the lawe in the  
syght of God / is euident. For the iuste shall  
lyue by fayth. The lawe is not of fayth: but the  
man that fulfilleth the thinges containyd in  
the lawe (shall lyue in them.) But Christ hath  
deliuered vs from the curse of the lawe / and  
was made a cursed for vs. For it is written:  
cursed is euery one that hangeth on tree/ that  
the blessing of Abraham myght come on the  
Gentyls thow Iesus Christ/ and that we  
myght receaue the promes of the spete tho-  
row fayth.

Gene. xxi.  
Rom. iiii. c.  
Jacob. ii. d.

Genes. xxi.  
Eccl. xiii. l.

The lawe  
curseth: but  
fayth bles-  
seth.

(For fayth)  
onlye make-  
th the consci-  
ence a lyue.

\* Christ was  
accursed for  
re sake of vs  
as he was  
punished &  
slayne for  
oure synnes

Brethren



## The Epistle of S. Paul.

Brethren I will speake after the maner of men. Though it be but a mans testament/ yet no man despyseth it/ or addeth any thinge thereto when it is once allowed. \* To Abraham and his seed were the promises made. He sayth not in the seedes as in many: but in thy seed/ as in one/ which is Christ. This I saye/ that the lawe which beganne afterwarde/ beyonde iij. and. xxx. yeares/ doth not dismaill the testament/ that was confirmed afoze of God vnto Christ ward/ to make the promises of none effect. For yf the inheritance come of the lawe/ it cometh not of promises. But God gaue it vnto Abraham by promises.

The lawe.

Wherefoze then serueth the lawe? The lawe was added because of transgression (till the seed came to which the promises was made) and it was ordeyned by angels in the honde of a mediator. A mediator is not a mediator of one. But God is one. Is the lawe then agaynst the promises of God? God forbid. Nowe best yf ther had bene a lawe geuen which coulde haue geuen lyfe: then no doute ryghte-nes shuld haue come by the lawe. But the scripture concluded all thinges vnder synne that the promises by the fayth of Iesus Christ/ shuld be geuen vnto them that beleue. \* Before that fayth came/ we were kept and shut vp vnder the lawe/ vnto the fayth which shuld afterwarde be declared.

\* The lawe geueth no lyfe but sheweth the synne.

\* Fayth maketh vs sonnes and of the nature of Christ/ vnder the lawe.

Wherefoze the lawe was oure scolemaster vnto the tyme of Christ/ that we myght be made ryghte by fayth. But after that fayth is come/ now are we no longer vnder a scolemaster. For ye are all the sonnes of God/ by the fayth which is in Christ Iesus. For all ye that are baptised/ haue put on Christ. Now is ther no Jewe neither Gentyll: ther is neither bond nor fre: ther is neither maner woman: but ye are all one

## To the Galatians. Jo. ccliii

all our thinge in Christ Iesu. If ye be Christes/ then are ye Abrahams seed/ and heyes by promises.

to haue other in the same reuerence that he hath Christ

The. iiii. Chapter. \*

And I saye that the heyze as longe as he is a chyld/ differeth not from a seruant/ though he be Lord of all/ but is vnder tutors and gouerners/ vntill the tyme appoynted of the father. Euen so we/ as longe as we were chyldren/ were in bondage vnder the ordinances of the worlde. But when the tyme was full come/ God sent his sonne bozne of a woman and made honde vnto the lawe/ to redeme them which were vnder the lawe: that we thow election/ myght receaue the inheritance that belongeth vnto the naturall sonnes. Because ye are sonnes/ God hath sent the spete of his sonne into oure hertes/ which cryeth Abba father. Wherefoze now/ thou art not a seruant/ but a sonne. If thou be the sonne/ thou arte also the heyze of God thou art now Christ. \*

Notwithstandynge/ when ye knewe not God ye dyd seruite vnto them/ which by nature were no goddes. But now sence ye knowe God (ye rather are known of God) how is it that ye tourne agayne vnto the weake and beggarly ceremonies/ wher vnto agayne ye despyse as if ye to be in bondage? Ye obserue daies/ and monethes/ and tymes/ and yeares. I am in feare of you/ lest I haue bestowed on you labour in vayne.

Beggarly ceremonies.

Brethren I beseech you/ be ye as I am: for I am as ye are. Ye haue not hurte me at all. Ye knowe/ how thowow infirmite of the fleshe/ I preached the Gospell vnto you at the first. And my temptation which I suffered by reason of my fleshe/ ye despyed not neither abhorred: but receaued me as an angel of God:

Infirmities & temptation are persecution/ rebuke and the cross.

ye as

# The Epistle of S. Paul

ye as Christ Jesus. How happy were ye then? for I beare you recorde that yf it had bene possible yewoulde haue plucked out poure awone eyes / and haue giuen them to me. And I therfore become poure enemye / because I tell you the trueth.

They are gelous ouer you my selfe. Ye / they intende to exclude you / that ye shuld be seruet to them worde. It is good alwayes to be feruent / so it be in a good thinge / & not only when I am present with you.

My lttel chyliden (of whom I traueyle in birth agayne / vntyll Christ be fashioned in you) I wolde I were with you now / & could chaunge my voyce: for I stonde in a doute of you.

Tell me ye that desyre to be vnder the lawe haue ye not hearde of the lawe? For it is wrytten that Abraham had two sonnes / the one by a bonde mayde / the other by a fre woman. Yee and he which was of the bonde woman was bozne after the fleshe: but he which was of the fre woman / was bozne by promys. Which thinges be token mystery. For these women are two testaments / the one from the mounte Syna / which gendzeth vnto bondage / which is Agar. For mounte Syna is called Agar in Arabia / and bozdzeth vpon the cite which is now Ierusalem / and is in bondage with her chyliden.

But Ierusalem / which is aboue / is fre: which is the mother of vs all. For it is wrytten: reioyce thou baren / that bearest no chyliden: bryake forth and crye / thou that trauelest not. For the desolate hath many moo chyliden then she which hath an husband. Brethren we are after the maner of Isaac / chyliden of promys. But as then he that was bozne carnally / persecuted him that was bozne spirytually. Euen so is it now. Nevertheless what sayth the scripture:

Genes. xxi.

Gen. xxi.

Rom. ix. b

Genes. xxi. a.

# To the Galathyans. Ro. ccc. lxx.

put awaye the bonde woman and her sonne. For the sonne of the bonde woman shall not be heyre with the sonne of the fre woman. So then brethren we are not chyliden of the bonde woman: but of the fre woman.

## The. v. Chapter.

**S**oond fast therfore in the libertie wherewith Christ hath made vs fre / & wrappe not poure selues agayne in the yoke of bondage. Beholde I Paul saye vnto you / that yf ye be circumcised / Christ shall profite you nothinge at all. I testifie agayne to euery man which is circumcised that he is bounde to kepe the whole lawe. Ye are gone quyte from Christ as many as are iustified by the lawe / and are fallen from grace. We loke for and hope in the spirit / to be iustified thowow sayth. For in Iesu Christ / nether is circumcision eny thinge worth / nether yet vncircumcision / but \* sayth which by loue is myghty in operacion. Ye dyd rapne well: who was a let vnto you / that ye shuld not obey the trueth? Euen that counsell that is not of him that called you. I lytelle. ben doth leuen the whole lombe of dome.

\* I haue trust towarde you in the Lord: that ye will be none other wyse mynded. He that troubleth you / shall beare his iudgement / whatsoever he be. Brethren yf I yet preache circumcision: why do I then yet suffre persecucion? For then had the offence which the crosse getteth / ceased. I wolde to God they were separated from you / which trouble you. Brethren ye were called into (libertie) only let not your libertie be an occasion vnto the fleshe / but in loue serue one another. For all the lawe is fulfilled in one worde / which is this: thou shalt loue thyne neighbour as thy selfe. If ye byte and deuoure one another: take heed lest ye be consumed one of another.

The libertie and fre dom that we haue in Christ ought euery man to stonde by

\* Sayth which worketh thowow loue is the true sayth and all that god requyret of vs.

(Christe is a libertie of conscience & not of the fleshe.)

Z cul. i. d. Mat. xxi. c. Mark. xii. c. Roma. xii. b. Iaco. ii. b. I. Petr. ii. d.

g. 4. \* I saye

put



## The Epistle of S. Paul

Deeds of  
the flesh.

To commit  
sodomye  
des maketh  
be under  
damnaciō  
of the lawe.

\*The frū  
te of the spi  
rite. These  
deceaseth  
sie that we  
are not un  
der the dam  
nation of  
the lawe.

The dutie  
of euery ch  
risten man.

1. Cor. iii. b

\*The cou  
nault of  
mercie in ch  
rist is made

\* I saye walke in the sprete/ and fulfyll not the lustes of the flesh. For the flesh lusteth contrary to the sprete/ and the sprete contrary to the flesh. These are contrary one to the other/ so that ye cannot do that which ye wolde. But and yf ye be ledde of the sprete/ then are ye not vnder the lawe. The deeds of the flesh are manifest/ whiche are these/ aduoutrie fornication/ uncleannes wantannes/ ydolatrie/ witchcraft/ hatred/ varlaunce/ seile/ wrath/ stryfe/ sedicion. lettes/ enuynges/ murther/ dyckennes/ glottony/ and soche lyke: of the which I tell you hertofore as I haue tolde you in tyme past/ that they which commit soche thinges/ shall not inherite/ the kyngdome of God. But \* the frute of the sprete is/ loue/ lope/ peace/ long suffering/ gentlenes/ goodnes/ faythfulnes/ meeknes/ temperance. Agaynst suche ther is no lawe. They that are Christis/ haue crucified the flesh with the appetites and lustes. \* If wel pue in the sprete/ let vs walke in the sprete. Let vs not be vayne glorious/ prouokynge one another/ and enuynges one another.

¶ The. vii. Chapter.

**B**rethren/ yf any man be fallen by chaunce into any faute: ye which are spirituall/ helpe to amende him / in the sprete of meeknes: consyderynge thy selfe / lest thou also be tempted. Beare ye one another's burthen/ and so fulfyll the lawe of Christ. If any man seme to him selfe that he is somewhat/ when in dede he is nothinge/ the same deceaueh him selfe in his ymaginacion. Let euery man proue his awne worke/ and then shall he haue reioysing in his awne selfe/ and not in another. For euery man shall beare his awne burthen.

Let him that is taught in the word/ minister vnto him that teacheth him/ in all good thinges. Be not\* deceaued/ God is not mocked.

For

## To the Galathians Jo. cclv.

**F**or whatsoever a man soweth/ that shall hee onlye to th  
reape. He that soweth in his flesh/ shall of the em that wyl  
fleshe reape corrupcion. But he that soweth in worke.  
the sprete/ shall of the sprete reape lyfe euerla-  
stynge. Let vs not be wery of well doynges.  
For when the tyme is come/ we shall reape with  
out werynes. Whyll we haue therfore tyme/ let  
vs do good vnto all men/ and specially vnto  
them which are of the household of fayth. \*

ii. The. iii.

Beholde how large a letter I haue written vnto you with myne awne honde. As many as desyre with vtwarde apperaunce to please carnally/ they contrayne you to be circumcised/ only because they wolde not suffre persecucion with the crosse of Christ. For they them selues which are circumcised/ kepe not the lawe: but desyre to haue you circumcised/ that they myght reioyce in youre flesh.

God forbid that I shuld reioyce/ but in the crosse of oure Lorde Jesu Christ/ wherby the worlde is crucified as touchynge me/ and I as concernynge the worlde. For in Christ Jesu nether circumcision auayleth any thinge at all/ nor vncircumcision: but a new creature. And as many as walke accordynge to this rule/ peace  
be on them/ and mercy/ and vpon Israel that pertaineth to God. From hence forth/ let  
no man put me to busynes. For I bea

\* Nothinge  
helpeth sa  
ueto be a  
new creatu  
re.

re in my bodye the markes of the Lorde Jesu. Brethren the grace of oure Lorde Jesu Christe be with youre sprete.  
Amen.

¶ Vnto the Galathians written  
from Rome.

g. lii.

**The Prologe Upon the Epistle  
of Saynt Paul to the  
Ephesians.**

**I**n this pistle/and namely in the .iii. fyrst Chap-  
tera/Paul sheweth that the gospell and grace  
therof was foreseene and predestinat of God  
from before the beginnyng, and deserued the  
row Christ/and now at the last sent forth that all men  
shuld beleue thereon/therby to be iustified/made ryght-  
eous/lyuinge and happye/a to be deliuered from vnder  
the dampnation of the lawe & captiuite of ceremonies.

And in the fourth he teacheth to auoide traditions  
and mennes doctrines/ & to beware of puttyng trust  
in anye thinge save Christ/affirmynge that he onely is  
sufficiens; and that in him we haue all thinges/and be-  
syde him neede nothinge.

In the .v. and .vi. he exhorteth to exercise the faith  
and to declare it abroad thow good workes/and to  
auoide synne/ and to arme them with spirituall ar-  
mour agaynst the deuell/that they myght stande fast  
in tyme of tribulation and vnder the crosse.

**The epistle**

**of Saynt Paul Apostle  
vnto the Ephesians.**

**The fyrst Chapter.**



**P**aul an Apostle of  
Jesu Christ / by the  
will of God.

To the Sayntes/  
which are at Ephesus/  
and to them which be-  
leue on Iesus Christ.

Grace be with you  
and peace from God  
oure father/and from

the Lorde Iesus Christ.

Blessed be God the father of oure Lorde Je-  
sus Christ/which hath blessed vs with all ma-  
nere

**To the Ephesians .fo. cclvi.**

net of spirituall blessinges in heuenly thinges // .Cor. .L. a  
by Christ / accordynge as he had chosen vs in // .Pet. .i. a  
him before the foundation of the worlde was  
layde/that we shuld be saintes/ & without bla-  
me before him/thow loue. And ordeyned vs  
before thow Iesus Christ to be heires vnto  
him selfe/accordynge to the pleasure of his will  
to the prayse of the glorie of his grace where  
with he hath made vs accepted in the beloued.

Predestina-  
tion.

By whom we haue redemption thow his  
bloude/euen the forgeuenes of synnes/accoz-  
dynge to the ryches of his grace/which grace  
he sheweth on vs abundantly in all wysdome/  
and prouidence. And hath opened vnto vs  
the \* mystery of his will accordynge to his plea-  
sure/and purposed the same in him selfe/to ha-  
be it declared when the tyme were full come/  
that all thinges / bothe the thinges which are  
in heuen and also the thinges which are in er-  
the/shulde be gathered togeder/euen in Christ:  
that is to saye / in him in whom we are made  
heires/and were therto predestinate accordyn-  
ge to the purpose of him which worketh all  
thinges after the purpose of his awne will: that  
we which before beleued in Christ shuld be  
vnto the prayse of his glorie.

Redemptio  
is the forge-  
uenes of syn-  
nes.

\* Myserie  
is secrete to  
uncell.

Predestina-  
tion.

In whom also ye (after that ye hearde the  
worde of truthe/ I meane the Gospell of you-  
re saluacion: wherein ye beleued) were sealed  
with the holy spete of promes / which is the  
ernest of oure inheritance / to redeme the pur-  
chased possession/ and that vnto the laude of  
his glorie.

where sayth  
to Christ is  
there is loue  
to all that  
are sanctifi-  
ed in his blo-  
ode.

Wherefore euen I (after that I hearde of the  
sayth which ye haue in the Lorde Iesu/ & loue  
vnto all the sayntes) cease not to geue than-  
kes for you / makynge mencion of you in my  
prayers/ that the god of oure lorde Iesus Christ  
and the father of glorie / myght geue vnto you  
g. liij. the



## The Epistle of S. Paul

the spete of wysdome / and open to you the knowledge of him selfe / and lyghten the eyes of youre myndes that ye myght knowe what that hope is / where vnto he hath called you / & what the riches of his glorious inheritance is upon the sayntes / and what is the exceeding greatnes of his power to wards which ye beleue accordynge to the workynge of his myghty power / which he wrought in Christ when he rased him from the dead / and set him on his ryght honde in heuently thinges / above all rule / power / and myght and domination / & above all names that are named / not in this worlde only / but also in the worlde to come: and hath put all thinges vnder his fete / hath made him above all thinges / the headd of the congregacion which is his body and the fulnes of him that filleth all in all thinges.

The .iiij. Chapter.

**A**nd you hath he quickened also that were deed in trespasses and synne / in the which in tyme passed ye walked / accordynge to the course of this worlde / & after the gouerner that ruleth in the ayre / the spete that now worketh in the chyldren of vnbellefe / amonge which we also had our conuersacion in tyme past / in the lustes of our fleshe / and fulfilled the will of the fleshe / and of the mynde: and were naturally the chyldren of wrath / euen as well as other.

\* we be all by nature the children of wrath & dampnatiō.

But God which is rich in mercy thowgh his greatesse loue wherewith he leued vs / euen when we were deed by synne / hath quickened vs to gether in Christ (for by grace are ye saved) and hath rased vs vp to gether and made vs sytte to gether in heuently thinges thowgh Christ Iesus / for to shewe in tymes to come the exceeding riches of his grace / in kindnes to vs warde in Christ Iesu. For by grace are ye

## To the Ephesians. Ho. cclxii

are ye made safe thowgh sayth / and that not of youre selues. For it is the gyfte of God / & cometh not of workes / lest any man shoulde boast him selfe. For we are his workmanship created in Christ Iesu vnto good workes / vnto the which God ordeyned vs before / that we shoulde walke in them.

Wherefore remember that ye bynge in tyme passed gentylis in the fleshe / & were called vnto circumcision to them which are called circumcision in the fleshe / which circumcision is made by handes: Remember I saye / that ye were at that tyme without Christ / & were reputed alienates from the comen welth of Israel / and were straungers from the testaments of promise / & had no hope / & were without God in this worlde. But now in Christ Iesu / ye which a while ago were farre off / are made nye by the bloude of Christ.

For he is oure peace / which hath made of both one / & hath broken doune the wall that was a stoppe betwene vs / and hath also put away thowgh his fleshe / the cause of hatred (that is to saye / the lawe of commaundementes contayned in the lawe written) for to make of twayne one newe man in him selfe / to make kinne peace: and to reconcile both vnto God in one body by thowgh his crosse / and slewe hatred therby: & came & preached peace to you which were a farre off / and to them that were nye. For thowgh him we both haue an open waye in / in one spete vnto the father.

Now therfore ye are no moare straungers and sojourners: but cytelins with the sayntes / and of the household of God: & are bylt vpon the foundation of the apostles and prophetes / Iesus Christ beinge the heed corner stone / in whom euery byldinge coupled to gether groweth vnto an holy temple in the Lord /

g.v. in

\* The promyses of mercie in christe are made on this condition that we kepe the lawe of one another as Christ loved us.

\* The gentylis tyl christ came were not vnder the countenance of mercie / but the Jewes only.

\* Moses lawe / that was the wall & cause of hate betwene the Jewes & gentylis / is taken awaye. In whose steade is loue come to loue one another as Christ loved us.

\* Sayth is the worke of god only / euen as was the rayninge of Christ.

## The Epistle of S. Paul

Foundatio  
in the words  
of god.

in whom ye also are built to gether / & made an  
habitation for God in the spirit. \*

The. ii. Chapter

Paul was  
an apostle  
to the heathen  
and learned  
his gospel  
by revelation  
on.

**I**n this cause I Paul am in the bon-  
des of Jesus Christ for your sakes  
which are hethen: If ye have heard of  
the ministracion of the grace of God  
which is geue me to youwarde. For by reuel-  
acion shewed he this mystery vnto me / as I wro-  
te aboue in frawe wordes / wherby when ye  
rede / ye maye knowe myne vnderstandinge in  
the mystery of Christ / which mystery in tymes  
past was opened vnto the sonnes of men / as  
it is now declared vnto his holy Apostles &  
Prophetes by the spirit: that the Gentylis  
shulde be inheritors also / and of the same  
body / and partetakers of his promes that is  
in Christ / by the meanes of the gospel / wher-  
of I am made a minister / by the gyfte of the  
grace of God geuen vnto me thow the won-  
deringe of his power.

Wheretur  
sayth in Ch-  
ristis / ther  
is loue to  
the neybou-  
re. And say-  
th and loue  
maketh vs  
vnderstode  
all thinges.  
Sayth Ins-  
derstandeth  
the secretes  
of god and  
the mercie  
that is geue

Vnto me the lest of all sayntes is this gra-  
ce geue / that I shulde preache amonge the gen-  
tylis the vnsearchable riches of Christ / and to  
make all men se what the felishippe of the mi-  
stery is / which fro the beginninge of the worl-  
de hath bene hyd in God which made all thin-  
ges thowow Jesus Christ / to the intent / that  
now vnto the rulers and powers in heauen  
myght be knowe by the congregacion / the ma-  
nyfolde wysdome of God / accordinge to the  
eternall purpose / which he purposed in Christ  
Jesu oure Lorde / by whom we are bolde to  
drawe nye in that trust / which we haue by  
sayth on him. \* wherfore I desyre that ye  
saynt not because of my tribulacions for you  
resakes: which is your prayse.

For this cause I bowe my knees vnto the  
father of oure Lorde Jesus Christ / which is fa-  
ther

## To the Ephesians. Jo. cclviii

ther ouer all that is called father in heauen & his in christ  
merth / that he wolde graunt you accordinge And loue. ke  
to the riches of his gloire / that ye maye be owerthir  
strenghted with myght by his spirit in the in durie to his  
nerman that Christ maye dwell in your her neybores / &  
tes by sayth / that ye beinge roted & grounded can interpre-  
in loue / myght be able to comprehend with all te all lawes  
sayntes / what is that bredth & length / depth and ordina-  
and hepth: and to knowe what is the loue of unces / & kno-  
Christ / which loue passeth knowledge: that ye weth how  
myght be fulfilled with all maner of fulnes farre forth  
which cometh of God. they are to  
be kept and  
when to be  
dispensed  
with.

Vnto him that is able to do exceeding abun-  
dantly aboue all that we are or thinke accor-  
ding to the power that worketh in vs by pray-  
se in the congregacion by Jesus Christ / thow-  
out all generacions fro tyme to tyme. Amen \*

The. iiij. Chapter.

**I**herfore which am in bondes for the  
Lordes sake / exhorte you / that ye walke  
worthy of the vocatio wherwith ye are  
called / in all humblenes of mynde / & me-  
knes / and longe sufferinge / forbearinge one  
another thowowe loue / and that ye be diligent  
to kepe the vnitie of the spirit in the bonde of  
peace / beynge one body / and one spirit / eue as  
ye are called in one hope of your callinge.  
Let ther be but one Lorde / one sayth / one bap-  
tisme: one God and father of all / which is abo-  
ue all / thowow all and in you all.

Vnto every one of vs is geuen grace accor-  
dinge to the measure of the gyfte of Christ.  
wherfore he sayth: He is gone vp an hys and  
hath ledde captiuitie captiue / & hath geue gyf-  
tes vnto men. That he ascended: what mea-  
neth it / but that he also descended fyrst into the  
lowest parties of the erth: He that descended /  
is euen the same also that ascended vp / euen  
aboue all heuens / to fulfill all thinges.

And

The sayyn-  
ge of a cru-  
belcur.

Rom. xii.  
i. Cor. xii.

One God.  
One Lorde  
One sayth.  
One Bapti-  
me.

Rom. xii.  
i. Cor. xii.  
ii. Cor. x.  
psal. xlii.



## The Epistle of S. Paul

i. Cor. xii.

\* wherefore  
the true mi-  
nisters of  
the congre-  
gation ser-  
ue. Euen to  
make vs per-  
fect men in  
the full kno-  
wledge of  
Christ.

Ignorance  
is cause of  
euill lyuin-  
ge.

Rom. v. a.  
Collo. iii. b.

And the very same made some Apostles / so-  
me Prophets / some Euangelistes / some Shep-  
erdes / & some Teachers : that the sapientes  
myght haue all thinges necessarie to worke &  
minister with all / to the edifyinge of the bo-  
dy of Christ / tyll we euery one (in the vnitie  
of fapth / & knowledge of the sonne of god) gro-  
we vp vnto a parfayt man / after the measure  
of age of the fulnes of Christ. ¶ That we  
hence forth be no moare chyliden / waueringe  
& caried with euery wynde of doctrine / by the  
wplynes of mens craftines / whereby they laye  
a wayte for vs to deceaue vs.

But let vs folowe the trueth in loue / and in  
all thinges growe in him which is the heed /  
that is to saye Christ / in whom all the body  
ys coupled and knet to gether in euery ioynt  
wherewith one ministrerth to another (accoz-  
din- ge to the operation as euery parte hath his  
measure) and increaseth the body / vnto the  
edifyinge of it selfe in loue.

\* This I saye therfore & testifie in the Lor-  
de / that ye hence forth walke not as other ge-  
tyls walke / in vanitie of their mynde / blinded  
in their vnderstandinge / beyng strangers fro  
the lyfe which is in God thozow the ignorā-  
ce that is in them / because of the blindnes of  
their hertes : which beyng past repentance /  
haue geuen them selues vnto wantannes / to  
worke all manner of vncleannes / euen with gre-  
dines. But ye haue not so learned Christ / ye  
so be ye haue hearde of him / & are taught in  
him / euen as the trueth is in Iesu. So then as  
concerninge the couersacion in tyme past / laye  
from you that olde mā / which is corrupte tho-  
row the deceauable lustes / & be ye renewed in  
the spete of poure mindes and put on that  
newe man / which after the ymage of God is  
wayen in ryghtewesnes and true holynes.

\* wher-

## To the Ephesians.

Jo. ccliv

\* Wherefore put awaye lynging / & speake eue-  
ry man truth vnto his neyghbour / for as mo-  
re as we are members one of another. Be an-  
d greye but spume not : let not the sonne go dou-  
ne vpon poure wrath / nether geue place vnto  
the back byter. Let him that stole / steale no  
moare / but let him rather labour with his  
hondes some good thinge / that he maye haue  
to geue vnto him that nedeth. ¶

Let no filthy comunicacion procede out of  
poure mouthes : but that which is good to  
edifie with all / when nede is : to it it maye ha-  
ue fauour with the hearers. And geue not  
the holy spete of God / by whom ye are sealed  
vnto the daye of redempcion. Let all bitterness /  
fearnes and wrath / roynge and cursyd spea-  
kinge / be put awaye from you / with all mal-  
itiousnes. Be ye courteous one to another / &  
mercifull / for geuinge one another / euen as  
God for Christes sake forgauē you.

¶ The v. Chapter.

**E** ye folowers of God as dere chyliden /  
and walke in loue euen as Christ loued  
vs / & gauē him selfe for vs / an offerin-  
ge & a sacrifice of a swete sauer to God.

¶ So that fornicacion & all vncleannes / or coue-  
tousnes be not once named amonge you as it  
becometh sapientes : nether filthynes / nether  
folyshe talkinge / nether gestinge which are  
not comly : but rather geuinge of thankes. For  
this ye knowe that no whoremonger / ether vn-  
cleane person / or couetous person / which is the  
worshipp of ymages / hath any inheritaunce  
in the kyngdome of Christ and of God.

Let no mā deceaue you with bayne wordes.  
For thozow soche thinges cometh the wrath  
of God vpon the chyliden of vncleane. Be not  
therfore companions with them. Ye were on-  
ce dercknes / but are now lyght in the Lorde  
walke

Hebre. xii.  
i. Petr. ii. a.  
and. iii. a

¶ Duēge not  
Psal. iii. b.

¶ Steale not  
Fylthie com-  
municacion

They that  
haue the spi-  
rite of God  
shal be gre-  
ued to heare  
soche thyn-  
ges.

¶ Vngodly  
communica-  
cion stren-  
ghthneth  
the bodye &  
gaynst the  
spete.

These haue  
no parte wi-  
th Christ.

ii. Thess. ii. a  
¶ Wache. xii. b  
¶ Mark. xii. b  
¶ Luk. xxi. b

## The Epistle of S. Paul

Ignorance  
is cause of  
euill doynge  
gr.

\*Redeminge  
ge the tyme  
that is / spen  
dyng the  
tyme well.

Col. iii.  
Roma. xii.  
1. Thes. iii.

Wyses.  
Colo. iii.

1. Cor. xi. a

Col. iii. c  
1. Petr. iii.

Husbanded

\*Baptyme  
saureth the  
row the wor  
de: that is

walke as chyliden of light. For the frute of the sprete is in all goodnes / rightewesnes & truethe. \* Accept that which is pleasinge to the Lorde: and haue no fellowshipe with the vnfruitfull workes of dercknes: but rathere, brike them. For it is shame euen to name those thinges which are done of them in secretes: but all thinges / when they are rebuked of the light / are manifest. For whatsoeuer is manifest / that same is lyght. Wherefore he sayth: awake thou that sleepest / and stonde vp from deeth: and Christ shall geue the lyght.

\* Take hede therfore that ye walke circumspectly: not as soles: but as wyse / redeminge the tyme: for the dayes are euill. Wherefore / be ye not vnwyse / but vnderstonde what the will of the Lorde is: & be not dyronche with wyne / wherein is excess: but be fulfilled with the sprete / speakinge vnto poure selues in psalmes and ymnes / and spretuall songes / singinge & makinge melodie to the Lorde in poure hertes / giuinge thanks all wayes for all thinges vnto God the father / in the name of oure Lorde Jesus Christ: submitting poure selues one to another in the feare of God. \*

Wemen submit poure selues vnto poure awne husbandes / as vnto the Lorde. For the husbnde is the wyues heed euē as Christ is the heed of the congregacion / & the same is the saueoure of the body. Therefore as the congregacion is in subiectio to Christ / yhe wyse let the wyues be in subiectio to their husbandes in all thinges. Husbandes loue poure wyues / euē as Christ loued the congregacion / & gaue him selfe for it / to sanctifie it / & clyensed it in the \*fountayne of water thow the worde / to make it vnto him selfe / a glorious congregacion without spot or wrinkle / or any soche thinge: but that it shuld be holy & without blame.

## To the Ephesians. Ho. ecclo.

So ought me to loue their wyues / as their awne bodes. He that loueth his wyse / loueth him selfe. For no man euer yet hated his awne selfe: but nourisheth & cherisheth it / euen as the Lorde doth the congregacion. For we are members of his body / of his fleshe / & of his bones. For this cause shall a man leaue father and mother / and shall continue with his wyse / & two shalbe made one fleshe. This is a great secreete / but I speake hitwene Christ and the congregacion. Heurthelesse do ye so that every one of you loue his wyse truly euen as him selfe. And let the wyse se that she feare her husbnde.

thow say  
th in the  
worde acco  
dyng to the  
counaunt  
made in ch  
rist.

Gene. ii. d  
Math. xix.  
Mark. x. a  
1. Cor. vi. d.

### The. vi. Chapter.

Chyliden obey poure fathers & mothers in the Lorde: for so is it right. Honour thy father & mother / that is the fyrst co mandement that hath eny promys / that thou mayst be in good estate / and lyue longe on the erthe. And ye fathers moue not poure chyliden to wrath: but brynge them vp with the noyte and informacion of the Lorde. Seruauntes be obedient vnto poure carnall masters / with feare and trembling in singlenes of poure hertes / as vnto Christ: not with seruice in the eye sight / as men pleasers: but as the seruauntes of Christ / doynge the will of God from the herte with good will / seruinge the Lorde / and not men. And remeber that whatsoeuer good thinge eny man doeth that shall he receaue agayne of the Lorde / whether he be bonde or fre. And ye masters / do euē the same thinges vnto them / puttinge away threateninges: and remeber that euē poure master also is in heauen / nether is ther eny respect of person with him.

Chyliden.

Col. iii. d  
Eph. vi.  
Deut. x. i  
Eccl. iii. b  
Math. xv.  
Mark. xii.

Fathers.

Seruauntes

Colo. iii. d.  
Eph. vi. c  
1. Petr. ii. c.

Christ hath  
purchased  
a rewarde  
for all that  
ges.  
wastere.

\* Finally my brethren / be stronge in the Lorde / & in the power of his might. Put on the ar

moure



## The Epistle of S. Paul

armour of God/that ye maye stande stedfast agaynst the crafty assantes of the deuyll. For we wrestle not agaynst fleshe and blood: but agaynst rule/agaynst power/agaynst worldly rulers of the darknes of this worlde/agaynst spretuall wickednes/ for heauenly thinges.

\* The armour of god foloweth: the shoes of a stedfast purpose to folowe the gospel/sayeth the helmet of saluation which is hope/ the worde of god which is the sword. &c.

For this cause take vnto you the armour of God/that ye maye be able to resist in the euill daye/ & stande perfect in all thinges.

Put on therefore/ & poue loppes gyrd about with veritie/ hauinge on the brest plate of rightewesnes/ and shooed with shooes prepared by the gospel of peace. A boue all take to you the shelde of fapth/ wherewith ye maye quene all the fyre darteres of the wicked. And take the helmet of saluation/ & the swerde of the spete/ which is the worde of God. And praye all wayes with all manner prayer & supplication: & that in the spete: & watch thereto with all instance & supplication for all sayntes & for me/ that vnto you maye be geue vnto me/ that I maye open my mouth boldly/ to utter the secretes of the gospel/ wherof I am messenger in bondes/ that therein I maye speake frely/ as it becomneth me to speake.

But that ye maye also knowe what condition I am in & what I do/ Tychicus my deare brother and fapthfull minister in the Lorde/ shall shewe you of all thinges/ whom I sent vnto you for the same purpose/ that ye myght knowe what case I stande in/ & that he myght comfort poure hertes.

Peace be with the brethren/ and loue with fapth/ from God the father & from the Lorde Iesu Christ. Grace be with all them which loue oure Lorde Iesus Christ in purenes. Amen

Went from Rome vnto the Ephe-  
sians by Tychicus.

## The Prologe vpon the Epistle of S. Paul to the Philippians.



Paul prayseth the Philippians/ and exhorteth the to stande fast in the true fapth/ and to encrease in loue. And because that false prophetes studye all wayes to impunge & destroye the true fapth/ he warneth them of soche worke lerners or teachers of woikes/ and prayseth Epaphroditus. And all this doth he in

the fyrst and second Chapter.

In the thyrde he reproveth saythlesse and mannes ryghteousnes/ which false prophetes teach and mayntene. And he setteth him selfe for an ensample/ how that he him selfe had liued in soche false rightewesnes and holynes vnreueable/ that noman coulde come playne on him/ and yet now setteth nought thereby for Christes rightewesnes sake. And finally he affirmeth that soche false prophetes are the enemyes of the crosse/ and make their bellies their God. For further then they maye safelie and without all perell and sufferinge/ wyl they not preache Christ.

## The epistle

of saynt Paul the Apostle  
vnto the Philippians.

The fyrst Chapter.



Paul and Timotheus the seruantes of Iesu Christ. To all the sayntes in Christ Iesu/ which are at Philippios/ with the Bishops and Deacons.

Bishops.  
Deacons.

Grace be with you and peace from God our father/ & from the Lorde Iesu Christ.

I thanke

## The Epistle of S. Paul

I thanke my God with all remembrance of you/all wayes in all my prayers for you/ & praye with gladnes/ because of the fellowship which ye haue in the gospel from the first daye vnto now: And am suerly certified of this/that he which beganne a good worke in you / shall goe forth with it vntill the daye of Iesus Christ as it becometh me so to iudge of you all/ because I haue you in my heart/ and haue you also euery one companions of grace with me/ euen in my bondes/ as I defende and stablish the gospel.

For God beareth me recorde how greatly I longe after you all from the very herte rote in Iesus Christ. And this, I praye/that your loue maye increase more and more in knowledge/and in all feelinge/that ye myght accepte thinges most excellent/ that ye myght be pure and soche as shulde hurte no mannes conscience/ vntill the daye of Christ/ filled with the frutes of ryghtewesnes / which frutes come by Iesus Christ vnto the glory and laude of God. &

I wolde ye vnderstode brethren that my busynes is happened vnto the greates furtheringe of the gospel. So that my bondes in Christ/ are manifest thorow out all the iudgement hall and in all other places: In so much that many of the brethren in the Lord are boldned thorow my bondes & dare more largely speake the worde with out feare. Some ther are which preache Christ of enuie & stryfe/ and some of good will. The one parte preacheth Christ of stryfe & not purely/ supposinge to adde more aduersitie to my bondes. The other parte of loue/ because they se that I am set to defend the gospel.

What then? So that Christ be preached all maner wayes/ whether it be by occasion of true

## To the Philippians. Jo. ccc. cxi

true meaninge/ I therein hope: ye & will sore. For I knowe that this shall chaunce to my saluacion/ thorow youre prayer and ministeringe of the sprete of Iesu Christ as I hertely loke for and hope that in nothinge I shalbe ashamed: but that with all confidence/ as all wayes in tymes past/ euen so now Christ shall be magnified in my body whether it be thorrowe lyfe/ or els deeth. For Christ is to me lyfe/ and deeth is to me auantage.

It shal chaunce me to liue in the flesh/ that is to me frutesfull for to worke/ & what to choise I wote not. I am constrained of two thinges: I desyre to be lowed & to be with Christ/ which thinge is best of all. Neuerthelesse to abyde in the flesh is moare needfull for you. And this am I sure of/ that I shall abyde / & with you all continue/ for the furtheraunce and hope of youre sayth/ that ye maye moare abundantly reioyce in Iesus Christ thorow me/ by my comminge to you agayne.

Only let your conuersation be/ as it becometh the gospel of Christ: that whether I come & se you/ or els be absent/ I maye yet heare of you/ that ye continue in one sprete/ & in one soule/ labouringe as we do/ to maintayne the sayth of the gospel & in nothinge fearinge your aduersaries: which is to them a token of perdition/ & to you of saluacion & that of God. For vnto you it is geuen that not on lyfe ye shulde beleue on Christ: but also suffere. For his sake/ & haue euē the same fight which ye sawe me haue and now heare of me.

### The .ij. Chapter.

**I**f ther be amonge you any consolacion in Christ/ yf ther be any comfortable loue/ yf ther be any fellowshippe of the sprete/ yf ther be any compassion or mercy: fulfill my loye/ that ye drawe one waye/ hauinge

\* Tribulation is a token of saluacion to the true be. es uers.

h. g.      one



## The Epistle of S. Paul

\* Looke  
not on you  
r raine gyf  
tes or pro  
fyt/but on  
loue & vniue

To folowe  
Christ is  
oure profes  
sion & so to  
vniue oure  
felices/that  
we maye be  
so exalted.

Hebre.ii.b.

Rom.iii.

Esa.xlv.

As ye be fas  
ted fro syn  
ne thow  
fayth so wo  
ke accordyn  
ge to the co  
mendaunt v  
n syl ye come  
to the salua  
tion of glory  
For yf ye ca  
le workynge  
the spirite  
quenches  
agayne / ad  
ye cease to

one loue/beynge of one accord/ & of one myn  
de/that nothinge be done thow stryfe or  
dayne glory/ but that in mekenes of mynde  
euery mā esteeme other better then him selfe/  
\* & loke not euery man on his awne thinges/  
but euery man on the thinges of other men.

\* Let the same mynde be in you that was in  
Christ Iesu: which beyge in the shape of God/  
& thought it not robbery to be equall with  
God. Neuerthelesse he made him selfe of no re  
putacion/ & toke on him the shape of a seruaun  
te/ & became lyke vnto men / and was founde  
in his aparell as a man. He humbled him sel  
fe & became obedient vnto the deeth/euen the  
deeth of the crosse. Wherefore God hath exal  
ted him & geue him a name aboue all names:  
that in the name of Iesus shulde euery knee  
bowe/bothe of thinges in heaue & thinges in  
erth & thinges vnder the erth/ & that all tonges  
shulde confesse that Iesus Christ is the Lo  
de/vnto the prayse of God the father. \*

Wherefore my dearly beloued/as ye haue al  
wayes obeyed/not whē I was present only/  
but now moche moze in myne absence/euen so  
worke out poure awne saluaciō with feare &  
trebling. For it is god which worketh in you/  
both the will & also the dede euē of good will.

Do all thinge with out murmuringe & dis  
putinge/that ye maye be faultlesse & pure/ &  
the sonnes of God without rebuke in the mid  
des of a croked & peruerse naciō: amōge which  
se that ye shyne as lychtes in the worlde/hol  
dinge faste the worde of lyfe/vnto my reioy  
cinge in the daye of Christ / that I haue not  
shamed in dayne/nether haue labored in vayne.  
Yee & though I be offered vp vpon the offe  
ryng & sacrifice of youte sayth: I reioyce/and  
reioyce with you all. For the same cause also/  
reioyce ye/and reioyce ye with me.

I trust

## To the philippians. fo. ccc. lxiij

I trust in the Lorde Iesus for to sende <sup>to be part</sup> <sup>hers of the</sup> <sup>promes.</sup>  
mocheus shortly vnto you/ that I also maye  
be of good comforte/when I knowe what ca  
se ye shal be in. For I haue nomā that is so  
lyke mynde to me/which with so pure affec  
tion careth for poure matters. For all other  
seke their awne/and not that which is Iesus  
Christes. We knowe the proffe of him/how  
that as a sonne with the father / so with me  
bestowed he his labour vpon the gospel. Whē  
I hope to sende a lone as I knowe how it will  
go with me. I trust in the Lorde/that I also  
my selfe shall come shortly.

I supposed it necessary to sende brother Epa  
phroditus vnto you/my cōpanion in laboure  
& fellowe souldier/poure Apostel & my minister  
at my nedes. For he longed after you/ & was  
full of heuines / because that ye had hearde  
saye that he shulde be sicke. And no doute he  
was sicke/ & that nye vnto deeth. But god had  
mercy on him: not on him only/ but on me al  
so lest I shuld haue sorowe vpon sorowe.

I sent him therfore the diligentiar / that  
when ye shuld se him/ye myght reioyce agay  
ne/ & I myght be the lesse sorowfull. Receaue  
him therfore in the Lorde with all gladnes / &  
make moche of soche: because that for the wor  
ke of Christ he went so farre/ that he was nye  
vnto deeth/ & regarded not his lyfe / to fulfill  
that seruise which was lackinge on poure par  
te towarde me. ¶ The. iij. Chapter.

**M**oreouer/my brethren reioyce in the  
Lorde. It greueth me not to write  
one thinge often to you. For to you  
it is a sure thinge. Beware of dog  
ges/beware of euill workers. Beware of dis  
sencion. For we are circucision which worship  
God in the sprete/and reioyce in Christ Iesu/  
& haue no confidence in the fleshe: though I  
h. iij. haue

## The Epistle of S. Paul

\*we worthy haue wherof I myght reioyce in the flesh. **N**eny other man thinketh that he hath wherof he myght trust in the flesh: moche moare I: circumcised the eght daye/ of the kindred of Israel/ of the tribe of Benjamin/ an Ebrie borne of the Ebries: as concerninge the lawe/ a Pharisee/ & as concerninge seruicenes/ I persecuted the congregacion / and as touchinge the rightewesnes which is in the lawe/ I was unrebukable.

But the thinges that were vauntage vnto me/ I counted losse for Christes sake. **N**e I thinke all thinges but losse for that excellent knowledges sake of Christ Iesu my Lorde. For whom I haue counted all thinge losse/ & do iudge them but dunge/ that I myght wyne Christ/ and myght be founde in him/ not hauinge myne awne rightewesnes which is of the lawe: but that which springeth of the fayth which is in Christ. I meane the rightewesnes which cometh of Gods thowme fayth in knowinge him and the vertue of the resurrection/ and the fellowshipe of his passions/ that I myght be conformable vnto his (death) yf by any meanes I myght attayne vnto the resurrection of the dead.

(Death)  
we must dye  
with Christ  
yf we will  
lyue with  
him.

\*I toke not  
on the wor  
kes that I  
haue done/  
but what I  
lacke of the  
perfectnes  
of Christ.

Not as though I had all redy attayned to it/ ether were all redy perfect: but I folowe/ yf that I maye comprehende that/ wherin I am comprehended of Christ Iesu. Brethren I coulde not my selfe that I haue gotten it: but one thinge I saye: I forget that which is behinde and stretche my selfe vnto that which is before & prece vnto that marke apoynted: to obayne the rewarde of the hys callinge of God in Christ Iesu. Let vs therfore as many as be perfect/ be thus wyle minded: & yf ye be other wyle minded/ I praye God open euen this vnto you.ouerthelesse in that wher vnto we are

## To the Philippians. To cccxlii

we are come/ let vs pced by one rule / that we maye be of one accorde.

\*Brethren be followers of me/ & leke on the which walke euen so/ as ye haue vs for an ensample. For many walke (of whom I haue tolde you often (as now tell you recyng) that they are the enemyes of the crosse of Christ/ whose ende is dampnacion whose god is their belly/ and whose glory is to their shame/ which are worldly minded. But our conuersacion is in heauen/ from whence we loke for a sa- about/ our the Lorde Iesus Christ/ which shall chaunge our vile bodyes/ that they maye be fashioned lyke vnto his glorious body/ according to the workinge/ wherby he is able to subdue all thinges vnto him selfe. &

Rom. x. xli.

If we be ly  
ke christ in  
conuersacio  
we shall be ly  
ke him in  
glorye.

The. iiij. Chapter.

**B**efore my brethren dearly beloued/ and longed for / in hope and croune/ so continue in the Lorde ye beloued. I praye Quodias/ & beseeche Wintiches that they be of one accorde in the Lorde. **R**e & I beseeche the faythfull pockfelowe / helpe the women which labored with me in the gospel/ & with Clement also/ & with other my labour felowes/ whose names are in the booke of lyfe. **R**eioyce in the Lorde alwaye/ & agayne I saye reioyce. Let your softenes be knowne vnto all men. The Lorde is euen at hand. Be not carefull: but in all thinges shewe your petition vnto God in prayer & supplication with geuyng of thanks. And the peace of God which passeth all vnderstandinge / kepe your hertes and myndes in Christ Iesu. &

Furthermore brethren/ whatsoever thinges are true/ whatsoever thinges are honest/ whatsoever thinges are iust / whatsoever thinges are pure/ whatsoever thinges pertaine to loue/ whatsoever thinges are of honest reporte:

h. iij.

yt ther



## The Epistle of S. Paul

yf ther be eny vertuous thinge/yf ther be eny laudable thinge/those same haue ye in your mynde/which ye haue both learned & receaued/herde & also sene in me:those thinges do/ & the God of peace shal be with you. I reioyce in the Lorde greatly/that now at the last ye are reuiued agayne to care for me / in that wherin ye were also carefull/but ye lacked oportunitie. I speake not because of necessitie. For I haue learned in whatsoeuer estate I am/ therewith to be content. I can both cast doune my selfe/ I can also excede. Every where in all thinges I am instructed/both to be full/and to be hungry:to haue plenty/& to suffer neede. I can do all thinges thozon the helpe of Christ which strenghteneth me. Notwithstandinge ye haue well done/that ye bare parte with me in my tribulation.

Ye of Philippi knowe that in the beginninge of the gospel/when I departed from Macedonia/no congregacion bare parte with me as concerninge geuynge & receauynge/but ye only. For when I was in Thessalonica/ ye sent once and afterwarde agayne vnto my needs: not that I desyre gyftes: but I desyre abundant frute on your parte. I receaued all/ & haue plenty. I was euen filled after that I had receaued of Epaphroditus/that which came from you/an odour that smelleth swete/a sacrifice accepted & plesant to God. My God fulfill all your nedes thozon his glorious riches in Iesu Christ. Vnto God & our father be prayse for evermore. Amen. Salute all the sayntes in Christ Iesu. The brethren which are with me/grete you. All the sayntes salute you: & most of all they which are of the Emperours householde. The grace of our Lorde Iesu Christ be with you all. Amen.

Went from Rome by Epaphroditus.

Rom. xii.

## The Prologe Vpon the Epistle of Saynt Paul to the Colossians.



The pistle to the Galathians holdeth the maner and fasson of the epistle to the Romayns/brefelye comprehendinge all that is therein at length disputed: Euen so this pistle foloweth the ensample of the pistle to the Ephesians/contayninge the tenor of the same pistle with fewer wordes.

In the fyrst Chapter/he prayseth them and wyssheth that they continew in the sayth/and growe perfect therein/and then describeth by the Gospell/how that it is a wysdome that confesseth Christ to be the Lorde and God/crucified for vs/and a wysdome that hath bene hyd in Christ sence a fore the beginninge of the worlde/and now fyrst begonne to be opened thozon the preachynge of the Apostles.

In the seconde/he warneth them of mennes doctryne/and describeth the false prophetes to the vttermost and rebuketh them accordynge.

In the thyrde/he exhorteth to be frutesfull in the pure sayth with all maner of good workes one to anothers/and describeth all degrees and what their duties are.

In the fourth he exhorteth to praye/and also to praye for him/and salureth them.

# The epistle

of saynt Paul the Apostle  
to the Colossians.



The first Chapter.

**P**aul an Apostle of Jesu Christ by  
the will of God / brother Timotheus  
To the sayntes which are at Colos-  
sa / and brethren that beleue in Christ.

Grace be with you and peace from God ou-  
re father / and from the Lorde Jesu Christ.

We geue thanks to God the father of oure  
Lorde Jesu Christ / alwayes prayenge for you  
sence we hearde of youre fayth which ye haue  
in Christ Jesu / and of the loue which ye beare  
to all sayntes for the hopes sake which is lay-  
de vp in skye for you in heuen / of which hope  
ye haue herde before by the true worde of the  
Gospell / which is come vnto you / euen as it is  
into all the worlde / and is frutefull / as it is  
amonge you / from the first daye in the which  
ye herde of it / and had experience in the gra-  
ce of God in the trouth / as ye learned of Epas-  
phus

\*where the  
fayth of Ch-  
rist is there  
is loue to the  
brethren.

To the Colossians. Jo. ccl. vi.

phus oure deare seloweseruaunt / which is for  
you a faythfull minister of Christ / which al-  
so declared vnto vs poure loue which ye haue  
in the spete.

\* For this cause we also / sence the daye we  
herde of it / haue not ceasyd prayenge for you /  
and desyringe that ye myght be fulfilled with  
the knowledge of his will / in all wysdome and  
spetuell vnderstandyng / that ye myght walk  
worthy of the Lorde in all thynges that please  
beyng frutefull in all good workes and increa-  
syng in the knowledge of God / strenghted  
with all myght / thowgh his glorious power /  
vnto all pacience and longe sufferynge with  
forbaine / & geuynge thanks vnto the father  
which hath made vs mete to be partakers of  
the inheritaunce of sayntes in lycht.

Which hath deliuered vs from the power of  
darknes / and hath translated vs into the kyn-  
dome of his dere son / in whom we haue re-  
demption thowgh his bloud / that is to saye  
the forgyuens of synnes which is the ymage  
of the inuisible God / first begotten of all crea-  
tures. For by him were all thynges created  
thynges that are in heuen / and thynges that are  
in erth: thynges visibill and thynges inuisibill /  
whether they be matter or lordshippe / ether  
rule or power. All thynges are created by him /  
and in him and he is before all thynges / and in  
him all thynges haue their byng.

And he is the heed of the body / that is to  
wit of the congregation: he is the begynnyng  
and first \* begotten of the deede / that in all  
thynges he myght haue the preminence. For it  
pleased the father that in him shuld all fulnes  
dwell / and by him to reconcile all thyng vnto  
him selfe / and to set at peace by him thowgh  
the bloud of his crosse / both thynges in heuen  
and thynges in erth.

And you

Oure redem-  
tion is the  
forgyueness  
of oure syn-  
nes.

\* He is the  
first that  
hath the glo-  
rye and new  
lyfe of  
the resurrec-  
tion.



## The Epistle of S. Paul

\* Passions  
or sufferin  
ges of christ  
as the passi  
ons which  
we must suf  
fer for him in  
ke for we  
haue profes  
sed and are  
appoynted  
to suffer wi  
th christ  
Jo. x. 36  
my father  
sent me / so  
sende I you.

It true I po  
ste wolde  
haue all me  
perfected in  
the knowled  
ge of christ  
and of his  
doctrine.

i. Cor. 8. 6

And you (which were in tymes past strug  
gers and enymies because poure myndes were  
set in euill workes) hath he now reconciled  
in the body of his fleshe thowre deeth to ma  
ke you holy / vnblymeable and with out fault in  
his awne sight / yf ye continue grounde and sta  
blyshed in the sayth / and be not moued awaye  
from the hope of the Gospell / wher of ye haue  
herde / howe that it is preached amonge all  
creatures which are vnder heuen / wher of I  
Paul am made a minister.

Now I saye I in my sufferynge which I suf  
fer for you / a fullill that which is behynde of  
the passions of christ in my fleshe for his bo  
dys sake which is the congregacion / wher of  
I am made a minister accordynge to the ordi  
naunce of God / which ordinaunce was geuen  
me vnto you ward / to fullill the word of God  
that mystrye byd sence the worlde beganne /  
sence the begynnyng of generacions: but now  
is opened to his sayntes / to whom God wol  
de make knowne the glorious ryches of this  
mystrye amonge the Gentyle / which ryche is  
christ in you / the hope of glorie / whom we pre  
ach / warnynge all men / & teachynge all men in  
all wysdome / to make all men perfect in christ  
Iesu. Wherin I also laboure and streue / euen  
as farforth as his workynge worketh in me  
myghtely.

The. ii. Chapter.

I wolde ye knewe what sufferynge I ha  
ue for youre sakes & for them of Laodi  
cia / and for as many as haue not sene my  
parson in the fleshe / that their hertes  
myght be comforted and knet to geder in loue /  
& in all ryches of full vnderstandynge / for to  
knowe the mystrye of God the father and of  
christ / in whom are byd all the treasures of  
wysdome and knowledge. This I saye lest eny  
man shuld begyle you with entysling wordes.

For

## To the Collossyans Ho. ccviii

For though I be absent in the fleshe / yet am  
I present with you in the spete / loyng and be  
holdynge the order that ye kepe / and youre sted  
fast sayth in christ. As ye haue therfore re  
ceaved christ Iesu the Lord / euen so walke /  
rooted and bylt in him & stedfast in the sayth /  
as ye haue learned: and therein be plenteous in  
geuyng thanks.

\* Beware lest eny man come and spoyle you  
thowre philosophy and disceitfull vanitie / tho  
row the traditions of men / and ordinaunces  
after the worlde / and not after christ. For in  
him dwelleth all the fulnes of the Godhead  
bodily / and ye are complete in him which is the  
head of all rule and power / in whom also ye  
are circumcised with circumcision made with  
out bondes / by puttyng of the sinfull body  
of the fleshe thowre the circumcision that is  
in christ / in that ye are buryed with him tho  
row baptim / in whom ye are also risen agayne  
thowre sayth that is wrought by the opera  
cion of God which raised him from deeth.

And ye which were dead in synne thowre the  
vncircumcision of pourefleshe / hath he quye  
ned with him & hath forgiven vs all oure tres  
passes & hath put out the handwryttinge that  
was agaynst vs / contayned in the lawe wrytten /  
& that hath he taken out of the waye & hath fa  
stened it to his crosse / & hath spoyled rule & po  
wer / & hath made a shewe of the openy / & hath  
triumphed ouer them in his awne person.

Let no man therfore trouble poure consciences  
about meate and drinke or for a pece of an  
holpdaye / as the holpdaye of the newe mone /  
or of the Saboth dayes / which are nothyng  
but shadowes of thynges to come: but the bo  
dy is in christ. Let no man make you shote at  
awryng markes which after his awne ma  
gination walketh in the humblenes and holy

Philosophy  
and tradi  
cions of  
men.

Christ is  
sufficient.

Sayth is the  
workynge  
of god.  
Ephes. ii.

\* The lawe  
is our han  
de wryttinge  
in that the  
conscience  
settelh to  
his scale /  
subscribeth  
and consen  
teth that ch  
claw in  
lust and / we  
sinners wh  
ich lawe is  
cerninge d

nes of

# The Epistle of S. Paul.

hacion is to  
ken away  
show say  
in Christ.

nes of angels / things which he neuer sawe:  
causede putt vp with his fleshy mynde / & hol  
beth not the heed / wherof all the body by ioun  
tes and couples receaueth nourishment / and is  
knet to gedde / and encreaseth with the increa  
syng that commeth of God.

Wherfore yf ye be deed with Christ from o  
dinaunces of the worlde / why as though ye  
yet liued in the worlde / are ye ledde with tradi  
cions of them that saye / Touch not / tast not /  
handell not: which all perishe with the dysyn  
ge of them and are after the commaundmentes  
and doctrynes of men: which thinges haue the  
similitude of wysdome in chosen holynes and  
humblenes / & in that they spare not the body /  
and do the fleshe no worshippe vnto his nede.

The. iij. Chapter.

At the m  
e that is  
set forth in  
the two Sp  
per chap  
ers / is pro  
myssed to th  
e onlye that  
will folowe  
christ & lyue  
as here af  
ter foloweth

If ye be then rylen agayne with Christ /  
scke those thinges which are aboue /  
where Christ sitteth on the ryght hon  
de of God. Set youre affection on thin  
ges that are aboue / and not on thinges which  
are on the erth. For ye are deed / and poure ly  
fe is hyd with Christ in God. When Christ  
which is oure lyfe / shall shewe him selfe / then  
shall ye also appere with him in glory.

Mortifie therfore poure membrs which are  
on the erth / fornicacion / vncleannes / vnnatural  
lust / euyl concupiscence / & coueteousnes which  
is worshippinge of ydoles: for which thinges  
takes the wrath of God / & smyth on the chyl  
dren of vnbeloue. In which thinges ye walked  
once / when ye lyued in them.

But now put ye also awaye from you all  
thinges: wrath / fearnes / malicioulnes / cursed  
speakinge / filthy speakinge out of poure mou  
thes. Lye not one to another / that the olde  
man with his workes be put of / and the new  
put on / which is renued in knowledge after the  
ymage

These mem  
bers must  
be slayne.

Roma. vi. b.  
Eph. iii.  
Hebre. xii.  
i. Petr. ii. a

# To the Collossyans To. ccc. lviij

ymage of him that made him / where is nether  
Gentile nor Jewe / circumcision nor vncircum  
cision / Barbarous or Sythian / bonde or fre:  
but Christe is all in all thinges.

Now therfore as elede of God / holy and  
beloued / put on tender mercie / humbnes / hum  
blenes of myndes / meeknes / longe sufferynge /  
forbearynge one another and forgyng one  
another / yf any man haue a quarell to a no  
ther / euen as Christ forgave you / euen so do ye.  
Aboue all these thinges put on loue / which is  
the bonde of perfeccion. And the peace of God  
rule in poure hertes / to the which peace ye are  
called in one body. And se that ye be thankfull.  
Let the worde of Christ dwell in you plente  
fully in all wysdome. Teache and exhorthe you  
re aone selues / in psalmes / and hymnes / & spe  
ruall songes which haue fauour with them /  
syngynge in poure hertes to the Lorde. And all  
thinges (whatsoeuer ye do in worde or dede)  
do in the name of lord the Iesu / geuyng than  
kes to God the father by him.

Wpues / submit poure selues vnto poure aro  
ne husbandes / as it is comly in the Lorde. Hus  
bandes loue poure wpues and be not bitter vn  
to them. Chyldren / obey poure fathers and mo  
thers / in all thinges / for that is well pleasynge  
vnto the Lorde. Fathers / rate not poure chyl  
dren / lest they be of a desperate mynde. Seruaun  
tes / be obedient vnto poure bodyly masters in  
all thinges: not with eye seruite as men plea  
sers but in synglence of herte fearynge God.  
And whatsoeuer ye do / do it hertely as though  
ye dyd it to the Lorde / and not vnto men: for as  
moche as ye knowe that of the Lorde ye shall  
receaue the rewarde of inheritaunce / for ye serue  
the lord Christ. But he that doth wryonge shall  
receaue for the wryoge that he hath done: for the  
re is no respect of persons with god. Ye masters  
do vnto

Every man  
is Christ to  
another.

Eph. iii. b.

Christes ex  
ample folo  
we.

i. Cor. x. g

Eph. v. e  
i. Petr. ii. a  
Husband  
des.

Eph. vi. a.  
A chyl  
dren  
Fathers.  
Eph. vi. a  
Titus. ii. c.  
i. Petr. ii. c.  
Seruaun  
tes.

Gal. vi. b.  
Roma. ii. i.  
Eph. vi. b.



## The Epistle of S. Paul.

do vnto youre seruauntes that which is iust & equall / seinge ye knowe that ye also haue a master in heuen.

**The. iiii. Chapter.**

Eph. 5. b

**C**ontinue in prayer and watch in the same with thankes geuyng/prayenge also for vs/that God open vnto vs the doore of vnteruaunce / that we maye speake the mystery of Christ (wherefore I am also in bondes) that I maye vter it/as it becometh me to speake. Walke wylfely to them that are with out / & redeime the tyme. Let youre speache be all wayes well sauoured and powdred with salt / that ye maye know how to answer euery man.

\* Salt is the wisdom of goddes worde.

The deare brother Tychicus shall tell you of all my busynes / which is a faythfull minister & felowe seruaunt in the Lorde / whom I haue sent vnto you for the same purpose / that he myght knowe how ye do / and myght comfort youre hertes / with one Onesimus a faythfull and a beloued brother / which is one of you. They shall shewe you of all thinges which are adopyng here.

Mark the euangelist.

Aristarchus my prison felowe saluteth you / & Marcus Barnabas systers sonne : touching whom / ye receaued commaundementes. If he come vnto you / receaue him : and Jesus which is called Justus / which are of the circumcission. These only are my workes felowes vnto the kyngdome of God / which were vnto my consolation. Epaphras the seruaunt of Christ / which is one of you / saluteth you / & all wayes laboureth feruently for you in prayers / that ye maye stonde perfect and full in all that is the will of God. I beare him recorde that he hath a feruent mynde towards you and towards them of Laodicia and them of Hierapolis. Deare Lucas the Philicion greteyth you / and Demas. Salute the brethren which are of Laodicia / and salute Nymphas and the congregacion / which

Luke the euangelist. ii. Tim. iii.

## To the Thessalonians. Jo. ccc. xlv

which is in house. And when the pistle is reed of you / make that it be reed in the congregacion of the Laodicyans also : and that ye lyke wyle reade the pistle of Laodicia. And saue to Arrhippus : take hede to the office that thou hast receaued in the Lorde / that thou fulfill it. The salutation by the honde of me Paul. Remember my bondes. Grace be with you. Amen.

Sent from Rome by Tychicus / Onesimus.

### The Prologe Vpon the Epistle of saynt Paul to the Thessalonians.



In this pistle dyd Paul write of his readyng loue and care : & prayseth them in the. ii. fyrst Chap. because they dyd receaue the Gospell earnestly / and had in tribulacion and persecution cōtinued therein stedfastly / and were become an ensample vnto all congregacions / and had thereto suffered of their awne kynsmen as Christ and his Apostles dyd of the Jewes / puttynge them therto in mynde how purelye and godlye he had lyued amonge them to their ensamp'le / and thanketh God that his Gospell had brought forth soche frute amonge them.

In the. i. Chap. he sheweth his diligence and care / least his so great laboure and their so blessed begynnyng shuld haue been in vayne / Satan and his Apostles beyng them with persecution / & destroyenge their fayth with menues doctrine. And therefore he sent Timo the to them / to comforte them and strengthe them in the fayth / and thanketh God that they had so constantly endured / and desired God to encrease them.

In the fourth he exhorteth them to kepe them selues from synne / and to do good one to another. And therto he informeth them concernynge the resurrection.

In the fyfth he writeth of the last daye / that shuld come sodenlye / exhortinge to prepare them selues ther after and to kepe a good order concernynge obedience and rule.

# The fyrst

Epistle of Saynt Paul  
vnto the Thessalonians.



The fyrst Chapter.

**P**aul/Syluanus & Timotheus.  
vnto the congregation of the Thes-  
salonians / in God the father / and in  
the Lorde Jesus Christ.

Grace be with you/ and peace from God our  
father/and from the Lorde Jesus Christ.

We geue God thanks all waye for you all/  
makynge mention of you in our prayers with  
out ceasynge/and call to remembraunce your  
worke in the fayth / & labour in loue and per-  
seuerance in the hope of our Lorde Jesus  
Christ/in the syght of God our father: becau-  
se we knowe brethren beloued of God / how  
that ye are electe. For our Gospell came not  
vnto you in worde only/ but also in power/  
& also in the holy goost and in moche certayn-  
tie/as ye knowe after what maner we behaued  
our selues amonge you/for your sakes.

And ye

To the Thessalonians. Ho. cclxx.

And ye became folowers of vs and of the  
lorde/and receaued the worde in moche afflic-  
tion/withiove of the holy goost:so that ye we-  
re an ensample to all that beleue in Macedonia  
and Achaia. For from you sounded out the  
worde of the Lorde/not in Macedonia and in  
Achaia only:but your fayth also which ye ha-  
be vnto God / spied her selfe abroade in all  
quartars / so greatly that it nedeth not vs to  
speake eny thinge at all. For they them selues  
shewe of you what maner of entrynge in we  
had vnto you & how ye tourned to God from  
ymages/for to serue the lyvinge and true God/  
& for to loke for his sonne from heauen/whom  
he rayled from deeth: I mean Jesus which  
deliuereth vs from wrath to come.

The .ij. Chapter.

**F**or ye your selues knowe brethren of  
oure entraunce in vnto you / how that  
it was not in vayne: but euen after  
that we had suffered befoze and were  
shamfully entreated at Philippos (as ye well  
knowe) then were we bolde in our God to  
speake vnto you the Gospell of God/with mo-  
che stryunge. Oure exhortacion was not to  
brynge you to erreure / nor yet to vncleannes/  
nether was it with gyle: but as we were alow-  
wed of God/that the Gospell shuld be commit-  
ted vnto vs: euen so we speake/not as though  
we intended to please men / but God/ which  
tryeth our hertes.

Nether was our conuersacion at eny tyme  
with flatterynge wordes / as ye well knowe  
Nether in cloked coueteousnes / God is recoz-  
de: nether sought we prayse of men/nether of  
you/nor yet of eny other/when we myght ha-  
be bene chargeable / as the Apostles of Christ  
but we were tender amonge you / euen as a  
mothe cherissheth her chyldren / so was our

.ij. affect



## The .i. Epistle of S. Paul

affection towards you / our good will was to have dealt unto you / not the Gospel of God only: but also our own souls / because ye were deare unto vs.

2 sure 102  
ken of a true  
apostle.

2 Cor. x.  
i. Cor. iiii.  
ii. Thes. iiii.

\* We remember brethren our labour / and travail. For we laboured day and night because we wolde not be grievous unto any of you / and preached unto you the Gospel of God. We are witnesses / and so is God / how holily and justly and blameless we behaved our selves among you that beleue: as ye knowe how that we exhorted and comforted and besought every one of you as a father his children / that ye wolde walke worthy of God / which hath called you unto his kingdom and glory.

For this cause thanke we God with out ceasinge / because that when ye received of us the worde wherewith God was preached / ye received it not as the worde of man: but even as it was in dede / the worde of God / which worketh in you that beleue. For ye brethren became followers of the congregations of God which in Jewry are in Christ Jesus: for ye have suffered lyke thinges of your kynsmen / as we our selves have suffered of the Jews. Which as they killed the Lord Jesus & their own Prophetes / even so have they persecuted us / and God they please not / and are contrary to all men and forbode us to preach unto the Gentyles / that they myght be saved / to fulfill their synnes all waye. For the wrath of God is come on them / even to the utmost.

For as much brethren as we are kept from you for a season / as concerninge the bodily presence / but not in the herte / we enforced the more to see you personally with great desyre. And therefore we wolde have come unto you / I Paul once and agayne: but Satan withstode

vs.

## To the Thessalonians For. cclxxvi.

vs. For what is our hope or love / or crowne of reioysynge? are not ye it in the presence of our Lord Jesus Christ at his cominge? yee ye are our glory and love.

The .iiij. Chapter.

**W**herfore sence we coulde no longer forbear / it pleased us to remayne at Athens alone / and sent Timotheus our brother and minister of God / and our labour fellows in the Gospel of Christ / to stablish you and to comfort you over your fayth / that no man shulde be moved in these afflictions. For ye your selves knowe that we are even appointed there unto. For verily when I was with you / I tolde you before that we shulde suffer tribulation / even as it came to passe / and as ye knowe. For this cause when I coulde no longer forbear / I sent / that I myght have knowledge of your fayth / lest haply the tempter had tempted you / & that our labour had bene bestowed in vayne.

But now lately when Timotheus came from you unto us / and declared to us your fayth and your love and how that ye have good remembrance of us all wayes / desiringe to see us as we desyre to see you. Therefore brethren we had consolation in you / in all our adversite and necessity / through your fayth. For now are we alive / yf ye stande stedfast in the Lord. For what thanks can we recompence to God agayne for you / over all the love that we love for your sakes before our God whyle we / night & daye praye exceedingly that we myght see you presently / and myght fulfill that which is lacking in your fayth.

God him selfe our father / and our Lord Jesus Christ gyde our journey unto you: and the Lord increase you and make you flowe over in love one towards another / and towards

i. iij. De all

# The .i. Epistle of S. Paul

be all men/euen as we do towarde you/to make  
your hertes stable and vnblynde/in ho-  
lynes before God our father/at the recom-  
pense of our Lord Iesus Christ/with all his  
saynges.

## The .iiij. Chapter.

Rom. xii.  
Eph. v. a

**F**urthermore we beseeche you brethren/ and  
exhorte you in the Lord Iesus/ that ye increase more and more/euen as  
ye haue receiued of vs/how ye ought to  
walke and to please God. Ye remember what  
commandmentes we gaue you in our Lord  
Iesu Christ. For this is the will of God/ euen  
that ye shuld be holy/and that ye shuld abstay-  
ne from fornicatio/that euery one of you shuld  
knowe how to kepe his vessel in holynes and  
honoure/and not in the lust of concupiscence/as  
do the hethen which knowe not God/ that no  
man go to farre and defraude his brother in  
bargayninge: because the Lord is a venger of  
all such thinges/as we tolde you before tyme  
and testified. For God hath not called vs vnto  
vncleannes: but vnto holynes. He therfore that  
despyseth/despyseth not man: but God/which  
hath sent his holy spere amonge you.

Job. xiii. d.  
and. xvi. b  
i. Job. ii. b  
i. Job. xiii. b

A goodly  
son for mon  
kys ydly  
freers.

Resurrectio

But as touchynge brotherly loue/ yenebe  
not that I wyte vnto you. For ye are taught  
of God to loue on another. Ye and that thin-  
ge verely ye do vnto all the brethren which are  
knowe oute all Macedonia. We beseeche you  
brethren that ye increase more and more/ & that  
ye studie to be quyet/and to medle with you-  
re owne busynesse/ and to worke with youre  
owne handes/ as we commaunded you: that  
ye maye behaue youre selues honestly towar-  
de them that are with out/and that nothinge  
be lackynge vnto you.

I wolde not brethren haue you ignorant  
concernynge them which are fallen a slepe/that  
ye sozo

# To the Thessalonians Forcely

ye sozo not as other do which haue no hope.  
For ye we beleue that Iesus dyed and rose  
agayne: euen so the also which slepe by Iesus/  
will God bringe agayne with him. And this  
saye we vnto you in the wordes of the Lord/  
that we which lyue and are remainynge in the  
comynge of the Lord/ shall not come perie  
they which slepe. For the Lord him selfe shall  
descende from heauen with a shewe and the  
voyce of the archangel and trompe of God.  
And the dead in Christ shall arise fyrst: then  
shall we which lyue and remaine/ be caught vp  
with them also in the cloudes/ to mete the Lord  
in the ayer. And so shall we euer be with  
the Lord. Wherefore comforte youre selues  
one another with these wordes.

i. Cor. xiii. d.

## The .v. Chapter.

**I**n the tymes and seasons brethren ye  
haue no neede that I wyte vnto you: for ye  
your selues knowe perfectly/ that the daye of  
the Lord shall come euen as a thefe in the nyght.  
When they shall saye pea-  
ce and no daunger then cometh on them so-  
den destruction/ as the trauaynge of a wo-  
man with chylde/ and they shall not scape.  
But ye brethren are not in darknes/ that that  
daye shuld come on you as it were a thefe.  
Ye are all the chyldren of lycht/ and the  
chyliden of the daye. We are not of the nyght  
neither of darknes.

ii. Petri. iii.  
Apoc. iii. a  
and. xvi.

Therefore let vs not slepe as do other: but  
let vs watch and be sober. For they that slepe  
slepe in the nyght: and they that be dronchen/  
are dronchen in the nyght. But let vs which  
are of the daye/ be sober/ armed with the best  
plate of fayth and loue/ and with hope of salua-  
cion as an helmet. For God hath not apoynt-  
ed vs vnto wrath: but to obtayne saluacion  
by the means of our Lord Iesu Christ which

1. sal. li. c  
Ephes. vi.

Sayth is the  
best place  
and hope is  
the helmet.

i. iij. dyed



## The .i. Epistle of S. Paul

Dyed for vs : that whether we wake or slepe/  
we shuld lyue togeder with him.

Wherfore comforte poure selues togeder/  
and edifie one another/euen as ye do.

We beseeche you brethren/ that ye knowe them  
which laboure amonge you and haue the ouer-  
sight of you in the Lorde and geue you exhor-  
tacion/that ye haue them the more in loue/for  
their workes sake/and be at peace with them.

\* We desyre you brethren warne them that  
are vnruly/comforte the feble mynded/for bra-  
re the weakes/haue continuall patience toward  
all men. Se that none recompence euill for  
euill vnto eny man but euer folowe that which  
is good/both amonge poure selues/and to all  
men. Reioyce euer. Praye continually. In all  
thinges geue thanks. For this is the will of  
God in Christ Iesu toward you.

\* The spirit  
re wherby  
we beleue in  
Christ and  
consent to  
the lawe is  
quenched as  
gayne with  
euell conuer-  
sacion and  
leude com-  
municacion

Examine all  
maner of le-  
ueninge.

1. Cor. i. 6.

Quenche not the spirit. Despyse not pro-  
phesyinge. Examine all thinges/and kepe that  
which is good. Abstayne from all suspicious  
thinges. The very God of peace sanctifie you  
thorough out. And I praye God that poure who  
le spirit/soule and body/be kept faultlesse vnto  
the comynge of oure Lorde Iesus Christ. &  
Faithfull is he which called you : which will  
also do it. Brethren/praye for vs. Greete all the  
brethren with an holy kysse. I charge you in  
the Lorde/that this pistle be reed vnto all the  
holy brethren. The grace of the Lorde Iesus  
Christ be with you: Amen.

The fyrst pistle vnto the Thes-  
salonians sent from  
Athens.

## The Prologe to the seconde epistle of S. Paul to the Thessalonians.



Because in the fore pistle he had sayd  
de that the last daye shulde come so  
denly/the Thessalonians thought  
that it shulde haue come shortlye.  
wherfore in this pistle he declareth  
him selfe.

And in the fyrst Chapter he com-  
forteth them with euertlastinge res-  
warde of their fayth and patience  
in sufferinge for the gospel/& with the punisshment  
of their euertlastinge payne.

In the seconde he sheweth that the last daye shulde  
not come/tyll there were fyrst a deparringe (as some  
men thynke) fro vnder the obedience of the Empero-  
ur of Rome/and that Antichrist shuld set him selfe in the sa-  
me place as God: and deceaue the vnhankfull worlde  
with false doctrine/& with false and lyenge myracles  
wroughte by the workinge of Satan/ Butyll Christ  
shuld come and slee him with his glorious cominge and  
spirituall preachinge of the worde of God.

In the thyrde he geueth them exhortaciō & warneth  
them to rebuke the ydle/that wolde not laboure with  
their hondes/ and auoye their companye/ys they wol-  
de not mende.

## The seconde epistle of S. Paul the Apostle vnto the Thessalonians.

The fyrst Chapter.



Paul/Syluanus and Ti-  
motheus.

Vnto the congregacion of  
the Thessalonians which are  
in God oure father/& in the  
Lorde Iesus Christ.

Grace be with you & pea-  
ce from God oure father/& from the Lorde Je-  
sus Christ.

i. v. We are

## The. ii. Epistle of S. Paul

\*Tribulati  
on is a token  
of saluatiō

We are bounde to thanke God all wayes for  
you brethren/as it is mete/ because that you  
re faith groweth exceedingly/ and euery one of  
you symmeth in loue toward another be-  
twene youre selues/ so that we oure selues re-  
ioyce of you in the congregaciōs of God/ ouer  
youre patience and faith in all youre persecu-  
cions & tribulacions that ye suffre/ which is  
a token\* of the ryghtewes iudgement of God/  
that ye are counted worthy of the kyngdome  
of God/ for which ye also suffre. It is verely  
a rightewes thinge with God to recompence tri-  
bulaciō to them that trouble you: and to you  
which are troubled/ rest with vs when the lo-  
de Iesus shall shewe him selfe from heauen  
with his myghty angels / in flamynge fyre /  
rendringe vengeance vnto them that knowe  
not God/ and to them that obeye not vnto the  
gospel of oure Lorde Iesus Christ / which  
shalbe punished with euerlastynge damna-  
cion/ from the presence of the Lorde/ & from  
the gloze of his power/ when he shall come to  
be glorified in his sayntes/ & to be made mar-  
uelous in all them that beleue: because oure  
testimonie that we had to you / was beleued  
eue the same daye that we preached it. wher-  
fore we praye all wayes for you that oure god  
make you worthy of the callinge / and fulfill  
all delectacion of goodnes and the worke of  
faith/ with power: that the name of oure Lor-  
de Iesus Christ maye be glorified in you/ and  
ye in him/ thowow the grace of oure God/ and  
of the Lorde Iesus Christ.

### The. ij. Chapter.

**W**e beseeche you brethren by the com-  
myng of oure Lorde Iesu Christ/ &  
in that we shall assemble vnto him/  
that ye be not suddenly moued fro you  
re mynde & be not troubled/ neither by spete/  
neither

## To the Thessalonians. Ho. cclxxviii

neither by wordes/ nor yet by letter which shal  
deseme to come fro vs/ as though the daye of  
Christ were at hande. Let no mā deceaue you  
by any meanes/ for the Lorde cometh not/ ex-  
cepte ther come a departinge spyt / and that *Aphesl. v. b.*  
that synfull man be opened/ the sonne of per-  
dition which is an aduersarie/ and is exalted  
aboue all that is called God/ or that is wor-  
shipped: so that he shall sit as God in the tem-  
ple of God/ and shew him selfe as God. *Anichristo*

Remember ye not / that when I was yet  
with you/ I tolde you these thinges: And no-  
we ye knowe what withholdeth: euen that he  
might be vttered at his tyme. (For the mi-  
stery of the inquite doeth all readie worke:  
till he which now only letteth/ be take out  
of the waye.) And then shall that wicked be ve-  
tered/ whō the Lorde shall consume with the  
spete of his mouth and shall destroye it with  
the apereance of his comynge. & euen him  
whose comynge is by the workinge of Sa-  
tan/ with all\* lyng power/ signes and won-  
ders: and in all deceauablenes of vnrigh-  
wesnes/ amonge them that peryphe: because  
they receaued not the (loue) of the truth/ that  
they myght haue bene saued. And therfore  
God shall sende them stronge delusion / that  
they shulde beleue lyes: that all they myght  
be damned which beleued not the trueth/ but  
had pleasure in vnrighterwesnes.

*Psal. xl. a*

\*Lyng  
myracles be  
cause they  
restifie a fal  
se sayth.

(where no  
loue) is to  
the truthe/  
on them do  
the god les  
slype false  
prophees  
to deceaue  
them.

But we are bounde to geue thanks alwaye  
to God for you brethren beloued of the Lor-  
de/ for because that God hath from the begin-  
ninge chosen you to saluacion/ thowow sancti-  
fyinge of the spete/ and thowow beleuinge  
the trueth: wherunto he called you by oure  
gospel/ to obtayne the gloze that cometh  
of oure Lorde Iesu Christ.

\* Therfore brethren stande fast/ & kepe the  
ordi-



## The.ii. Epistle of S. Paul

ordinances which ye have learned: whether it were by our preaching or by epistle. Our Lord Jesu Christ him selfe/ and God our father which hath loved vs / & hath geuen vs everlasting consolation and good hope through grace/ comforte youre heartes / & stablisheth you in all doctrine & good doctrine.

### The.iii. Chapter.

**F**urthermore brethren praye for vs/ that the worde of God maye haue fre passage and be glorified/ as it is with you: that we maye be deliuered from vnreasonable and euill men. For all men haue not faith: but the Lord is faithful/ which shall stablish the you/ and kepe you from euill. we haue confidence through the Lord to you wards/ that ye both do/ & will do/ that which we commaunde you. And the Lord gyde youre heartes to the loue of God & patience of Christ.

We requyre you brethren in the name of our Lord Jesu Christ/ that ye withdraue youre selues frō euery brother that walketh inordinately/ & not after the institucio which ye receaued of vs. Ye youre selues knowe how ye ought to folowe vs. For we behaued not our selues inordinately amonge you. Neither toke we hire of any man for nought/ but wrought with labour & trauaylenyght & daye/ because we wold not be greuous to any of you/ not but that we had auctoritie: but to make our selues an ensample vnto you/ to folowe vs. For when we were with you/ this we warned you of/ that if ther were any which wold not worke/ that the same shulde not eate.

We haue heard saye no doute that there are some which walke amonge you inordinately/ & worke not at all/ but are besybodies. Them that are soche/ we commaunde & exhorte by our Lord Jesu Christ/ that they worke with

quiete

## To the Thessalonians. To. cclxxv

quietnes/ and eate their owne bread. Brethren be not wery in well doyng. If any man obey not our saynges/ sende vs worde of him by a letter: & haue no companie with him/ that he maye be ashamed. And count him not as an enemy: but warre him as a brother.

The very Lord of peace geue you peace all wayes/ by all meanes. The Lord be with you all. The salutation of me Paul/ with myne owne honde. This is the token in all pistles. So I write. The grace of our Lord Jesu Christ be with you all. Amen.

Wrote from Athens.

## The Prologe vpon the fyrst epistle of S. Paul vnto Timothe.



This epistle writeth S. Paul to be an ensample vnto all Bysshops/ what they shuld teache/ & how they shuld gouerne the congregacion of Christ in all degrees/ that it shulde be no neede to gouerne Christes flocke with the doctrine of their owne good meanings.

In the first Chapter he commaundeth that the Bysshope shall mayntene the right faith and loue/ & resist false preachers which make the lawe & workes equal with Christ and his gospel. And he maketh a shorte conclusion of all Christen learning/ whereto the lawe serueth/ and what the ende therof is/ also what the gospel is/ & setteth him selfe for a conforable ensample vnto all synners and troubled consciences.

In the seconde he commaundeth to praye for all degrees/ and chargeth that the women shall not preache/ nor were costlye apparell/ but to be obedient vnto the men.

In the thyrde he describeth/ what maner persons the Bysshope or Pastore & their wyues shulde be/ & also the Deacons & their wyues: & commendeth it/ yf any man desyer to be a Bysshope after that maner.

In the fourth he prophisieth & sheweth before of the false Bysshopes and spiritallofficers that shuld arise

AMORE

## The .i. Epistle of S. Paul

amonge the Christen people / and he do a preache clea-  
re contrary to the fore described ensample / a shuld be  
parte from the fayth in Christ / and forbyd to marye  
to cate certe n meates / teachinge to put trust therein /  
bothe of insluyinge and forgrunes of synnes / and  
also of deseruinge of eternall lyfe.

In the fyuerth he teacheth how a Bysshope shulde use  
him selfe towarde younge and olde / a concerninge wis-  
dowes what is to be done / and which shulde be founde  
of the comen cost: and teacheth also how men shulde  
honoure the Verreous Bysshopes and Presters / a how  
to rebuke the euyl.

In the sixte he exhorteth the Bysshope to cleue to the  
gospel of Christ and true doctrine / and to auoyde vni-  
uer questions and superfluous disputinges which gen-  
der stryfe and quenche the trulhe / and by which also  
the false Prophetes get them auctorite and seke to sa-  
tisfie their insatiabie covetousnes.

## The fyrst epist le of saynct Paul vnto Timothe.

### The fyrst Chapter.



**P**aul an Apostle of  
Jesus Christ / by the  
commandment of  
God oure sauoure / a  
Lorde Jesus Christ /  
which is oure hope.  
Vnto Timothe his  
naturall sonne in the  
fayth.  
Grace / mercy a pea-  
ce from God oure fa-  
ther and Lorde Jesus Christ oure Lorde.

As I

## To Timothy. Jo. ccc. xvi

As I besought the to abyde styl in Ephe-  
sus when I departed into Macedonia euen  
so do / that thou commaunde some that they  
teache no nother wyle: nether geue hede to fa-  
bles and genealogies which are endlesse / and  
byede doubtis moare then godlye edyfyng  
which is by fayth: for the ende of the commaun-  
dement is loue that cometh of a pure herte  
and of a good conscience / and of fayth vnfa-  
ned: from the which thinges some haue erred /  
and haue turned vnto vayne iangelinges be-  
cause they wolde be doctours in the scripture /  
and yet vnderstonde not what they speake / ne-  
ther wherof they affirme.

¶ We knowe that the lawe is good / yf a man  
vse it lawfully / vnderstoddinge this / how that  
the lawe is not geuen vnto a righteous man /  
but vnto the vnrightheous a disobediēt to the  
vngodly a to synners / to vnholy and vnclen /  
to murderers of fathers a murderers of mo-  
thers / to mansleas and whoremongers: to the  
that defile them selues with mankynde: to  
menstealers: to lyars and to perjured / and so  
forth yf ther be any other thinge that is con-  
trary to holisome doctrine. accordinge to the  
gospel of the glozy of the blessed God / which  
gospel is committed vnto me.

¶ And I thanke Christ Jesus oure Lorde  
which hath made me stronge: for he counted  
me true / a put me in office / when before I was  
a blasphemyr / a persecuter / a tyrant. But  
I obtayned mercy / because I dyd it ignorant  
ly thorow vnbelefe. Neuerthelater the grace  
of oure Lorde was moare aboundant with  
fayth and loue which is in Christ Jesu.

¶ This is a true sayng a by all meanes  
worthy to be receaued / that Christ Jesus ca-  
me into the worlde to saue synners / of whom  
I am chese. Not withstandinge for this cause

\* Loue is  
the ende of  
the comma-  
ndement a  
must inces-  
pate it.

Rom. vii.

The grow-  
de of the  
fayth.

was

Hope.

Act. xvi



## The.ii. Epistle of S. Paul

Math. ix. 8.  
Mark. ii. c.

Paul is an  
ensample  
that none  
dispeare the  
as a repent

Himeneus.  
Alexander.

\*will. ge.  
that is will  
haue the gos  
pell prea  
ched to all  
men with  
oure recepi  
and offers  
so all men  
repentaun  
ce & will ha  
ue all men  
prayed for.  
(Christ)  
is the onely  
mediator  
Prayer

Women.

was mercy geuen vnto me/that Iesus Christ  
shulde first shewe on me all longe patience/  
vnto the ensample of them which shall in ty-  
me to come beleue on him vnto eternall lyfe.  
So then vnto God/hinge euerlastinge/im-  
mortall/inuisible/and wyl only be honoure  
and prayse for euer and euer. Amen.

This commaundement comit I vnto the  
sonne Timotheus/accordinge to the proph-  
cies which in tyme past were prophesied of the/  
that thou in the shuldest fyght a good fyght/  
hauinge fayth and good conscience which so-  
me haue put awaye from them/as concernin-  
ge fayth haue made shypwracke. Of whose nō  
bre is Himeneus and Alexander which I ha-  
ue deliuered vnto Satan/that they myght be  
taught not to blasphem.

### The.ii. Chapter

**I** Exhorte therfore/ that aboue all thin-  
ges/prayers/supplicaciōs/intercessiōs  
and geuinge of thankes be had for all  
men:for kynges and for all that are in  
auctozite/that we maye liue a quyet & a pease-  
ble life/in all godlines and honestie. For that  
is good and accepted in the syght of God oure  
sauour/which will haue all men saued/ & to  
come vnto the knowledge of the trueth. For  
ther is one God/and one (mediator) betwene  
God and man/which is the man Christ Je-  
sus/which gaue him selfe a raunsome for all  
me/that it shuld be testifised at his tyme/wher  
vnto I am ordayned a preacher & an Apostle:  
I tell the trueth in Christ & lye not being the  
teacher of the gentyls in fayth and veritie. &  
I will therfore that the men praye euery  
where / lyfeynge vp pure hondes without  
wrath/or dowtyng. Lpke wyl also the wemen  
that they arape the selues in comlye apparell  
with shamefastnes & discrete behaueour / not  
with

## To Timothee Ro. cclxxviii

with brydded heare/other golde/ or pearles/  
or costly arape:but with suche as becomineth  
wemen that professe the worshippinge of God  
thow good wo:kes. Let the woman learne  
in silence with all subiection. I suffre not a  
woman to teache/ nether to haue auctozitie  
ouer the man:but for to be in silence. For Adā  
was first formed/and then Eue. Also Adam  
was not deceaued/ but the woman was decea-  
ued/and was in transgression. Not withston-  
dinge thow bearinge of chyldzen they shal-  
be saued/ so they continue in fayth/ loue and  
holynes with discrecion.

### The.iii. Chapter.

**T**his is a true sayinge: If a man couet  
the office of a Bysshope he desyrezeth a  
good wo:ke. For a Bysshope must be  
faultlesse/the husband of one wyfe/sober/dis-  
crete/honestly apparelled/harberous / apt to  
teache/not dronche/no fighther/ not geuen to  
filthy lucre:but gentle/abhorringe fightinge/  
abhorringe couetousnes/ & one that rueleth  
his awne houle honestly / hauinge chyldzen  
vnder obediēce with all honeste. For yf a mā  
cannot rule his awne houle/ how shall he ca-  
re for the congregaciō of God. He maye not  
be a yonge scoler/lest he swell and faule into  
the iudgement of the euill speaker. He must  
also be well reported of amonge them which  
are with outforth/lest he fall into rebuke and  
shame of the euill speaker.

**L**pke wyl also the Deacons be honest/not  
double tonged/not geue vnto moche drinkin-  
ge/nether vnto filthy lucre:but hauinge the  
mystery of the fayth in pure conscience. And let  
them first be proued and then let them mini-  
ster/yf they be founde faultlesse.

Euen so must theire wyues be honest/not  
euill speakers:but sober and faythfull in all  
things.

1 Petr. ii. 9  
1 Cor. xiii.

A bysshop or  
an ouer seer  
or what he  
ought to be

Deacones.

# The. i. Epistle of S. Paul

The wyues  
of the pres-  
byters & deaco-  
nes.

things. Let the Deacons be the husbandes  
of one wyf. / and suche as rule their chyldren  
well / and their awne householdes. For they  
that minister well / get them selues good de-  
gre and greate libertie in the fayth / which is  
in Christ Iesu.

\* In the sp-  
rite of by  
the spire:  
the spire ba-  
re recorde to  
him & to his  
doctrine.

These things write I vnto the / trustinge  
to come shortly vnto the: but and yf I tarie  
longe / that then thou mayst yet haue knowled.  
ge how thou oughtest to behaue thy selfe in  
the house of God / which is the congregacion  
of the liuinge God / the pillar and grounde of  
trueth. And without vayne great is that misse-  
ry of godlines: God was shewed in the fles-  
he / was iustified in the spire / was sene of an-  
gels / was preached vnto the gentyles / was be-  
lieued on in erth and receaued vp in glory.

## The. iiij. Chapter.

ii. Timo. iii.  
ii. Petr. iii.  
Jude. ii. f.

**T**he spire speaketh euidently that in  
the later tymes some shall departe  
from the fayth / & shall geue hede vnto  
spires of erreure / & dyuelly the doctri-  
ne of them which speake false thowow ppo-  
crite and haue their consciences marchid with  
an hote yron / forbiddinge to mary / and com-  
maunding to abstayne from meates which  
God hath created to be receaued with geuyn-  
ge thanks / of them which beleue and knowe  
the trueth. For all the creatures of God are  
good and nothinge to be refused / yf it be recea-  
ued with thankes geuynge. For it is sanctified  
by the worde of God and prayer. If thou  
shalt put the brethzen in remembraunce of  
these things / thou shalt be a good minister of  
Iesu Christ / which hath bene noysshed vp in  
the wordes of the fayth and good doctrine /  
which doctrine thou hast continually follo-  
wed. But cast awaye vngostly and oldewi-  
des fables.

Note yeron

i. Timo. iii.  
Titus. ii. c.

Exercyse

# To Timothee Ro. cclxxviii

Exercyse thy selfe vnto godlines. For bo-  
dely exercise profiteth lytell: but godlines is  
good vnto all thinges / as a thinge which hath  
promyses of the lyfe that is now / & of the lyfe  
to come. This is a sure sayinge / of all par-  
ties worthy to be receaued. For therfore we la-  
boure & suffre rebuke / because we beleue in the  
lyuinge God which is the sauoure of all me:  
but specially of those that beleue. Suche thin-  
ges commaunde & teache. Let no man despise  
thy yowth: but be vnto them that beleue / an  
ensample / in worde / in conuersacion / in loue /  
in spire / in fayth and in purenes.

**U**ntill I come geue attendaunce to redynge /  
to exhortacion and to doctryne. Despyse not  
that yfste that is in the / which was geue the  
thowow prophesie & with the laying on of the  
hondes of an elder. These things exercise / &  
geue thy selfe vnto them / that it may be se-  
ne how thou profetest in all thinges. Take he-  
de vnto thy selfe and vnto learninge / and con-  
tinue therein. For yf thou shalt so do / thou  
shalt saue thy selfe and them that heare the.

How a byse  
shope or pres-  
byter shuld be  
haue him  
self in exhor-  
tyng or rebu-  
kinge.  
widowes.

## The. v. Chapter.

**R**e buke not an elder: but exhor-  
te him as a father & the yonger men as bre-  
thren / the elder women as mothers /  
the yonger as sisters / with all pure-  
nes. Honour wyddowes which are true wyd-  
owes. If any wyddowe haue chylde or ne-  
ues / let the learne first to rule their awne hou-  
ses godly & to reuerence their elders. For that  
is good & acceptable before God. She that is  
a very wyddowe and frendlesse / putteth her  
trust in God / and continueth in supplicacion  
and prayer night and daye. But she that li-  
ueth in pleasure / is deed euen yet aliue. And  
these things commaunde / that they may be  
without fault. If ther be any that prouideth

li. f. not



# The. i Epistle of. S. Paul

not for his awne and namely for them of his  
householde/ the same denyeth the sayth / and  
is worse then an infidell.

widowes.

\* what soeuer  
be used  
amongest  
us / yf god  
be thereby  
dishonoured /  
it ought to  
be broken.

Deut. xxv.  
i. Corin. ix. a  
Mathe. x. b.  
Luke. x. b.

Let no wyddowe be chosen vnder these  
yeere olde/ and soche a one as was the wyfe of  
one man/ and well reported of in good woꝝ  
kes: yf she haue nourished chyldren yf she ha-  
ue bene liberrall to straungers/ yf she haue re-  
sued the sayntes sete / yf she haue ministered  
vnto them which were in aduersitie/ yf she we-  
re continually geue vnto all maner good woꝝ  
kes. The yonger wyddowes refuse. For when  
they haue begone to waxe wantone / to the  
dishonoure of Christ / then will they mary/  
hauinge\* damnaciō/ because they haue broken  
their fyrst sayth. And also they learne to go  
from house to house ydle ye not ydle only/  
but also tryflinge and busybodies/ speakin-  
ge thinges which are not comly.

I will therfore that the yonger women mary  
and beare chyldre/ and gyde the house/ & ge-  
ue none occasion to the aduersary to speake  
euill. For many of them are all redy turned  
bake/ & are gone after Satan. And yf eny man  
or woman that belueth haue wyddowes/ let  
them minister vnto them/ & let not the congre-  
gacion be charged: that ye maye haue sufficiēt  
for them that are wyddowes in dede.

The elders that rule well/ are worthy of  
double honoure/ most specially they which la-  
boure in the woꝝde & in teaching. For the scrip-  
ture sayth: thou shalt not mouell the mouth  
of the ore that treadeth out the corne. And the  
labourer is worthy of his rewarde. Agaynst  
an elder receaue none accusacion: but vnder  
two or thre witnesses. Them that synne/ re-  
buke openly/ that other maye feare.

A testifie before God and the Lorde Iesus  
Christ & the electe angels / that thou obserue  
these

# To Timothe

.fo. cclxxxv

these thinges with out hasty iudgemēt/ & do  
nothinge partially. Laye handes sodenly on  
no man nether be partaker of other mens syn-  
nes: kepe thy selfe pure. Drinke no lenger wa-  
ter/ but vse a lytell wyne for thy stomakes  
sake and thyne often diseases.

Some mennes synnes are opē before honde  
& go before vnto iudgemēt: some mennes syn-  
nes folowe after. A yfwise also good woꝝkes  
are manifest before hōde & they that are other  
wyse/ canot be hyd. The. vi. Chapter.

**L**et as many seruautes as are vnder the  
yoke/ coūte their masters woꝝthy of all  
honour/ that the name of God and his  
doctryne be not euill spoken of. Se that they  
which haue beleuinge masters / despyse them  
not because they are brethren: but so moche the  
rather do seruire/ for as moche as they are be-  
leuinge & beloued & partakers of the benefite.

Seruautes.

These thinges teaches exhorte. If eny mā  
teache other wyse/ and is not content with the  
wholsome woꝝdes of oure Lorde Iesu Christ/  
& with the doctrine of godlynes / he is putte  
by & knoweth nothinge: but wasteth his bꝛay-  
nes about questions & stryfe of woꝝdes wher-  
of springe enuye/ stryfe/ raylinges/ euill surmi-  
singes & vayne disputaciōs of mē with corrup-  
te myndes & destitute of the truth/ which thin-  
ke that lucre is godlynes. From soche sepe-  
rate thy selfe. Godlynes is greate riches / yf a  
man be content with that he hath. For we  
brought nothinge into the worlde/ & it is a  
playne case that we can cary nothinge out.

Job. i. d.  
Eccles. v. c.

When we haue fede & raymēt/ let vs ther-  
with be content. They that wilberye/ faule  
into temptacion & snares/ and into many fo-  
lyshe & noysome lustes/ which dꝛownde men  
in perdition & destrucciō. For coueteousnes is  
the rote of all euill/ which whill come lusted  
after /

h. iij. after /

## The .i. Epistle of S. Paul

Couetous-  
nes.

What we  
at a lawfull  
age myght  
confesse and  
professe  
openlye the  
fayth & lyfe  
of a Christe  
in man.

2 po. xvii.  
and. xi. c.

Joh. i. b  
i. Joh. i. c

Ryche.

Joh. i. b.

after/they erred from the fayth/and tangl'd  
them selues with many sorowes. But thou  
whych arte the ma of God/lyfe soche thinges.  
folowe rightewesnes/godlines/lowe/pacien-  
ce and meknes. Fight the good fight of fayth.  
Lape honde on eternall lyfe/wherunto thou  
arte called/and hast professed a good profes-  
sion befoze many witnesses.

I geue the charge in the sight of god/ which  
quickneth all thinges / & befoze Iesu Christ  
which vnder Pontius Pilate witnessed a good  
witnessinge/ that thou kepe the commaunde-  
ment/ & be without spotte & vnbreakeable/ vn-  
tyll the apperinge of oure lord Iesu Christ/  
which apperinge (when the tyme is come) he  
shall shewe that is blessed and myghty only/  
kinge of kinges/and lord of lordes/which on-  
ly hath immortallite/and dwelleth in light  
that no man can attayne/whom neuer ma sa-  
we/nether can se/vnto whom be honoure and  
ruler euerlastinge. Amen.

Charge them that are ryche in this worlde/  
that they be not excedinge wyse/ & that they  
trust not in the vncertayne ryches/but in the  
liuinge God/which geueth vs abundantly  
all thinges to enioye them/and that they do  
good/ & be riche in good wykes/ & redy to ge-  
ue & distribute/layinge vp in store for them sel-  
ues a good foundation agaynst the tyme to  
come that they maye obtayne eternall lyfe.

O Timothe saue that which is geue the to  
kepe/ & auoyde vngostly vanities of voyces &  
opposicions of science falsly so called/ which sci-  
ce whyll some professed/they haue erred as re-  
cerninge the fayth. Grace be with the. Amen.

Went from Laodicea/which is  
the cheffeste cite of Phrygia  
Paraciana.

## The Prologe to the seconde epistle of S. Paul vnto Timothe.



In this epistle Paul exhorteth Ti-  
mothe to go forwarde as he had be-  
gonne/ and to preache the gospel  
with all daigence/as it nede was/for  
inge many were fallen awaye/ and  
many false teachers were spronge  
vp allreadie. wherfore a Bysshoppe  
parte is/ euer to watche and to las-  
boare in the gospreit.

In the thyrde and fourth he sheweth befoze and that  
notable/ of the ieopardous tyme towarde the ende of  
the worlde/ in which a false spiritual lyuinge shuld be  
ceasse the hole worlde with outward ypocrisie and ap-  
parence of holynes/ vnder which all abominacions shul  
be haw their fre passage and course/as wel as haue  
sene this prophesie of S. Paul fulfilled in oure spiri-  
tualtie into the strermost Iere.

## The seconde

epistle of S. Paul the Apostle  
vnto Timothe.

The fyrst Chapter.



Paul an Apostle of Iesu  
Christ/ by the will of God to  
preache the promes of lyfe/  
which lyfe is in Christ Iesu.  
To Timothe his beloued  
sonne.

Grace/mercy & peace/ from  
God the father/ & fro Iesu Christ oure Lord.  
I thanke God/whom I serue from myne  
elders with pure consciẽce/that with out cea-  
singe I make mencion of the in my prayers  
nyght & daye/ despyng to se the/ myndfull of  
thy teares/so that I am filled with ioye/whẽ  
I call to remembraunce the vnfayned fayth  
that

h. iij.



## The .i. Epistle of S. Paul

that is in the/which dwelt fyrst in thy graunde mother Lois/and in thy mother Eunice:and am assure that it dwelleth in the also.

Roma. viii.

Puttyng  
on of hades.

Titu. iii. d.

Purpose of  
grace.

i. Tim. ii. b

Wherfore I warne the that thou stee by the gyfte of God which is in the/by the puttyng on of my hondes. For God hath not geuen to vs the spete of feare/but of power/ & of loue/ & of sobrenes of mynde. Be not ashamed to cōfesse oure Lorde/ nether be ashamed of me/ which am bounde for his sake: but suffre thou aduersite also with the gospel/ thowow the power of God/which saued vs/and called vs with an holy callinge/ not accordyng to iurededes/but accordyng to his awne purpose/ & grace/which grace was geuen thowowe Christ Jesu before the worlde was/but is now declared opely by the appearinge of oure sauoure Jesu Christ which hath put awaye deeth/ & hath brought lyfe & immortallite vnto lyght thowow the gospel/wherunto I am apoynted/ a preacher and Apostle/ & a teacher of the gentyle: for the which cause I also suffre these thinges. Neuerthelesse I am not ashamed. For I knowe whom I haue beleued/ & am sure that he is able to kepe that which I haue committed to his keepinge/agaynst that daye.

Se thou haue the ensample of the holysome wordes which thou heardest of me in sayth & loue which is in Jesu Christ. That good thinge/which was comitted to thy keepinge/ kepe in the holy goost which dwelleth in vs. This thou knowest how that all they which are in Asia/ be turned from me. Of which sorte are Phigelos & Hermogenes. The lorde geue merce vnto the house of Onesiphoros/ for he ofte refreshed me/ & was not ashamed of my chayne: but when he was at Rome he sought me out very diligently/ and founde me. The Lorde graunt vnto him that he maye synde merce

## To Timothee.

## To Timothy.

mercy with the Lorde at that daye. And in how many thinges he ministered vnto me at Ephesus thou knowest very well.

The .ii. Chapter. \*

**T**hou therfore my sonne / be stronge in the grace that is in Christ Jesu. And what thinges thou hast hearde of me many bearinge witness / the same diligence to saythfull men/which are apte to teache other. Thou therfore suffre affliction as a good souldier of Jesu Christ. No man that warreth/ entanglyth him selfe with wordely bysynes / and that because he wolde please him that hath chosen him to be a souldier. And though a man stryue for a mastery/ yet is he not crowned/ except he stryue lawfully. The husbandman that laboureth must fyrst receaue of the frutes. Consider what I saye. The Lorde geue the vnderstandinge in all thinges. \*

Remember that Iesus Christ beynge of the seede of Dauid/rose agayne from deeth accordyng to my Gospel/wherin I suffre trouble as an euyll doer/ euen vnto bondes. But the worde of God was not bounde. Wherefore I suffer all thinges/for the electes sakes / that they myght also obtaigne that saluacion which is in Christ Jesu/with eternall glory.

It is a true sayinge/ if we be deed with him we also shall lyue with him. If we be patient/ we shall also raygne with him. If we denye him/ he also shall denye vs. If we beleue not/ yet abyde he saythfull. He cannot denye him selfe. Of these thinges put them in remembrance/ and testifie before the lorde/ that they stryue not about wordes: which is to no profit/ but to peruert the hearers.

Study to shewe thy selfe laudable vnto God & a workman that needeth not to be ashamed/ diuidyng the worde of truth iustly. Whylst thou art  
h/v. I p and

Electe.

Cournaunt  
tes.

## The. ii. Epistle of S. Paul

Hymeneos  
Philetos

ly and bayne voyces passe ouer. For they shall encrease vnto greater vngodlynes / and their wordes shall fret euery as doeth a canker: of whose nombre is Hymeneos and Philetos / which as concernynge the truth haue erred / sayinge that the resurrection is past all redy / and do destroye the fapth of diuers persones.

But the sure ground of God remaineth / and hath this seale: the Lord knoweth them that are his / and let euery man that calleth on the name of Christ / departe from iniquite.

Not withstandinge in a grete house are not only vesselles of golde and of siluer: but also of wood and of erthe / some for honoure / & some vnto dishonoure. But yf a man purge him selfe from suche felowes / he shalbe a vessel sanctified vnto honoure / mete for the Lord / and prepared vnto all good workes.

Lustes of youth auoyde / and folowe ryghte / wenes / fapth / loue and peace / with them that call on the Lord with pure herte. Shylfhe and vnlearned questions put from the / remembrynge that they do but gendre stryfe. But the seruant of the Lord must not stryue: but must be peasable vnto all men / and apte to teache / and one that can suffre the euill in meknes / and can informe them that resist / yf that God at any tyme will geue them repentaunce for to knowe the trueth: that they maye come to the selues agayne out of the snare of the deuyll / which are now taken of him at his will.

The. iii. Chapter.

1. Tim. iii.  
ii. Pet. iii.  
Jude. i. f.

**T**his vnderstonde / that in the last dayes shall come paelous tymes. For the men shalbe louers of their awne selues coueteous / boasters / proude / cursed speake / disobediēt to father and mother / vnthankfull / vnholly / vnkynde / trechebreakers / stubboyn / false accusars / ryatours / fcarce / despyers of them

## To Timothe.

## To cclxxxvii

them which are good / traytours / heddy / hpe mynded / greedy upon voluptuousnes more then the louers of God / haunyng a similitude of godly liuyng / but haue denyed the powre ther of: and oche abhorre. Of this sorte are they which entre into houses and bzyng into bondage wymmen laden with synne. which wemen are ledde of diuers lustes / neuer learnynge and neuer able to come vnto the knowledge of the trueth.

\* This was prophesied of them th at shuld pretrude holy nes.

As Jannes and Jambres withstode Moyses / euen so do these resist the trueth / men they are of corrupt myndes / and leaude as concerninge the fapth: but they shall prynciple no longer. For their madnes shalbe vttered vnto all men as theirs was. But thou hast sene the experience of my bodyne fassion of lyuyng / purpose / fapth / longe sufferynge / loue / patience / persecutions / and afflictions which happened vnto me at Antioche / at Iconium and at Lystra: which persecutions I suffered patiently. And from them all the Lord deliuered me. Ye and all that will lyue godly in Christ Iesu / must suffre persecutions. But the euill men and disceauers shall waxe worse and worse / whyll they deceaue and are deceaued themselves.

Jannes. Jambres. Exod. vii. 8.

Persecutions.

But continue thou in the thynges which thou hast learned / which also were committed vnto the / seynge thou knowest of whom thou hast learned them / & for as moche also as thou hast knowne holy scripture of a chyld / which is able to make the wyse vnto saluacion thorowe the fapth which is in Christ Iesu. For all scripture geuen by inspiration of God / is profitable to teache / to inproue / to amende and to instruct in ryghte wenes / that the man of God maye be perfected and prepared vnto all good workes.

ii. Pet. i. b. Scripture.

The. iii. Chapter.

I testifie



## The. i. Epistle of S. Paul

They that  
haue no  
true fayth  
nor lust to  
kyue godlye  
fete euer  
new doctrou

**I** Testifie therfore be fore God / and be-  
fore the Lorde Iesu Christ / which shall  
iudge quicke and deed at his apereyng  
in his kyngdome / preache the worde / be-  
feruent / be it in season or out of season. Impry-  
be / rebuke / exhorde with all longe sufferynge  
and doctrine. For the tyme will come / when  
they will not suffer wholesome doctrine: but af-  
ter their awne lustes shall they (whose eares  
pche) gett them an herpe of teachers / & shall  
turne their eares from the trueth / and shall ge-  
ueu vnto fables. But watch thou in all thin-  
ges / & suffre aduersities do to the worke of an  
Euangelist / fulfill thyne office vnto the vtmost  
For I am now redy to be offered / and the  
tyme of my departynge is at hande. I haue  
fought a good fyght / and haue fulfilled my  
course / and haue kept the fayth. From hence-  
forth is layde vpon me a crowne of ryghtewel-  
nes which the Lorde that is a ryghteous iudge  
shall geue me at that daye: not to me only but  
vnto all them that loue his comynge. Make  
spede to come vnto me at once.

Collo. lili.

Luke the  
euangelist :

For Demas hath left me and loueth this  
present worlde / and is departed vnto Thessa-  
lonica. Crescens is gone to Galacia / and Ti-  
tus vnto Dalmacia. Only Lucas is with me.  
Take Marke and bringe him with the / for he  
is necessary vnto me / for to minister. And Ty-  
chicus haue I sent to Ephesus. The cloke that  
I left at Troada with Carpus / when thou  
comest / bringe with the / and the booke / but  
specially the parchment. Alexander the cop-  
persmyth dyd me moche euill the Lorde re-  
warde him accordynge to his dedes / of whom  
be thou ware also. For he withstode oure pre-  
achynge sore.

At my first answerynge / no man assysted me /  
but all forsoke me. I praye God / that it maye  
not be

## To Timothe.

## Jo. ccc. lxxviii

not be layde to their charges: & not withston-  
dunge the Lorde assysted me / and strengthened  
me / that by me the preachynge shuld be fulfil-  
led to the vtmost / and that all the Gentyls  
shuld heare. And I was deliuered out of the  
mouth of the lyon. And the Lorde shall deli-  
uere me from all euill doyng / and shall kepe me  
vnto his heuenly kyngdome. To whom be  
praise for euer and euer: Amen. &

Salute Prisca and Aquila and the houshol-  
de of Onesiphorus. Crastus abode at Loxin-  
thum. Trophimus I left at Myletum sicke.  
Make spede to come before winter. Cubitus  
greeteth the / & Pudens / and Linus / and Claudia /  
and all the brethren. The Lorde Iesu Christ  
be with thy spete. Grace be with you: Amen.

The seconde epistle written from Rome  
vnto Timothe / when Paul was pre-  
sented the seconde tyme vpon before  
Emperoure Nero.

## The Prologe vpon the Epistle of S. Paul to Titus.



This is a short epistle: wherein yet is  
conceyned all that is nedefull for a  
Christen to knowe.

In the first Chapter he sheweth  
what maner a man a bysshope or  
curat ought to be: that is to wyl-  
beruous and learned / so preache  
and defende the Gospel / and so con-  
founde the doctrine of trustynge in  
workes and mennes tradicions which euer fyght agas-  
ynst the fayth and carye awaye the conscience captiue  
from the fredome that is in Christ / into the bondage of  
their awne ymaginacions and inuencions / as though  
the thynges shuld make a man good in the syght of God  
which are to no proffyte at all.

In the

## The Epistle of S. Paul.

In the seconde he teacheth all degrees of be/younger men/women/masters/ and seruantes how to behaue them selues as they which Christ hath bought with his bloude/ to be his proper or peculier people / to glorifie God with good workes.

In the thyrde he teacheth to honoure temporall rulers and to obeye them / and yet bringeth to Christ agayne and to the grace that he hath purchased for vs/ that no man shuld thinke that the obedience of priues la. ves / or anye other worke shuld iustifie vs before God. And last of all he chargeth to auoyde the compaignye of the stobourne and of the heretikes.

## The epistle of saynet Paul vnto Titus.

The first Chapter.



**P**aul the seruant of God / & an Apostle of Iesu Christ / to preache the fayth of god / dis electe / & the knowledge of that trueth / which is after godlynes vpon the hope of eternall lyfe / which lyfe God that cannot lye hath promysed before the worlde beganne : but hath opened his worde at the tyme apoynted thoroough preachynge / which preachynge is committed vnto me / by the commaundement of God oure sauoure. To Titus his naturall sonne in the common fayth.

Grace merce and peace from God the father and from the Lorde Iesu Christ oure sauoure.

For this cause left I the in Crete / that thou shuldest performe that which was lackynge / and shuldest ordeyne elders in every cite as I apoynted the.

To Timothe.

To. cclxxxviii

apoynted the. V f eny be faultlesse / the husbande of one wyfe / hauinge saythfull chylde / which are not scandalized of rogate / nether are disobedient. For a bisshopp must be faultlesse / as it becometh the minister of God : not stubborne / not angrye / no dronchard / no fyghter / not geuen to filthy lucre : but herberous / one that loueth goodnes / sober mynded ryghteous holy / temperat and suche as cleueth vnto the true worde of doctryne / that he maye be able to exhorte with wholsome learninge / and to improve them that sape agaynst it.

For ther are many disobedient & talkers of vanite & discauers of myndes / namely they of the circumcision / whose mouthes must be stopped / which pervert whole housses / teachynge thinges which they ought not because of filthy lucre. One beynge of them selues / which was a popet of their awne / sayde : The Aretayns are all wayes lyars euill beastes / & slowe beelyes. This witnes is true / wherefore rebuke them sharply that they maye be sounde in the fayth / and not takynge hede to Jewes fables and commaundementes of men that turne from the trueth. Vnto the pure / are all thinges pure : but vnto them that are defiled and unbeleuyng / is nothyng pure : but euen the very myndes and consciences of them are defiled. They confesse that they knowe God : but with the dedes they denye him / and are abominable and disobedient / and vnto all good workes discommendable.

The. ii. Chapter.

**L**et speake thou that which becometh wholsome learninge. That the elder men be sober / honest / discret / sounde in the fayth in loue and in patience. And the elder women lyfely / that they be in soche rayment as becometh holynes / not false accusars / not geuen to moche drinckynge / but teachers

Titus which Timothee us callet us sears.

i. Tim. iii.

\* Byshoppes and elders

is all one & an officer

chosen to go

uerne the congregation

in doctryne & lyuynge.

Rom. xiii.

Old men!

Older we

men.



# The Epistle of S. Paul.

Young men.

chers of honest thinges / to make the younge women sobremyned / to loue their husbandes / to loue their chyldren / to be discrete / chaste / huswifly / good and obedient vnto their awne husbandes that the worde of God be not euill spoken of. Younge men lyke wyse exhorte that they be sobremyned.

Young men.

I haue all thinges shewe thy selfe an insample of good workes with vncorrupt doctrine / with honestie / and with the wholsome worde which cannot be rebuked / that he which with standeth / maye be ashamed / haueinge nothinge in you that he maye dyspraise. The seruantes exhorte to be obedient vnto their awne masters and to please in all thinges / not answeringe agayne / nether be pickers / but that they shewe all good faythfulnes / that they maye do worshippe to the doctrine of oure sauoure God in all thinges. For the grace of God / that byngeth saluacion vnto all men / hath appered and teacheth vs that we shuld denye vngodlynes and wordly lustes / and that we shuld lyue sobremyned / ryghteously and godly in this present worlde / lohyng for that blessed hope and glorious apperenge of the myghty God / and of oure sauoure Iesu Christ which gaue him selfe for vs / to redeme vs from all vnyghtewisnes / and to pouрге vs a peculiar people vnto him selfe / seruently geuen vnto good workes. These thinges speake / and exhorte / and rebuke / with all commaundynge. So that no man despyse the.

Officers must be obeyed.

**W**arne them that they submitte themselves to rule and power / to obey the officers / that they be ready vnto all good workes / that they speake euill of no man / that they be no fyghters / but soft / shewynge all meknes vnto all men. For we oure selues also were in tymes past / vnywysely

# To Titus

fo. cclxxxv.

disobedient / deceaued / in daunger to lustes / and to diuers maners of voluptuousnes / lyuynge in malicioulnes and enuye / full of hate / hatynge one another.

But after that the kyndnes and loue of oure sauoure God to manwarde appered / not of the dedes of ryghtewisnes which we wrought but of his merce he saued vs / by the fountayne of the newe byrth / and with the reuynge of the holy goost / which he shed on vs abundantly / thow Iesu Christ oure sauoure / that we once iustified by his grace / shuld be heyrers of eternall lyfe / thow we hope. This is a true sayinge.

Mercies uerly.

Of these thinges I wolde thou shuldest certifye / that they which beleue God / myght be diligent to go forwarde in good workes. These thinges are good and profitabill vnto men. folke the questions and genealogies / and brawlynge and stryfe aboute the lawe / auoyde / for they are vnyprofitable and superfluous. I man that is geuen to heresse / after the spyst and the seconde admonicion / auoyde / remembryng that he that is soche / is peruerbed / and synneth euen damned by his awne iudgement.

When I shall sende Artemas vnto the / or Tychicus / be diligent to come to me vnto Nychopolis. For I haue determined ther to wynter. Bynge Zenas the lawear and Apollos on their iorney diligently / that nothinge be lackinge vnto them. And let oures also learne to excell in good workes / as farforth as nede requyeth / that they be not vnfutefull. All that are with me / salute the. Greete them that loue vs in the fayth. Grace be with you all. Amen.

Written from Nychopolis a cite of Macedonia.

**The prologe to the epistle of  
S. Paul vnto Philemon.**



In this pistle saynt Paul sheweth  
a godlye ensample of Christen loue.  
Wherein we se how Paule taketh  
poore Onesymos vnto him and ma-  
keth intercession for him vnto his  
master & helpeth him with all that  
he maye/ and behaueth him selfe  
none other wyse then as though he  
him selfe were the sayde Onesymos/ which thinge yet  
he dothe notwithstanding power & auctorite/ as he well myght  
haue done: but putteth of all auctorite and whatsoeuer  
he myght of ryght do/ that Philemon myght do lyke  
wyse towards Onesymos/ & with grent mekenes & wys-  
dome teacheth Philemon to se his dute in Christ Iesu.

**The epistle  
of Saynt Paul vnto  
Philemon.**



**P**aul the prisoner of Iesu  
Christ/ & brother Timotheus  
vnto Philemon the belo-  
ued/ & oure helper/ & to the be-  
loued Appia/ & to Archippus  
oure felowe soudier/ and to the  
congregation of thy house.

Grace be with you and peace/ from God oure  
father/ and from the Lorde Iesus Christ.

I thanke my God/ makinge mencion all  
wayes of the in my prayers/ when I heare of  
thy loue and fayth/ which thou hast towards  
the Lorde Iesu/ and towards all sayntes: so  
that the felicitye that thou hast in the fayth  
is fructfull thowow knowledge of all good  
thinges/ which are in you by Iesus Christ.  
And we haue great ioye and consolacion ouer  
thy loue: for by the (brother) the sayntes  
hertes are comforted.

Wherefore

**To Philemon**

**ffo. cclxxxvi**

wherefore though I be bolde in christ to enioy-  
ne the/ that which becometh the: yet for loues  
sake I rather beseeche the/ though I be as I am  
euen Paul aged/ and now in bondes for Iesu  
Christes sake. I beseeche the for my some One-  
symos whom I begat in my bondes/ which in  
tyme passed was to the vnpoffitable: but now  
proffitable both to the and also to me whom  
I haue sent home agayne. Thou therfore re-  
ceauie him/ that is to saye myne owne bowels/  
whom I wolde farne haue retayned with me/  
that in thy stede he myght haue ministered vnto  
me in the bondes of the Gospel. Neuertheles-  
se/ without thy mynde/ wolde I do nothinge/  
that the good which springeth of the/ shuld not  
be as it were of necessite/ but willingly.

Haply he therfore departed for a season/ that  
thou shuldest receauie him for euer/ not nowe  
as a seruaunt: but aboue a seruaunt/ I meane a  
brother beloued/ specially to me: but how mo-  
che more vnto the/ both in the fleshe/ & also in  
the Lorde. If thou count me a felowe/ receauie  
him as my selfe. If he haue hurt the/ or oweth  
the ought that laye to my charge. I Paul haue  
writen it with myne owne honte. I will recom-  
pence it. So that I do not saye to the/ howe  
that thou owest vnto me euen thyne owne selfe.  
Euen so brother/ let me enioye the in the Lorde.  
Comforte my bowels in the Lorde. Trustynge  
in thyne obedience/ I wrote vnto the/ knowyn-  
ge that thou wilt do more then I saye for. Mo-  
reouer prepare me lodgyng: for I trust thowow  
the helpe of poure prayers/ I shalbe geuen vnto  
you. Ther salute the/ Epaphras my felowe pre-  
soner in Christ Iesu/ Marcus/ Aristarchus/ De-  
mas Lucas/ my helpers. The grace of oure  
Lorde Iesu Christ be with poure spretes: Amen.

**I Sent from Rome by Onesy-  
mus a seruaunt.**

**l.ij.**



**A Prologe to the fyrst Epistle  
of Saynt Peter.**

**T**his epistle dyd S. Peter wyte to them that were couerted amonge the hethen and exhorted them to stonde fast in the fayth/ to grow therein and to weye perfect thorow all maner of sofferynge and also good workes.

In the fyrst he declareth the iustifyenge of saynt thorow Christes bloude/ & comforteth the with the hope of the lyfe to come/ & sheweth that we haue not deserued it/ but that the Prophetes prophesied it shuld be geuen for as Christ which redeemed vs oute of synne and all inelennes is holie/ so he exhorted to leade an holie conuersaciō: and because we be ryghtlye bought and made heyres of a ryche inheritaunce/ to take hede that we lose it not agayne thorow our awne negligence.

In the.ii. Chap. he sheweth that Christ is the foundacion & hed corner stone / wher on all are bult thorow fayth/ whether it be Jewe or Gentyle/ and how that in Christ they are made prestes/ to offre them selues to God (as Christ dyd him selfe) and to sle the lustes of the flesshe that fyghte agaynst the soule. And fyrst he teacheth them in generall to obey the worldye rulers/ and then in speciall he teacheth the seruantes to obey their masters be they good or bad/ and to soffre wronge of them as Christ suffered wronge for vs.

In the.iii. he teacheth the wyues to obere their husbādes/ yf though they be Unbelouers/ & to apparell the selues godlye & as it be cometh holynes. And thereto that the husbādes soffre & beare the infirmitie of their wyues & lyue accordyng to knowledge with the. And then in generall he exhorted them to be softe/ courteous/ patient & frendlye one to another/ & to soffre for ryghteousnes after the ensample of Christ.

In the.iiii. he exhorted to sle synne & to tame the flesshe with sobrienes/ watchyng and prayer/ & to loue eche other/ & to knowe that all good gyftes are of God & euery man to helpe his neybour with soche as he hath receaued of God/ & synallye not to wonder/ but to reioyce/ though they must soffre for Christes names sake/ seinge as they be partakers of his afflictions/ so shall they be partakers of his glorie to come.

In the.v. he teacheth the bysshopes and prestes how they shuld lyue & fede Christes flocke/ & warneth vs of the deuill which on euery syde lyeth in waye for vs.

**The fyrst**

**Epistle of Saynt Peter  
the Apostle.**

**The fyrst Chapter.**



**P**eter All here Peter (another true apostle do) fyrst dwelle here and there as straungers thorowout Pontus/ Galacia / Capadocia / Asya/ and Bethynia/ elete by the forknowledge of God the father thorow the sanctifyinge of the sprete/ vnto obedience and sprynklynge of the bloud of Iesus Christ.

Grace be with you and peace be multiplyed.

Blessed be God the father of oure Lorde Iesus Christ/ which thorow is abundant mercy begat vs agayne vnto a lively hope/ by the resurrection of Iesus Christ from deeth/ to enioye an inheritaunce immortall and vnderled/ and that perissheth not/ reserued in heuen for you/ which are kept by the power of God thorow fayth/ vnto saluacion/ which saluacion is prepared all redy to be shewed in the last tyme/ in the which tyme ye shall reioyce/ though now for a season ( yf ned require ) ye are in heynes/ thorowe manifolde temptacions / that your fayth/ once tryed/ beinge moche more precious then golde that perissheth ( though it be tryed with fyre ) myght be founde vnto lawde/ glorie/ and honoure/ at the apperpyng of Iesus Christ.

Here Peter (another true apostle do) fyrst dwelle here and there as straungers thorowout Pontus/ Galacia / Capadocia / Asya/ and Bethynia/ elete by the forknowledge of God the father thorow the sanctifyinge of the sprete/ vnto obedience and sprynklynge of the bloud of Iesus Christ.

## The .i. Epistle

Christ: whom ye haue not sene and yet loue him/ in whom euen now/ though ye se him not/ yet beleue/ and reioyce with ioye unsprahable and glorious: receaue the ende of poure fayth/ the saluation of poure soules.

Of which saluation haue the Prophetes enquired & searched/ which prophesied of the grace that shuld come vnto you/ searchynge when it: at what tyme of the spete of Christ which was in them/ shuld signifie/ which spete testified befoze/ the passions that shuld come vnto Christ/ and the glory that shuld folowe after: vnto which Prophetes it was declared/ that not vnto them selues/ but vnto vs/ they shuld minister the thinges which are now shewed vnto you of them which by the holy goost sent downe from heuen/ haue preached vnto you the thinges which the angels desyre to beholde.

Wherfoze gyde vp the lopnes of poure myn- des/ be sober/ and trust perfectly on the grace that is brought vnto you/ by the declarynge of Jesus Christ/ as obedient chyliden/ not facio- nynge poure selues vnto poure olde lustes of ignorance: but as he which called you is holy/ euen so be ye holy in all maner of conuersation/ because it is wrytten. Be ye holy/ for I am holy

And yf so be that ye call on the father which with out respecte of person iudgeth accordyn- ge to euery mannes\* wothes/ so that ye passe the tyme of poure pilgrimage in feare. \* For as moche as ye know how that ye were not rede- mied with corruptible syluer and golde from poure vayne conuersation which ye receaued by the traditions of the fathers: but with the precious bloud of Christ/ as of a lambe unde- filed/ and withouten spot/ which was ordey- ned befoze the worlde was made: but was de- clared in the last tymes for poure sakes/ which by his meanes haue beleued on God that ray-

Oure dutie  
agayne.

Ignorance  
is cause of  
euill liuing  
ge.

\* By oure  
workes shal  
a l we be iud-  
ged: for as  
the iustifi-  
le sayth is/  
suche are  
the workes  
by which  
the sayth is  
sene.

## of Saynet Peter

sed him from deeth / and glorified him/ that poure fayth and hope myght be in God.

And for as moche as ye haue purified your- se soules thowme the spete/ in obeyinge the truth for to loue brotherly withouten faynyn- ge/ so that ye loue one another with a pure heart feruently: for ye are bozne a newe/ not of moztall seed/ but of immortall/ by the worde of God which lyueth and lasteth for euer. For all fleshe is as grasse/ & all the glory of man is as the floure of grasse. The grasse withdereth/ and the flower falleth awaye/ but the worde of the Lorde endureth euer. \* And this is the worde which by the Gospell was preached amouge you.

**U**therfoze laye asyde all maliciousnes and all gyle/ and dissimulation/ and enuye and all backbytynge: and as ne we bozne babes/ desyre that reasona- ble mylke/ which is with out corruption/ that ye maye growe therein. Yf so be that ye haue tasted how pleasaunt the lorde is/ to whom ye come as vnto a lyuynge stone disallowed of men/ but chosen of God and precious: and ye as lyuynge stones/ are made a spirytual\* housse/ and an holy presthode for to offer vp spirytual sacrifice/ acceptable to God by Jesus Christ.

Wherfoze it is contayned in the scripture: beholde I put in Syon an heeb corner stone/ clede and precious: and he that beleueth on him/ shall not be a shamed. Vnto you therfoze which beleue/ he is precious: but vnto them which beleue not/ the stone which the bylders re- fased/ the same is made the heeb stone in the cor- ner/ and a stone to stonble at/ and a rocke to of- fende them which stonble at the worde/ & be- leue not that wher on they were set. But ye are a chosyn generacion/ a royall presthod/ an ho- ly nation/ and a peculiar people/ that ye shuld

i. Cor. vi.

and. vii. b

i. Joh. i. b

2i pet. i.

we be purifi-

ed frelye in

beluynge

the truthe

of Christ/

for to loue

one another

Esai. xli. b.

2i pet. xi. ii.

Jacob. i. b

\* we be the

churche: &

the obediens

ce of the har

te ioh. spi

rituall sacri

fice Bodilye

sacrifice

must be offe

red to oure

neighbour

for if thou

offere it to

god/ thou

makest a

Bodilye ydo-

le of him.

Esai. xlii.

Roma. ix. g.

Psal. cxvii.

Math. xxi.

Actu. iiii. b.

Esai. lvi. c.

Exod. xix.

l. iij. Myne



# The .i. Epistle

Osee. ii. d  
Rom. i. p. e

Gal. v. e  
Rom. ii. iii.

Rom. xli.

Obedyence  
to rulers.

Roma. xli. c

Servantes.

Eph. vi. a  
E. of. in. d.  
ii. Corin. vii

\* Our cat  
figure is to  
folowe Ch  
rist.

Esa. liii. c  
i. Joh. iii. a.

shewe the vertues of him that called you out of darkness into his marvellous light: which in tyme past were not a people: yet are now the people of God: which were not under meicye: but now have obtained meicye. ¶

¶ Derly beloued/ I beseeche you as strangers and pilgrims/ abstayne from fleschly lustes/ which fight agaynst the soule/ and so that ye haue honest conuersacion amonge the Gentylis/ that they which beholde you as cupll doars maye see youre good workes and prayse God in the daye of visitacion.

¶ Submit youre selues vnto all manner ordinance of man for the lordes sake/ whether it be vnto the kynge as vnto the chiefe heede: other vnto rulers/as vnto them that are sent of him/ for the punishment of cupll doars: but for the laude of them that do well. For so is the will of God that ye put to silence the ignoraunce of the folyshe men: as fre/ and not as bypynge the libertie for a cloke of malitiousnes/ but euen as the seruantes of God. Honour all men. Loue brotherly felishippe. Feare God/ and honour the kynge.

¶ Seruantes obey youre masters with all feare/ not only of they be good & courteous: but also though they be frowarde. For it is thanke worthy of a man for conscience toward God endure greife/ sufferynge wrongfully. For what prayse is it/ if when ye be buffeted for youre faultes/ ye take it patiently? But and if when ye do well/ ye suffer wronge and take it patiently/ then is ther thanke with God.

¶ For here vnto verely were ye called: for Christ also suffered for vs/ leuynge vs an in sample that ye shuld folowe his stepps/ which dyd no synne/ nether was ther gyle founde in his mouth: which when he was revyled/ reuyled not agayne: when he suffered/ he threatned not

not

# Of S. Peter the .cc. lxxxv.

not: but committed the cause to him that iudgeth righteously/ which his owne selfe bare our synnes in his body on the tree/ that we shulde be deliuered from synne and shuld liue in rightewesnes. By whose stripes ye were healed. For ye were as shepe goynge astraye: but are now returned vnto the shepheard and by hope of youre soules. ¶

## The .ii. Chapter

¶ Iherowse let the wyues be in subiectiō wyues. to their husbandes that eue they which beleue not the worde/ maye without the worde be wōne by the conuersacion of the wyues: whill they beholde youre pure conuersaciō coupled with feare. Whose apparell shall not be outward with brydded heare/ & hanginge on of golde/ ether in puttinge on of gorgeous apparell: but let the hyd man of the herte be vncorrupt with a meke & quyet spete/ which spete is before God a thinge moche set by. For after this maner in the olde tyme dyd the holy women which trusted in god/ tyer them selues/ and were obedient to their husbandes/ euen as Sara obeyed Abraham/ & called him lord: whose daughters ye are as longe as ye do well/ not beyng astrayde of euery shadowe.

¶ Iherowse ye men/ dwell with them accordyng to knowledge/ geuynge honoure vnto the wyfe/ as vnto the weaker vessel/ and as vnto them that are heyyer also of the grace of lpe/ that youre prayers be not let.

¶ In conclusion/ be ye all of one mynde/ one suffre with another/ loue as brethren/ be pettifull/ be courteous/ not reddyng euill for euill/ nether rebuke for rebuke: but contrary wyse/ blesse remembre that ye are therunto called/ euen that ye shuld be heyyes of blessinge. If any man longe after lpe/ and loueth to

l. v. se good

\* Christ ba  
reoure sym  
nes.

Esa. liii. b

i. Timo. iii. c

genes. xlii.

Husbanden

i. Cor. vii. a

1. Thim. xlii.

Roma. xlii.

i. Thim. v. d.

Psal. xlii.

## The .i. Epistle

se good dayes / let him refrayne his tonge from euill / & his lippes that they speake not gyle. Let him eschue euill and do good: let him like peace / & ensue it. For the eyes of the Lorde are ouer the righteous / and his eares are open vnto their prayers. But the face of the Lorde beholdeth them that do euill.

Gene. xvi.  
son of your  
doctrine.

Moreover who is it that will harme you / yf ye folowe that which is good? For with standinge happy are ye yf ye suffre for ryghte welnesse sake. Ye and feare not though they seme terrible to you / nether be troubled: but sayntifie the Lorde God in youre hertes. Be redy all wayes to geue an answer to euery man that axeth you a reason of the hope that is in you / and that with meeknes & feare: hauinge a good conscience / that when they backbite you as euilldoers / they maye be ashamed for as moche as they haue falsely accused youre good conuersation in Christ.

It is better (yf the wyll of God be so) that ye suffre for well doinge / then for euill doinge. For as moche as Christ hath once suffered for synners / the iuste for the vniuste / for to bringe vs to God / & was kylled / as pertayninge to the flesh: but was quickened in the spete.

Hebre. ix. d  
Roma. vii. b.

In which spete he also went and preached vnto the spetes that were in prison / which were in tyme passed disobedient / when the longe sufferinge of God abode excedinge patiently in the dayes of Noe / whyll the arke was a preparinge wherein fewe (that is to saye. viij. soules) were saued by water / which signifyeth baptyme that now saueth vs / not the puttinge awaye of the filth of the flesh:

Gene. vi. b.

Mat. xiii.

Luke. xvi. f

but in that a good conscience consenteth to God / by the resurrection of Iesus Christ / which is on the ryght honde of God: And

in go

## Of S. Peter

Fo. ccv.

is gone into heauen / angels / powers & myght subdued vnto him.

### The .iiij. Chapter.

**I**F as moche as Christ hath suffered for vs in the flesh / aime youre selues lyke wyse with the same mynde: for he which suffereth in the flesh / ceaseth from synne / that he hence forwarde shulde lyue as moche tyme as remaineth in the flesh: not after the lustes of men / but after the wyll of God. For it is sufficient for vs that we haue spent the tyme that is past of the lyfe / after the wyll of the gentyles / walkinge in wantannes / lustes / drunkennes / in eatinge / drinkinge and in abominable ydolatrie.

And it semeth to them a straunge thinge that ye runne not also with them vnto the same exercise of vyce / and therfore speake they euill of you / which shall geue a cōpter to him that is redy to iudge quicke and deed. For vnto this purpose verely was the gospel preached vnto the (deed) that they shulde be condemned of men in the flesh / but shulde liue before God in the spete. The ende of all thinges is at honde.

we must be  
partakers  
with christ  
in sufferings  
if we will  
haue oure  
patre with  
him in his  
glorie.

(The deed)  
are the igno  
rants of  
God / for th  
e that be de  
ed from th  
is worlde ha  
ue no fleshe

Ye therfore discrete and sober / that ye maye be apte to prayers. But aboute all thinges haue frequent loue amonge you. For loue couereth the multitude of synnes. Be ye heretours one to another / and that with out grudginge. As euery man hath receaued the gyfte / minister the same one to another / as good ministers of the manyfolde grace of God. If eny man speake / let him talke as though he spake the wordes of God. If eny man minister / let him do it as of the abilitie which God ministrerth vnto him. That God in all thinges maye be glorified thow Iesus Christ / to whom be prayse and dominion for

\* Hate ma  
kerth synne  
of euery cri  
le / but loue  
lokerth.  
not on small  
thinges / but  
suffereth all  
thinges.

EPI



## The .i. Epistle

ever & whyll the worlde stondeth. Amen.

**De**arly beloved/ be not troubled in this heate/ which now is come amonge you to trye you/ as though some strange thinge had happened vnto you: but reioyce / in as moche as ye are partetakers of Christs passions/ that when his glory appereth/ ye maye be merry & glad.

If ye be rayled vpon for the name of Christe happye are ye. For the sperte of glory and the sperte of God resteth vpon you. On their parte he is euill spoken of: but on youre parte he is glorified.

**Be** that none of you suffere as a murderet, or as a thefe/ or an euill doer/ or as a busy body in other mens matters. If any man suffere as a Christe man/ let him not be ashamed: but let him glorifie God on his behalfe. For the tyme is come that iudgemēt must beginne at the house of God. \* If it first beginne at vs/ what shall the ende be of them which beleue not the gospell of God? And yf the righteous scally be saued: where shall the vngodly & the synner appere? Wherefore let them that suffer accordinge to the will of God/ commit their soules to him with well doinge / as vnto a faythfull creator.

### The .v. Chapter.

**Ye** elders which are amonge you/ I exhorte/ which am also an elder & a witness of the afflictions of Christ/ and also a partaker of the glory that shalbe opened: se that ye fede Christs flocke which is amonge you takinge the ouersight of them not as though ye were compelled therto/ but willingly: not for the desyre of filthy lucre/ but of a good mynde/ not as though ye were lordes ouer the parishes: but that ye be an ensample to the flocke. And when the chiefe shepher

\* Marys  
shes: the gre  
ke hath for  
res: that is  
so saye/ pas  
resthes or  
diseases in

## Of Speter .fo. cc. ccl.

de shall appere/ ye shall receaue an incorruptible crowne of glorie.

**As** for ye pōger submit youre selues vnto the elder. Submit youre selues euery mā/ one to another/ knet youre selues to gether in lowlinges of mynde. For God resisteth the proude/ and geueth grace to the humble. Submit youre selues therfore vnder the mighty honde of God/ that he maye exalt you/ when the tyme is come. Cast all youre care to him: for he careth for you.

**Be** sober and watch / for youre aduersary the deuyl as a roaring lion walketh about/ seeking whom he maye deuoure: whom resist stedfast in the fayth / remembreinge that ye do but fulfill the same afflictions which are appointed to youre brethren that are in the worlde. The God of all grace / which called you vnto his eternall glory by Christ Iesus/ shall his awne selfe after ye haue soffred a lytell affliction make you perfect: shall sette/ strenght and stablish the you. To him be glory and dominion for ever/ and whyll the worlde endureth. Amen.

**By** Syluanus a faythfull brother vnto you (as I suppose) haue I writtē brefly/ exhortinge and testifyinge how that this is the true grace of God/ wherein ye stonde. The companions of youre election that are of Babylon saluteeth you/ and Marcus my sonne.

**G**rete ye one another with the kysse, of loue. Peace be with you all which are in Christ Iesus. Amen.

so which the  
pastes and  
byssshopes  
are appoynted/ by lot or  
election/ so  
preache go  
des worde  
to them

Math. 23.  
Luc. 22.  
Rom. 12.  
Psalm. 138.  
\* we be ap  
pointed to  
soffre in  
this worlde.

Mark the  
euangelist.

## The prologe to the seconde epistle of S. Peter.



This epistle was written agaynst them which thought that Christen sayth myght be ydle & without woikes/ when yet the p[ri]mes of Christ is made vs vpon that condic[i]on / that we hence forth woike the wyll of God & not of the fleshe. Therfore he exhorteth them to exercise them selves diligently in vertue and all good woikes/therby to be sure that they haue the true sayth/as a man knoweth the goodnes of a tree by his frute. Then he commendeth and magnifieth the gospel and willet that men herken to that onely & to mennes doctryn not at all. For as he sayth / ther came no propheticall scripture by the wyll of man / but by the wyll of the holy goost / which only knoweth the wyll of God / neither is any scripture of priuate interpretation: that is to saye / maye be othe[r] wyse expounded then agreinge to the open places and generall articles and to the covenantes of God and all the rest of the scripture.

And therfore in the seconde he warneth them of false teachers that shulde come / and shew preachinge confidence in false woikes to satisfie their couetousnes with all / shuld denie Christ. which he threatneth with thre terrible examples / with the fall of the angels / the floude of Noe & ouerthrowinge of Sodom & Gomorrah / so describeth them with their insatiable couetousnes / pryde / stoubo[r]ne & disobedience to all temporall rule & auctorite / with their abominable whordome & ypocresie / that a blinde man maye se that he prophesied it of the popes holy spiritualtie which denoured the whole worlde with their couetousnes / lyuinge in all lust and pleasure and ravinge as temporall tyrantes.

In the thyrde he sheweth that in the latter dayes / the people shal be sefe and lacke of feare of the iudgement of the last daye / shal be euen as pictures / wholy geuen to the fleshe. which last daye shal yet surely & shortly come sayth he: for a thousande yeres & one daye is with God all one. And he sheweth also how terrible that that daye shal be / and how sodenly it shal come: & therfore exhorteth all men to loke earnestly for it / and  
so p[er]ce

## Of S. Peter To receiue

to prepare themselves agaynst it with holye conuersation and godly liuinge.

Finallye. The first Chapter sheweth how it shulde go in the tyme of the pure & true gospel. The seconde how it shulde go in the tyme of the pope & mennes doctrine. The thyrde how at the last men shulde beleue no thinge nor feare God at all.

## The seconde epistle of S. Peter.

### The first Chapter.



Simon Peter a seruant & an Apostle of Iesus Christ / to them which haue obtained by the precious sayth with vs in the rightewesnes that cometh of oure god and saviour Iesus Christ.

Grace with you / & peace be multiplied in the knowledge of God and of Iesus oure Lorde. Accordinge as his godly power hath geuen vnto vs all thinges that pertaine vnto lyfe and godlynes / shew the knowledge of him that hath called vs by vertue and glory / by the meanes wherof are geuen vnto vs excellent and mooste greates promyses / that by the helpe of them ye shulde be partakers of the godly nature / in that ye flye the corruption of worldly lust.

And herunto geue all diligence: in your sayth & in vertue & in knowledge temperance / and in temperance / in patience godlynes / in godlynes brotherly kyndnes / in brotherly kyndnes loue

\* Me that lacketh the se & soche ly he woikes is blinde & vnderstandeth not what the sayth of Christ meaneth.



loue. For yf these thinges be amōge you and are plentuous / they wyl make you that yene ther shalbe ydle noz vnfrutefull in the know ledge of oure lord Iesus Christ. But he that lacketh these thinges / is blinde & gropeth for the waye with his honde / and hath forgotten that he was purged from his olde synnes.

**¶** wherfore brethren / geue the moare diligence for to make youre callinge & election sure. For yf ye do soche thinges ye shall neuer erre. **¶** Ye & by this meanes an entringe in shall be ministred vnto you abundantly in to the euerlastinge kyngdome of oure Lord and sa uoure Iesus Christ.

Wherfore I will not be negligent to put you all wayes in remembraunce of soche thinges / though that ye knowe them youre sel ues & be also stablished in the present trueth. Notwithstandinge I thinke it mete (as longe as I am in this tabernacle) to steepe you by puttynge you in remembraunce / for as moche as I am sure how that the tyme is at honde that I must put of my tabernacle / euen as oure Lord Iesus Christ hath shewed me. I will enforce therfore / that on every side ye might haue wherwith to steepe by the remembraunce of these thinges after my departinge.

**¶** For we folowed not deceivable fables whē we opened vnto you the power & comynge of oure Lord Iesus Christ / but with oure eyes we sawe his maieste: euen then verely when he receaued of god the father honour & glory / and when ther came soche a voyce to him from excellent glory. This is my dere be loued sonne / in whom I haue delite. This voyce we heard when it came from heauen / beyng with him in the holy mounte.

We haue also a ryght sure worde of prophe sie wher vnto yf ye take hede / as vnto a lyght that

that shyneth in a darcke place / ye do well / vntill the daye dawne & the daye starre aryse in youre hertes. **¶** So that ye syt knowe this: that no prophecie in the scripture hath eny priuate interpretation. For the scripture came neuer by the will of man: but holy men of god spake as they were moued by the holy goost.

## The .ii. Chapter.

**¶** Ther were false Prophetes amōge the people / euen as ther shalbe false teachers amōge you: which pryncipally shall bringe in damnable sectes / euen denyynge the Lord that hath bought them / & bringe vpon them selues swyft damnacion / and many shall folowe their damnable wayes / by which the waye of truely shalbe euyl spoken of / and thozow coueteousnes shall they with fained wordes make marchandise of you / whose iudgement is not farre off / & their dampnacion slepeth not.

**¶** For yf God spared not the angels that synned / but cast them downe into hell / and deliuered the into chaynes of darkness / to be kept vnto iudgement: nether spared he the olde world / but saved Noe the eyght preacher of righte wnesse / & brought in the flud vpon the world of the vngodly / and turned the cities of sodom and Gomor into ashes: ouerthrowe the / damned them / & made on them an ensample vnto all that after shulde lyue vngodly. And lust Lot vered with the vncleyn conuersacion of the wycked / deliuered he. For he beyng righteous and dwellinge amonge them / in seynge and hearinge / vexed his righteous soule from daye to daye with their vnlawfull dedes. The Lord knoweth how to deliuer the godly out of temptation / and how to reserue the vnjuste vnto the daye of iudgement for to be punished: namely them that walke after

\* False prophecie must nedes be amongest vs and also prayle / and that because we haue no loue so the trueth. if the .ii. And couetousnes is the father of them and their pryncipal chynge considerance in the daye of christ.

Joh. xxi.

Mat. xlii.

the flesh in the lust of uncleannes/ and despyse the rulers. Presumptuous are they/ & stubborne and feare, not to speake euill of them that are in auctorite. When the angels which are greater bothe in power and myght/ receaue not of the lord rapinge iudgemēt agaynst them. But these as brute beasts / naturally made to be taken and destroyed/ speake euill of that they knowe not / and shall perishe through their awne destruction / and receaue the rewarde of vnrighewesnes.

They count it pleasure to liue deliciously for a season. Spottes they are & filchines / liuing at pleasure / & in diskenueable wayes feasting with you: hauing eyes full of aduoutrie that canot cease to sinne / begilinge vnsittable soules. Wertes they haue exercised with couetousnes. They are cursed chyliden / & haue forsaken the ryght waye & are gone astray followinge the waye of Balam the sonne of Bosor / which loued the rewarde of vnrighewesnes: but was rebuked of his iniquitie. The same & dome beast / speakinge with mānes voyce / forbade the folowynge of the Prophecie.

These are welles without water / & cloudes caried about of a tēpest / to whom the myst of derchnes is reserved for euer. For when they haue spokē the swellinge wordes of vanytie / they begyle with wantannes thozowe that lattes of the fleshe / them that were cleane escaped: but now are wapped in erroris. They promys them libertie / & are them selues the bonde seruautes of corrupcion. For of whō soeuer a man is overcome vnto the same is he in bondage. For yf they / after they haue escaped from the filthynes of the worlde thozow the knowledge of the Lorde and of the sauour Iesus Christ / they are yet tangled agayne therein and overcome: then is the lat-

Balam.  
Num. xxi.

Jude. 10

Joh. viii.  
Rom. vi. c  
1 Peter. vi. a  
1 John. xii.

ter ende worlde with them then the beginninge. For it had bene better for them / not to haue knowne the waye of righteousnes then after they haue knowen it / to turne from the holy commandement geuen vnto them. It is happened vnto the accordinge to the true prouerbe: The dogge is turned to his vomit agayne / & the sow that was washed / to her wallowinge in the mire.

\* It is better not haue knowen the truthe / then not to lyue. shew after. 1 Peter. xxi.

The. iij. Chapter.

This is the seconde epistle that I now wyte vnto you beloued / wherewith I sterte by / & warne youre pure myndes / to call to remembraunce the wordes which were tolde before of the holy Prophecie / and also the commandement of vs the Apostles of the Lorde and saueour.

This first vnderstonde that ther shall come in the last dayes / mochers / which will walke after their awne lustes and saye. where is the promys of his cominge? For sence the fathers dyed / all thinges continue in the same estate wherin they were at the beginninge. This they knowe not / & that willingly / how that the heauens a great whyle ago were / & the erth that was in the water / appered by out of the water by the worde of god: by the which thinges the worlde that then was / perished ouerflowen with the water. But the heauens verely & erth which are now / are kept by the same worde in store / & reserved vnto fyre / agaynst the daye of iudgemēt and perdition of vngodly men.

Verely beloued / be not ignorant of this one thinge / how that one daye is with the Lorde / as a thousande yere / and thousande yere as one daye. The Lorde is not slacke to fulfill his promys / as some men countenances: but is patient to vs warde / & wolde haue no man lost / but wolde receaue all men to repentance.

1 Tim. iiii.

ii. 1 Timot. iiii.

Jude. i. f

1 Peter. xii. f.

m. ij.

Reu.



## The.ii. Epistle

1 Thes. 5.  
2 Apo. iii. 11.  
and. 156.

Neuerthelesse the daye of the Lorde will come as a thefe in the nyght/ in the which daye/ the heauens shall perishe with terrible noyes & the clemētes shall melt with heet/ & the erth with the workes that are therein shall burne.

2 Inoc. xxi.  
2 Sai. lxxv. c.  
and. 156. g.

All these thinges shall perishe/ what manner persons ought ye to be in holy conuersacion and godlynes: lookinge for and hastinge vnto the comminge of the daye of God/ in which the heauens shall perishe with fyre/ and the elementes shall be consumed with heate. Neuerthelesse we loke for a newe heauen and a newe erth accordinge to his promes/ wher in dwelleth rightewelsnes.

Wherfore derly beloued/ seynge that ye loke for soche thinges/ be diligent that ye maye be founde of him in peace/ without spotte and undefiled. And suppose that the longe sufferinge of the Lorde is saluacion/ euen as oure derely beloued brother Paul/ accordinge to the wysdome geuen vnto him/ wrote to you/ yee/ all moost in euerie epistle/ speakinge of soche thinges: amonge which are many thinges harde to be vnderstonde/ which they that are vnlarned and vnstable/ peruert/ as they do other scriptures vnto their awne destruccions. Ye therfore beloued/ seynge ye knowe it before hande/ beware lest ye be also plucked awaye with the erreure of the wicked/ and fall from youre awne stedfastnes: but growe in grāce/ and in the knowledge of oure Lorde

and saueoure Iesus Christ.

To whom be glory both  
now and for euer.

Amen.

## The Prologe vpon the thre epistles of S. Iohn.



This first epistle of saynt Iohn containeth the doctrine of a very apostle of Christ brought of right to folowe his gospell. For as in his gospell he setteth out the true sayth/ & teacheth by it only all men to be saued and restored vnto the fauour of God agayne: euē so herein this epistle he goeth agaynst them that bothe them selues of sayth/ & yet continew without good workes/ & teacheth many wayes that where true sayth is/ there the workes tarienot behinde/ and contrarie that where the workes folowe not/ there is no true sayth/ but a false ymaginacion and vntrew dercknes.

And he writeth sore agaynst a secte of heretykes which they began to denye that Christ was come in the fleshe/ & calleth them very vntichristes. which secte goeth now in hyr full swinge. For though they denye not openly with the mouth/ that Christ is come in the fleshe/ yet they denye it in the herte with their doctrine gliuinge. For he that wilbe iustified & saued shal shew his awne workes/ the same doth as moche as he that denyeth Christ to become in the fleshe/ seinge that Christ came only therfore in the fleshe/ that he shal iustifie vs/ or purchase vs pardon of oure synnes/ bringe vs into the fauoure of God agayne/ & make vs heyres of eternall lyfe/ with his workes onlye and with his bloudeshe dinge/ without and before all oure workes.

So sigheth this epistle both agaynst them that wil be saued by their awne good workes/ & also agaynst them that wilbe saued by a sayth that hath no lust to do workes at all/ & kepeth vs in the middle waye/ that we beleue in Christ to be saued by his workes onlye/ & then to knowe that it is oure dutie for that kindnes/ to prepare oure selues to do the commaundement of God/ & to loue euery man his neybour as Christ loued him/ sekinge with oure awne workes Godes honoure and oure neybour welshe only/ & trustinge to haue eternall life/ all that God hath promysed vs/ shal shew Ch. istes deservinge.

The two last epistles though they be shorter/ yet are godly ensamples of loue and sayth/ and do fauoure of the spirite of a true Apostle.

m. l. ij.

# The fyrst epist

of S. John the Apostle.

The fyrst Chapter.

John here  
as in his gos-  
pell / and au-  
thoritie / de-  
scribeth their  
puffed up  
cheekes / and  
the iustifi-  
cation of fayth  
and that all  
mercie com-  
meth by Chy-  
rist onely  
withour all  
other respec-  
t / and then  
what our  
dutie is to  
doe agayne  
for that kyn-  
dnesse sake  
John. viii.

(Lyght)  
is the doctrine  
of christ.  
Heb. ix. d.  
i. Pet. i. d.

\* If we con-  
fesse our  
synnes god  
which can o-  
vercome all  
synne / hath pro-  
mised to for-  
geue them.



**T**hat which was  
fro the beginning/  
which we haue hear-  
de / which we haue se-  
ne with oure eyes / which we  
haue toked vpon / & oure hon-  
des haue handled / of the  
worde of lyfe. For the lyfe  
appeared / & we haue sene and  
beare witness / & shewe vnto  
you that eternall life / which  
was with the father / & ap-  
pered vnto vs. That which we haue sene and  
herde / declare we vnto you / that ye maye ha-  
ue fellowship with vs / & that oure fellowship  
ye maye be with the father & his sonne Iesus  
Christ. And this wyte we vnto you / that ou-  
re ioye maye be full.

And this is the thynges which we haue  
hearde of him & declare vnto you / that God is  
lyght & in him is no darcknes at all. If we saye  
that we haue fellowship with him / & yet wal-  
ke in darcknes / we lye / and do not the truth.  
But and yf we walke in (lyght) euen as he is  
in lyght / then haue we fellowship with him /  
and the bloud of Iesus Christ his sonne clen-  
seth vs from all synne.

If we saye that we haue no synne / we decei-  
ue oure selues and trueth is not in vs. Yf we  
knowe oure synnes / he is faythfull and  
iust / to forgeue vs oure synnes / & to clen-  
se vs from all vnrighewesnes. Yf we saye we ha-  
ue not synned / we make him a lyar & his wo-  
rde is not in vs.

The ij. Chapter.   
My ly

Of S. John

fo. cccc. lxxv

**M**y lttell chyliden / these thynges wy-  
te I vnto you / that ye synne not: yf  
eny man synne / yet we haue an aduo-  
cate with the father / Iesus Christ /  
which is rightous: & he it is that obteyneth  
grace for oure synnes: not for youre synnes on-  
ly: but also for the synnes of all the worlde.  
And herby we are sure that we knowe him / yf  
we kepe his commandementes. He that sayth I  
knowe him / & kepeth not his commandementes  
is a lyar / & the veritie is not in him. Whoso-  
uer kepeth his worde / in him is the loue of  
God perfect in dede. And therby knowe we  
that we are in him. He that sayth he bydeth in  
him / ought to walke euen as he walked.   
\* Wythzen I wyte no newe commandement  
vnto you: but that olde commandement which  
ye hearde from the beginninge. The olde com-  
mandement is the worde which ye hearde  
from the beginninge. Agayne a newe coun-  
dement I wyte vnto you / a thyng that is  
true in him / and also in you: for the darcknes  
is past / & the true lyght now shyneth. He that  
sayth how that he is in the light / and yet ha-  
teth his brother / is in darcknes euen vntill  
this tyme. He that loueth his brother / aby-  
deth in the lyght and ther is none occasion of  
euill in him. He that hateth his brother / is in  
darcknes / and walketh in darcknes: and cannot  
tell whither he goeth / because that darcknes  
hath blinded his eyes.   
\* Babes I wyte vnto you / how that youre  
synnes are forgeuen you for his names sake.  
I wyte vnto you fathers / how that ye knowe  
him that was fro the beginninge. I wyte vnto  
you yongemen / how that ye haue ouerco-  
me the wicked. I wyte vnto you lttell chyl-  
iden / how that ye knowe the father. I wy-  
te vnto you fathers / how that ye knowe  
him

He that ke-  
peth the co-  
mandement /  
knoweth  
god / and he  
that kepeth  
it not know-  
eth not  
god.

He that ke-  
peth godes  
worde loue-  
th god & is  
in god and  
walketh as  
christ d.

\* He that  
hateth / is  
in darcknes  
& knoweth  
not what  
Christ hath  
done for him  
but he that  
loueth / is in  
lyght & wo-  
reth what  
Christ hath  
done.

m. liij. him



him that was from the begynnyng. I wrote vnto you yonge men how that ye are stronge and the worde of god abyde in you and ye haue ouercome that wicked.

Me that los  
meth the  
worde / lo  
meth not  
God.

Se that ye loue not the worlde / neither the thynges that are in the worlde. If any man loue the worlde / the loue of the father is not in him. For all that is in the worlde (as the lust of the fleshe / the lust of the eyes / and the pryde of goodes) is not of the father / but of the worlde. And the worlde bannyseth awaye / and the lust ther of: but he that fulfilleth the will of god / abydeth euer.

Antichrist.

Lettell Chyliden it is the last tyme / as ye haue herde how that Antichrist shall come: euen now are there many Antichristes come allredy. wherby we knowe that it is the last tyme. They went oute from vs / but they were not of vs. For yf they had bene of vs / they wolde no dout / haue continued with vs. But that fortuneth that it myght appere / that they were not of vs.

And ye haue an oymment of the holy gost and ye knowe all thynges. I wrote not vnto you / as though ye knewe not the trueth: but as though ye knewe it / and knowe also that no lye cometh of trueth. Who is a lyar but he that denyeth that Iesus is Christ: the same is the Antichrist that denyeth the father & the sonne. whosoener denyeth the sonne / the same hath not the father. Let therfore abyde in you that same which ye heard from the begynnyng. If that which ye hearded fro the beginninge / shall remayne in you / ye also shall continue in the sonne / and in the father. And this is the promys that he hath promysed vs euen eternall lyfe.

This haue I writte vnto you / concerninge them that disceue you. And the annoyntinge

which ye haue receaued of him / dwelleth in you And ye nede not that any man teache you: but as the annoyntynge teacheth you all thynges / and is true / and is no lye: and as it taught you / euen so byde therein. And nowe babes abyde in him that when he shall appere / we maye be holde and not be made a shamed of him at his comynge: For yf ye knowe that he is ryghteous / knowe also that he which foloweth ryghte-nes / is bozne of him.

There yese  
that christ  
synne can  
nordwell so  
gether / for  
Christes spi  
rite sygh  
eth agaynst  
synne.

**B**ehold what loue the father hath shewed on vs that we shuld be called the sonnes of God. For this cause the worlde knoweth you not / because it knoweth not him. Derely beloued / now are we the sonnes of God / and yet it doth not appere what we shalbe. But we knowe that when it shall appere / we shalbe lyke him. For we shall se him as he is. And euery man that hath this hope in him / pourgeth him selfe / euen as he is pure. Whosoener committeth synne / committeth vnrightheousnes also / for synne is vnrightheousnes. And ye knowe that he appered to take awaye oure synnes / as in him is no synne. As many as byde in him / synne not: whosoener synneth / hath not sene him / neither hath knowen him.

\* He that  
worketh ryg  
hteousnes /  
is borne of  
god & taug  
ht of his  
spirite.

**B**abes / let no man deceaue you. He that doeth ryghteousnes / is ryghteous / euen as he is ryghteous. He that committeth synne / is of the deuyll: for the deuyll synneth sence the begynnyng. For this purpose appered the sonne of God / to loose the workes of the deuyll. Whosoener is bozne of God / synneth not: for his seed remayneth in him / and he cannot synne / because he is bozne of God. In this are the chyliden of God knowen / and the chyliden of the deuyll. Whosoener doeth not ryghte-nes / is not of God / neither he that loueth not his brother.

Joh. viii.

Seed / that  
is the holy  
gost.

Love is the  
first precept  
and cause of  
all other.

\*He that lo-  
ueth is esta-  
bled death  
He that lo-  
ueth not / is  
in death &  
a murderer  
& hath not  
eternal life

He that has  
no compas-  
sion loveth  
not God.

\*By love we  
knoweth at  
we are in the  
truth / & ha-  
ue quiet con-  
science to  
godward

He that ke-  
peth him sel-  
fe from syn-  
ne / is ströge  
in the faith  
& obeyeth  
all that he  
prayeth for.

\*Faith and  
love is the  
first comma-  
ndement / &  
all comma-  
ndments

For this is the trybnges / that ye hearde from  
the beginnyng / that ye shuld love one another  
not as Cayn which was of the wicked & slew  
his brother. And wherfore slew he him? Be-  
cause his acone workes were euill / & his brothers  
good. \*Maruaple not my brethren though the  
worlde hate you. we knowe that we are trans-  
lated from death vnto lyfe / because we love  
the brethren. He that loueth not his brother /  
abydeth in death. Whosoever hateth his bro-  
ther / is a man slea. And ye knowe that no man  
slea / hath eternall lyfe abydyng in him.

Herby perceaue we loue: that he gaue his ly-  
fe for vs: and therfore ought we also to geue ou-  
re lyues for the brethren. Whosoever hath this  
worlde's good and seith his brother haue nee-  
de: and shutteth vp his compassion from him:  
how dwelleth the loue of God in him? \*Wh-  
bes let vs not loue in worde / nether in tonge:  
but with the dede and in veritie: \*for \*therby  
we knowe that we are of the veritie / and can  
before him quiet oure hertes. But yf oure her-  
tes condempne vs / God is gretter then oure  
hertes / and knoweth all thinges. Beloued / yf  
oure hertes condempne vs not / then haue we  
trust to God ward: and whatsoeuer we axe /  
we shall receaue of him: because we kepe his  
commaundementes / & do those thinges which  
are pleasynge in his syght.

And this is his commaundement / that we be-  
leue on the name of his sonne Iesus Christ /  
& love one another / as he gaue commaundement.  
And he that keepeth his commaundementes / dwel-  
leth in him / and he in him: & therby we knowe  
that ther abydeth in vs of the sprete which he  
gaue vs.

The. iij. Chapter.

**Y**e beloued / beleue not euerie sprete: but  
proue the spretes whether they are of  
God or not for many false Prophetes  
are go

are gone out into the worlde. Herby shall ye  
knowe the sprete of God. Euerie sprete that  
confelleth that Iesus Christ is come in the  
fleshe / is of God. And euerie sprete which con-  
felleth not that Iesus Christ is come in the  
fleshe / is not of God. And this is that sprete  
of Antichrist / of whom ye haue hearde / howe  
that he shuld come: and euen now already is he  
in the worlde.

\*Telle children / ye are of God and haue  
ouercome them: for greater is he that is in you /  
then he that is in the worlde. They are of the  
worlde / and therfore speake they of the worlde /  
and the worlde heareth them. We are of God.  
He that knoweth God / heareth vs: he that  
is not of God / heareth vs not. Herby knowe  
we the sprete of veritie / & the sprete of erreure.

Beloued / let vs love one another: for loue  
commeth of God. And euerie one that loueth /  
is borne of God / and knoweth God. He that  
loueth not / knoweth not God: \*for God is  
loue. In this appered the loue of God to vs  
ward / because that God sent his only begotten  
sonne into the worlde / that we myght lyue thro-  
w him. Herin is loue / not that we loued God  
but that he loued vs and sent his sonne to ma-  
ke agreement for oure synnes.

Beloued / yf God so loued vs / we ought also  
to love one another. No man hath sene God  
at any tyme. \*If we love one another / God  
dwelleth in vs / and his loue is perfect in vs.  
\*Herby know we / that we dwell in him / and he  
in vs: because he hath geuen vs of his sprete.  
And we haue sene and do testifie that the fa-  
ther sent the sonne / which is the sauour of the  
worlde. Whosoever confelleth that Iesus is  
the sonne of God / in him dwelleth God / and he  
in God. And we haue knowen and beleued the  
loue that God hath to vs.

God is

demented / &  
he that hath  
them is in  
god & hath  
his sprete.  
They that  
saye woikes  
iustifie fro  
synne / are  
they that de-  
nie christ to  
be come in  
the fleshe.

God hath the  
wed for a to-  
ken of loue.

Loue is com-  
maunded.

John. i. b  
i. Timo. ii.



# The. i. Epistle

God is loue/and he that dwelleth in loue/  
dwelleth in God/and God in him. Herin is the  
loue perfect in vs/that we shuld haue trust in  
the daye of iudgement: For as he is /even so  
are we in this worlde. Ther is no feare in loue/  
but perfect loue casteth out all feare/for feare  
hath paynfulnes. He that feareth/ is not per-  
fect in loue.

We loue him / for he loued vs fyrst. If a  
man saye/ I loue God/and yet hate is brother  
he is a lyar. For how can he that loueth not  
his brother whom he hath sene / loue God  
whom he hath not sene? And this commaun-  
dement haue we of him: that he which loueth  
God/shuld loue his brother also. &

## The. v. Chapter.

**W**hosoeuer beleueth that Iesus is  
Christ/ is bozne of God. And every  
one that loueth him which begat/lo-  
beth him also which was begotten of  
him. In this we knowe that we loue the chyl-  
dren of God/when we loue God/and kepe his  
commaundementes. This is the loue of God/  
that we kepe his commaundementes/ & his com-  
maundementes are not greuous. & For all  
that is bozne of God/ouercometh the worlde.  
And this is the victorie that ouercometh the  
worlde/euen oure sayth. Who is it that ouer-  
cometh the worlde: but he which beleueth  
that Iesus is the sonne of God?

This Iesus Christ is he that cam by water  
and bloud/not by water only: but by water and  
bloud. And it is the sprete that beareth witness/  
because the sprete is trueth. (Forther are thre  
which beare recorde in heauen/ the father / the word/  
and the wholy goost. And these thre are one) For there  
are thre which beare recorde (in erth:) the spre-  
te/and water/and bloud:and these thre are one.  
If we receaue the witness of men/the witness  
of God

Whether lo-  
ueth not his  
brother/lo-  
ueth not  
God.

1 Jo. iiii. d.  
and. x. v. r.  
1 p. h. e. s. 8. a

1. Cor. x. v. c

1. 1. p. a. y. s. h. i. s.  
o. u. r. e. v. i. c. t. o. r. i. e.

1 Jo. n. i. i. d

# Of S. Iohn

# Jo. cc. v. c. i. n

of God is greater. For this is the witness of  
God/which he testified of his sonne. He that  
beleueth on the sonne of God/hath the witness  
in him selfe. & He that beleueth not God/hath  
made him a lyar/because he beleued not the re-  
corde that God gaue of his sonne. And this is  
that recorde/how that God hath geuen vnto  
vs eternall lyfe/and this lyfe is in his sonne.  
He that hath the sonne/hath lyfe:and he that  
hath not the sonne of God/hath not lyfe.

In Christ  
is the lyfe  
eternall.

These thinges haue I written vnto you that  
beleue on the name of the sonne of God/that  
ye maye knowe howe that ye haue eternall ly-  
fe/and that ye maye beleue on the name of the  
sonne of God. And this is the trust that we  
haue in him: that yf we are eny thinge accor-  
dyng to his will / he heareth vs. And yf we  
knowe that he heare vs whatsoeuer we axe/we  
knowe that we shall haue the petitions that we  
desyre of him.

If eny man se his brother synne a synne that  
is not vnto deeth/let him axe/ & he shall geue  
him lyfe for them that synne not vnto deeth.  
Ther is a synne vnto deeth/for which saye I  
not that a man shuld praye. All vnrighewel-  
nes is synne/and ther is synne not vnto deeth.

Synne vnto  
deeth.

We knowe that whosoever is bozne of God/  
synneth not. but he that is begotten of God he-  
geth him selfe / and that wicked toucheth him  
not. We knowe that we are of God/and that  
the worlde is all to gether set on wickednes.  
We knowe that the sonne of God is come/and  
hath geuen vs a mynde to knowe him which is  
true:and we are in him that is true / through  
his sonne Iesu Christ. This same is very  
God/and eternall lyfe. Wabes kepe you  
re selues from ymages.

He that is  
borne of  
God synneth  
not.

A M E N.

# The seconde

Epistle of saynt Iohy.



And the elder to the electe lady and her chyldren which I loue in the trueth: and not I only / but also all that knowen the trueth / for the truthe sake which dwelleth in vs / and shalbe in vs for ever.

With you be grace / mercede / and peace from God the father / & from the Lorde Iesus Christ the sonne of the father / in trueth and loue.

I reioysed greatly / that I founde of thy chyldren walkynge in trouthe / as we haue receyued a commaundment of the father. And now we beseeche I the lady / not as though I wrote a newe commaundment vnto the / but that same which we had from the begynnyng / that we shuld loue one another. And this is the loue / that we shulde walke after his commaundmentes.

\*Loue is  
the first com-  
maundment

This commaundment is (that as ye haue hearde from the begynnyng) ye shuld walke in it. For many deceauers are entered into the worlde / which confesse not that Iesus Christ is come in the fleshe. This is a deceauer and an Antichrist. Loke on yowre selues / that we looke not that we haue wrought: but that we maye haue a full rewarde. Whosoever transgresseth and bydeth not in the doctrine of Christ / hath not God. He that endureth in the doctrine of Christ / hath bothe the father and the sonne.

If ther come any vnto you and bringe not this learnynge / him receaue not to house: ne-ther by him God speede. For he that byddeth him God speede / is partaker of his euill dedes.  
had

Of S. Iohy

fo.ccc

I had many thinges to wyte vnto you / neuer thelesse I wolde not wyte with papre and penne: but I trust to come vnto you / and speake with you mouth to mouth / that oure ioye maye be full. The sonnes of the electe syster grete the: Amen.

# The thyrde

Epistle of saynt Iohy.



And the elder vnto the be-  
loved Gaius / whom I loue in  
the trueth. Beloued / I wissheth  
in all thinges that thou pro-  
speredest & farest well euen  
as thy soule prospereth. I re-  
ioysed greatly when the bre-  
thren came / and testified of the trueth that is  
in the / how thou walkest in trouble. I haue no  
greater ioye then for to heare howe that my  
sonnes walke in verite.

Beloued / thou doest saytfully whatsoeuer  
thou doest to the brethren / and to straungers /  
which bare witness of thy loue befoze all the co-  
gregation. Which brethren when thou bringest  
forwarde of their iorney (as it becometh god)  
thou shalt do well: because that for his names  
sake they went forth / and toke nothyng of the  
Gentyls. we therfore ought to receaue soche /  
that we also myght be helpers to the trueth.

I wrote vnto the congregation: but Diotre-  
phes which loueth to haue the preeminence  
amonge them / receaueth vs not. wherfore yf  
I come / I will declare his dedes which he  
doeth / scilicet on vs with malicious wordes /  
neither is therewith content. Not only he him-  
self re-



## The Epistle of S. Paul.

Selfe receaueth not the brethren: but also he forbyddeth them that wolde/ and thrusteth them out of the congregacion.

Beloued/ folowe not that which is euill/ but that which is good. He that doeth well/ is of God: but he that doeth euill seith not God. Demetrius hath good reporte of all men/ & of the trueth: ye and we oure selues also beare record / & ye knowe that oure recorde is true. I haue many thinges to wryte: but I will not with ynke & penne wryte vnto the. For I trust I shall shortly se the/ & we shall speake mouth to mouth. Peace be with the. The louers salute the. Grete the louers by name.

## The Prologe Vpon the Epistle of Saynt Paul to the Hebrewes.



But this pistle hath euer been moche doutynge and that amonge great learned men/ who shuld be the auctor therof: diuerse affirmynge that it was not Paul's: partlye because the stile so disagreeeth and is so vnlyke his other epistles/ & partlye because it stondeth in the second Chapter/ this learnynge was ascribed to his warde: that is to saye taught by them that heard it them selues of the Lorde. Nowe Paule testifieth Gala. 1. that he receaued not his Gospell of maner by man but immediatlye of Christ & that by reuelacion. Wherfore saye they/ seinge this man cōfesseth that he receaued his doctryne of the Apostles/ it cannot be Paule/ but some disciple of the Apostles. Nowe wherther it were Paule or no I saye not/ but permyt it to other mennes iudgementes/ neither thinke I it to be an article of anye mannes sayth/ but that a man maye doubt of the auctor.

Moreover/ manye there hath been which not onlye haue denyed this pistle to haue been written by anye of the Apostles/ but haue also refused it altogether as no catholick or godlye pistle/ because of certen textes wit

## The Prologe Vpon the pistle. fo. cccc

ten therein. For fyrst it sayth in the sixte: it is impossible that they which were once lyghted/ and haue tasted of the heuenlye gyfte & were become partakers of the holy goost/ & haue tasted of the good worde of God & of the power of the worlde to come/ yf they fall/ shuld be renewed agayne to repentance or conuersion. And in the tenth it sayeth/ yf we synne willynge after we haue receaued the knowledge of the trueth/ their remayneth no more sacrifice for synnes/ but a fearfull loyng for iudgement & violent syer which shall destroye the aduersaries. And in the. xii. it sayth that Esau founde no waye to repentance or conuersion/ no though he sought it with teares: which textes saye they/ sounde: that yf a man synne anye more after he is once baptised/ he can be no more forgurn/ & that is contrary to all the scripture/ and therfore to be refused to be catholick and godlye.

Vnto which I answer: yf we shuld denye this pistle for those textes sake/ so shuld we denye fyrst Matthew which in his. xii. chap. affirmeth that he which blasphemeth the holy goost/ shall neither be forgiven here nor in the worlde to come. And then Marke which in his. iii. chap. sayeth that he that blasphemeth the holy goost/ shall neuer haue forgiveness/ but shalbe in danger of eternall damnacion. And thyrde Luke which sayeth there shalbe no remission to him that blasphemeth the spirite of god: Moreover John in his. i. pistle sayth/ ther is a synne that doeth/ for which a man shuld not praye. And. ii. Petr. ii. yf a man be fled from the vncleannes of the worlde thowt to the know'edge of the sauour Jesus Christ/ and then wrapt in agayne/ his ende is worse then the beginnyng & that it had bene better for him neuer to haue knowe the trueth. And Paul. ii. Tim. iii. curseth Alexander the coper smith/ desyringe the Lorde to rewarde him accordynge to his dedes: which is a signe that ether the pistle shuld not be good/ or that Alexander had synned past forgiveness/ no more to be prayed for: wherfore seinge no scripture is a priuet interpretation: but must be expounded accordynge to the generall articles of oure fayth and agreeable to other open and euident textes/ and confeyd or compared to lyke senteneces/ why shuld we not vnderstande these places with lyke reuerence as we do the other/ namely when all the remnant of the pistle is so godlye and of so great learnynge.

## Of Saynet Paul

The first place in the vi. Chap. will no more then that they which knowe the trushe / a yet willynglye refuse the lyght / a chose rather to dwell in darknes / a refuse Christ a make a mocke of him / as the pharises which whē they were overcome with scripture and miracles / that Christ was the very Messias / yet had soche lust in iniquite / that they forsoke him / persecuted him / strowe him a dyd all the shame that could be ymagined / to him (cānot be renewed) (as Veroniam) sayth the Greke / to be converted: that is to saye / soche malicious unkyndnes which is no ne nother then the blasphemynge of the holy goost / deserveth that the spirite shall neuer come more at them to convert the / which I beleue to be as true as any other tey in all the scripture. And what is meant by that place in the tenth chap. where he sayth / yf we synne willynglye after we haue receaved the knowledge of the trushe ther remaineth no more sacrifice for synne / is declared immediatly after. For he maketh a coparyson betwene Moses a Christ / sayenge: yf he which despised Moses law / dyed without mercy: how moche worse punishment is he worthy of / that treadeth the sonne of God under fote and counteth the bloude of the couenaunt / By which bloude he was sanctified / as an unholy thinge and blasphemeth the spirite of grace. By which wordes it is manifest that he meaneth none other by the forewordes / then the synne of blasphemye of the spirite.

For thein that synne of ignorance or infirmitie / ther is remedie / but for him that knoweth the trushe / a yet willynglye yeldeth him selfe to synne / a consenteth vnto the lyfe of synne with soule a bodye / a had leuer lye in synne then haue his poysoned nature healed by the helpe of the spirite of grace / a maliciously persecuteth the trushe: for him I saye there is no remedye: the waye to mercy is locked vp / and the spirite is taken from him for his unthankfulnes sake / no more to be geuen him. Trouthe it is yf a man can tourne to God and beleue in Christ / he must be forgiven / how depe soeuer he hath synned: but that will not be withoute the spirite / a soche blasphemers shall no more haue the spirite offered them. Let every man therfore feare God and beware that he yelde not him selfe to serue synne / but how ofte soeuer he synne / let him beginne agayne and fyght a freshe / and no doubt he shall at the last overcome / and in the mean tyme yet be vnder mercy for Christes sake / bes cause

## The Prologe vpon the pistle. ffo. cccij

ea. His harre worketh a wolde sayne be lowsed from vnder the bondage of synne.

And that it sayeth in the xii. Esau founde no waye (as Veroniam) to be conuerted a reconciled vnto God / restored vnto his byrthright agayne / though he sought it with teares / that text must haue a spirituall eye. For Esau in sellynge his byrthright despysed not only that temporall promociō / that he shuld haue been lord ouer all his brethre a kyng of that countre: but he also refused the grace a mercy of God a the spirituall blessinges of Abraham a Isaac / a all the heretere. that is promised vnto Christ / which shuld haue been his seed. Of this ye se that this epistle ought no more to be refused for holie / gods lye and catholike / then the other autentike scriptures.

Now therfore to come to oure purpose agayne / though this epistle (as it sayth in the sixte) laye not the grounde of the sayth of Christ / yet it buyldeth conynglye theron pure golde / silver a piousse stones / a prooueth the presthode of Christ with scriptures ineuitable. Moreover ther is no worke in all the scripture that so playnly declareth the meanynge and significacions of the sacrifices / ceremonies / a figures of the olde testamēt / as this epistle: in so moche that yf wilfull blindnes and malicious malice were not the cause / this epistle onely were ynough to wede oute of the hartes of the Papistes that cankered heresye of iustifyenge of workes / concernynge oure sacramentes / ceremonies and all maner tradicions of their awne inuencion.

And finallye in that v. in the tenth that he had bene in bondes a pryson for Christes sake / a in that he so myghtely diueth all to Christ / so be saued thorow him a so cared for the floke of Christ / that he bothe wrote a sent / where he harde that they begonne to faynte / to comforte / courage a strength them with the worde of God / a in that also that he sene Timothe Pauls disciple both verreous / well learned a had in great reuerence / it is easie to se that he was a faythfull seruāt of Christes and of the same doctryne that Timothe was of / ve and that Paule him selfe was of / and that he was an Apostle or in the Apostles tyme or nere thereto And sein ge the pistle agreeth to all the rest of the scripture / yf it be indifferentlye looked on / how shuld it not be of auctorite and taken for holie scripture?



# The epistle

of Saynet Paul Vnto  
the Hebrewes.



## The fyrst Chapter. ✠

**G**od in tyme past diuersly & manerly  
wroght vnto the fathers by the  
Prophetes: but in these last dayes he  
hath spoken vnto vs by his sonne/whom  
he hath made heire of all thinges: by whom al  
so he made the worlde. Which sonne beynge  
the brightnes of his gloze / and very ymage  
of his substance / bearynge vp all thinges with  
the worde of his power. hath in his awne per-  
son purged oure synnes / & is sitte on the ryght  
houde of the maiestie an hys / and is moze excel-  
lent then the angels / in as moche as he hath by  
inheritance obteyned an excellent name then  
haue they.

For vnto which of the angels saide he at  
enye tyme: Thou arte my sonne / this daye be-  
gane I the: And agayne: I will be his father /  
and he

Christ hath  
purged oure  
synne

Psalm. ii. b  
ii. Regu. vii.

To the Hebrewes

ffo. cccii.

and he shalbe my sonne. And agayne when he  
bringeth in the fyrst begotten sonne into the  
worlde / he sayth: And all the angels of God  
shall worshippe him. And of the angels he  
sayth: He maketh his angels spretes / & his mi-  
nistres flammies of fyre. But vnto the sonne  
he sayth: god / thy seate shalbe for euer and euer  
The scepter of thy kyngdome is a ryght scepter.  
Thou hast loued ryghte wenes and hated in-  
iquyte. Wherefore God which is thy God / hath  
anoynted the with the oyle of gladnes aboue  
thy felowes.

And thou Lord / in the begynnyng hast layde  
the foundation of the erth. And the heuens are  
the workes of thy hondes. They shall peris-  
he / but thou shalt endure. They all shall were  
olde as doth a garment: and as a vesture shalt  
thou chaunge them / and they shalbe chaunged.  
But thou arte all wayes / and thy yeres shall  
not faile. & vnto which of the angels sayde  
he at enye tyme: Syt on my ryght honde / tyll  
I make thynne enemies thy fote stole: Are they  
not all ministerynge spretes / sent to minister /  
for their sake which shalbe heires of salua-  
tion?

Oyle of gla-  
dnes is be-  
syng.

Psalm. cix.  
i. Corin. xv.

## The ii. Chapter.

**W**herfore we ought to geue the moze  
heede to the thinges we haue herde /  
lest we preyse. For yf the worde  
which was spoken by angels was sted-  
fast: so that euery transgression and disobedi-  
ence receaued a iust recompence to rewarde: how  
shall we escape / yf we despyse so greuet salua-  
tion / which at the fyrst began to be preached  
of the lord him selfe / and afterwarde was con-  
fermed vnto vs warde / by them that hearde it /  
God bearynge witness thereto / bothe with sig-  
nes and wonders also / and with diuers mira-  
cles / and gyftes of the holy gooste / accordynge  
to his awne will.

If the despi-  
sers of Moys-  
es were so  
greuouslye  
punished  
what shall  
become of  
the that ma-  
ke a mocke  
of Christ.  
Miracles  
are called  
signes beca-  
use they be

ii. iii. He

## The Epistle of S. Paul

a sygne to  
ken and an  
euydent prof  
fe / that the  
thinge that  
is preached  
is Godes  
worde.

He hath not vnto the angels put in subser-  
cion the worlde to come / wherof we speake.  
But one in a certayne place witnessed / sayinge.  
What is man / that thou arte myndfull of him?  
After thou haddest for a season made him lo-  
wer then the angels: thou crownedst him with  
honour and glozy / & hast set him aboue the wor-  
kes of thy hondes. Thou hast put all thinges  
in subsercion vnder his fete. In that he put all  
thinges vnder him / he left nothinge that is not  
put vnder him. Neuerthelesse we yet se not all  
thinges subdued / but him that was made lesse  
then the angells: we se that it was Iesus /  
which is crowned with glozy and honour for  
the sufferynge of death: that he by the grace of  
God / shulde tast of deeth for all men.

Psal. xxi.  
Psal. xxi.  
Isai. lxi. d

For it became him / for whom are all thinges  
and by whom are all thinges / after that he had  
brought many sonnes vnto glozy / that he shuld  
make the lord of their saluacion perfecte tho-  
row sufferynge. For he that sanctifyeth / & they  
which are sanctified / are all of one. For which  
causes sake he is not ashamed to call them bre-  
thren sayinge: I will declare thy name vnto my  
brethren / and in the myddes of the congrega-  
cion wil I prayse the. And agayne: I will put  
my trust in him. And agayne: beholde here am  
I and the chyldren which God hath geuen me.

Orat. xlii.  
i. Cor. xv.

For as moche then as the chyldren were  
partakers of fleshe and bloud / he also him-  
selfe lyke wyse to: & parte with them / for to put  
doune thozow deeth / him that had lordshippe  
ouer deeth / that is to save the deuyll / and that  
he myght deliuer them / which thozow feare  
of deeth were all their lyfe tyme in daunger of  
bondage. For he in no place taketh on him the  
angels: but the seed of Abraham taketh he on  
him. Wherfore in all thinges it became him to  
be made

## To the Hebrewes

Ho. ccciii

he made lyke vnto his brethren / that he myght  
be mercypfull / and a saythfull hye ptesse in thin-  
ges concernynge God / for to pouрге the peo-  
ples synnes. For in that he him selfe suffered  
and was tempted / he is able to succer them  
that are tempted.

### The. iij. Chapter.

**W**herfore holy brethren / partakers of  
the celestall callynge / consyder the  
embassatour / & hye ptesse of oure pro-  
fession / Ihesus Iesus which was sayth-  
full to him that made him / euen as was Mo-  
ses in all his house. And yet was this man  
counted worthy of more glozy then Moles:  
In as moche as he which hath prepared the  
house / hath most honoure in the house. Euery  
house is prepared of some man. But he that  
ordyned all thinges / is God. And Moles vere-  
ly was saythfull in all his house / as a minister /  
to beare witness of tho thinges which shuld be  
spoken afterwarde. But Ihesus as a sonne / hath  
rule ouer the house / whose house are we / so  
that we hold fast the confidence and the reioy-  
songe of that hope / vnto the ende.

Num. xli

Wherfore as the holy goost sayth: to daye ye  
shall heare his voyce / harden not poure her-  
tes / after the rebellion in the daye of tempta-  
cion in the wildernes / where poure fathers  
tempted me / proued me / & sawe my workes. xl.  
yeare longe. wherfore I was greued with that  
generation & sayde. They erre euer in their her-  
tes: they verely haue not knowen my wayes /  
so that I swore in my wrath / that they shuld  
not enter into my rest. Take hede brethren /  
that therbe in none of you an euill herte in vn-  
beleue / that he shuld departe from the lyfyn-  
ge God: but exhorte one another dayly / whyll  
it is called to daye / lest eny of you were hard-  
ned thozow the deceptfullnesse of synne.

Psalm. xcii.

n. iiij. We are



## The Epistle of S. Paul

**First substance** We are partetakers of Christ if we kepe  
**is faith** sure vnto the ende the fyrst substance/so longe  
 as it is sayd: to daye if ye heare his voyce/hat-  
 den not poure hertes/as when ye rebelled. For  
 some/when they hearde rebelled: how be it not  
 all that cam out of Egypt vnder Moyses. But  
 with whom was he displeased. pl. yeares. Was  
 he not displeased with them that synned: who-  
 se carcases were ouer thowmen in the desert.  
 To whom swaie he that they shuld not enter  
 into his rest: but vnto them that beleued not.  
 And we se that they coude not enter in/beca-  
 use of vnbeleue.

Num. xiiii.

\*This faith  
 is the ground  
 of all gra-  
 ce: euen so  
 is vnbeleue  
 the roote of  
 all sinne.

Psalm. xliii.

Gene. ii. a

### The. iiii. Chapter.

**L**et vs feare therfore lest eny of vs for-  
 sake the promises of entrynge into his  
 rest/ shulde seme to come behynde. For  
 vnto vs was it declared/as well as vnto them.  
 But it profited not them that they hearde the  
 worde/because they which hearde it/coupled  
 it not with faith. But we which haue bele-  
 ued/do enter into his rest/as contrary wyle  
 he sayde to the other: I haue sworne in my  
 wrath/ they shall not enter into my rest.  
 And that spake he verely longe after that the  
 workes were made and the foundation of the  
 worlde layde. For he spake in a certayne pla-  
 ce of the seuenth daye/on this wyse: And God  
 dyd rest the seuenth daye from all his workes.  
 And in this place agayne: They shall not come  
 into my rest.

Meanynge therfore it foloweth that some mu-  
 ste enter therinto / and they to whom it was  
 fyrst preached/entred not therein for vnbeleues  
 sake. Agayne he apoynteth in Dauid a certayn  
 present daye after so longe a tyme/sayynge  
 as it is rehearsed: this daye if ye heare his voy-  
 ce/be not hard herted. For if Josue had geuen  
 them rest/then wolde he not afterwarde haue  
 spoken

## To the Hebrewes

Jo. cccv

spoke of another daye. Ther remayneth ther-  
 fore yet a rest to the people of god. For he that  
 is entred into his rest/doth cease fro his aw-  
 ne workes as God dyd from his.

Let vs study therfore to entre into that rest/  
 lest eny man faule after the same ensample/in  
 to vnbeleue. For the worde of God is quicke/  
 & mighty in operation/and sharper then eny  
 two edge swerde: & cutteth through/euen vn-  
 to the diuidinge a souter of the soule & the spre-  
 te/& of the ioyntes & the mary: & iudgeth the  
 thoughtes & the intentes of the herte: nether  
 is ther eny creature inuisible in the sight of  
 it. For all thinges are naked and bare vnto  
 the eyes of him/of whom we speake.

\*Sinne is  
 oure worker  
 from which  
 all must cea-  
 se that ens-  
 ter into the  
 rest of a qui-  
 et conscience  
 in Christ.

Eccl. xvi. d  
 Psal. xliii.

### The. v. Chapter.

**S**ynge then that we haue a great hye-  
 priest which is entred into heauen (I  
 meane Iesus the sonne of God) let  
 vs holde oure profession. For we haue not an  
 hye priest/which can not haue compassion on ou-  
 re infirmities: but was in all poyntes tēpted/  
 lyke as we are: but yet without synne. Let vs  
 therfore go boldly vnto the seate of grace/  
 that we maye receaue mercy / and finde grace  
 to helpe in tyme of neede.

\*For euery hye priest that is taken from amō  
 ge men is ordeyned for men/ in thinges per-  
 taininge to God: to offer gyftes and sacrifici-  
 es for synne: which can haue compassion on the  
 ignorant / and on them that are out of the  
 waye/because that he him selfe also is compa-  
 sed with infirmitie: For the which infirmiti-  
 es sake he is bounde to offer for synnes / as  
 well for his owne parte / as for the peoples.  
 And no mā taketh honour vnto him selfe/ but  
 he that is called of God/as was Aaron.

i. Corin. iii. b

i. Para. xii.

Euen so lykewise/Christ glorified not him-  
 selfe/to be made the hye priest: but he that say-  
 n. v. de vn-

Psalm. li. b

Psalm. c. r.

be vnto him: thou arte my sonne/ this daye he  
gat I the/ glorified him. As he also in another  
place speaketh: Thou arte a Priest for euer af-  
ter the order of Melchisedech. Which in the  
dayes of his fleshe/ dyd offer vpp prayers and  
supplications/ with stronge crying and tea-  
res/ vnto him that was able to saue him fro  
deeth: and was also hearde/ because of his god  
lynes. And though he were Goddes sonne/ yet  
learned he obedience/ by tho thinges which he  
suffered/ and was made perfecte/ & the cause  
of eternall saluaciō vnto all them that obey  
him: and is called of God an hye Priest/ after  
the order of Melchisedech.

wherof we haue many thinges to saye/  
which are harde to be vttered: because ye are  
dull of hearinge. For when as concerninge the  
tyme/ ye ought to be teachers/ yet haue ye ne-  
de agayne that we teache you the fyrst princi-  
ples of the worde of God: and are become so-  
che as haue nede of mylke/ and not of stronge  
meate: For every man that is feed with myl-  
ke/ is inexperience in the worde of rightewesnes.  
For he is but a babe. But stronge meate belon-  
geth to them that are perfecte which thorow  
custome haue their wittes exercised/ to iudge  
both good and euill also.

The .viij. Chapter.

**W**herfore let vs loue the doctryne  
pertayninge to the beginninge of a  
Christe man/ & let vs go vnto perfec-  
tion/ & now no moze laye the founda-  
tion of repentance fro deede workes/ & of fayth  
towards God/ of baptyme/ of doctrine/ & of  
layinge on of hōdes/ & of resurrecciō fro deeth  
& of eternall iudgement. And so will we do/ yf  
God permitte. For it is not possible that they  
which were once lighted/ & haue tasted of the  
heavenly gyft/ & were become partetakers of the ho-

ii. Pet. ii. b

the holy goost/ & haue tasted of the good wor-  
de of God/ & of the power of the worlde to co-  
me: yf they faule/ shuld be reuened agayne vnto  
repentance: for as moche as they haue (as  
concerninge them selues) crucified the sonne  
of God afresh/ makinge a mocke of him.

For that erth which drinketh in the rayne  
which cometh ofte vpon it/ and bringeth forth  
erbes mete for them that dress it/ receaueth  
blessinge of God. But that grounde which bea-  
reth thornes & byrns/ is reproboued/ & is nye  
vnto cursinge: whose ende is to be burned.  
Nevertheless deare frendes we trust to se bet-  
ter of you/ and thinges which accompany sal-  
uacion/ though we thus speake. For God is  
not vnrighteous that he shulde forget youre  
worke and laboure that procedeth of loue/  
which loue ye shewed in his name/ which haue  
ministered vnto the sayntes/ and yet minister.  
Yee/ & we desyre that every one of you shew  
the same diligence/ to the stablishinge of ho-  
pe/ euen vnto the ende: that ye saynt not/ but  
folowe them/ which thorow fayth & patience  
inheret the promyses.

For when God made promes to Abraham/  
because he had no greater thinge to sweare by/  
he sware by him selfe sayinge: Surely I will  
blesse the and multiplie the in dede. And so af-  
ter that he had tarped a lōge tyme/ he enioyed  
the promes. When verely sweare by him that  
is greater then them selues/ & an othe to con-  
firminge the thinge/ is amonge them an ende  
of all streyfe. So God willinge very aboun-  
dantly to shewe vnto the hepyes of promes/  
the stableness of his counsayl/ he added an othe/  
that by two immutable thinges (in which it  
was impossible that God shuld lye) we might  
haue perfecte consolaciō/ which haue fled/ for  
to holde fast the hope that is set before vs/  
which

Gene. xii.

\*Two im-  
mutable th-  
ings: the  
promise &  
the othe.



## The Epistle of S Paul

which hope we haue as an ancre of the soule both sure and stedfast. which hope also en-  
treth in / into the things which are with in  
the vayne / whether the foze runner is foze ven-  
ered in / I meane Iesus that is made an hie  
p[re]st foze euer / after the order of Melchisedech.

The vii. Chapter.

Gene. xlii.

**T**his Melchisedech kyng of Salem  
(which beinge p[re]st of the most hie god /  
met Abraham / as he returned agayne  
from the slaughter of the kynges and blessed  
him : to whom also Abraham gaue tythes of  
all thinges) syt is by interpretaciō kyng of  
rightewesnes / after that he is kyng of Sale /  
that is to saye / kyng of peace / with out fa-  
ther with out mother / with out kynne / & hath  
nether beginninge of his tyme / nether yet en-  
de of his lyfe : but is lykened vnto the sonne of  
God and continueth a p[re]st foze euer.

Consyder what a man this was vnto who  
the Patriarke Abraham gaue tythes of the  
spoyles. And verely those chyldzen of leuy /  
which receaue the office of the p[re]stes / haue a  
commaundement to take accordinge to the  
lawe / tythes of the people / that is to saye / of  
their breth[er] / yee though they spronge out of  
the loynes of Abraham. But he whose kinned  
is not counted amonge them receaued tythes  
of Abraham / and blessed him that had the  
p[re]st. And with out all naye sayinge /  
he which is lesse / receaueth blessinge of him  
which is greater. And here men that dye / re-  
ceaueth tythes. But there he receaueth tythes  
of whom it is witnessed / that he liueth. And  
to saye the truerth / Leuy him selfe also which  
receaueth tythes / payed tythes in Abraham.  
foze he was yet in the loynes of his father  
Abraham when Melchisedech met him.

¶ If now therfoze perfection came by the  
p[re]sthood

## To the Hebrewes Jo. ecc. vii

p[re]sthood of the Leuites (foze vnder that p[re]st-  
hood the people receaued the lawe) what needd  
it further moze that another p[re]st shuld r[ise]  
after the order of Melchisedech / and not after  
the order of Aaron? Now no dout / yf the p[re]st  
hod be translated / then of necessitie must the  
lawe be translated also.

foze he of whom these thinges are spoken /  
pertayneth vnto another tribe / of which ne-  
uer man serued at the aultre. foze it is euident  
that oure Lorde spronge of the tribe of Iuda /  
of which tribe spake Moyses nothinge concer-  
ninge p[re]sthood.

And it is yet a more euident thinge / yf af-  
ter the similitude of Melchisedech / ther ap-  
pear another p[re]st / which is not made after the  
lawe of the cernall commaundemēt : but after  
the power of the endlesse lyfe. (foze he testifi-  
eth : Thou arte a p[re]st foze euer / after the order  
of Melchisedech) When the commaundemēt  
that went a foze / is disannulled / because of hyz  
weaknes and vnpossibilitenes. foze the lawe  
made nothinge perfecte : but was an introduc-  
tion of a better hope / by which hope / we drawe  
nye vnto God.

And foze this cause it is a better hope / that  
it was not promysed with out an othe. Tho  
se p[re]stes were made with out an othe / but  
this p[re]st with an othe / by him that sayde vn-  
to him. The Lorde swaie / & will not repent :  
Thou arte a p[re]st foze euer after the order of  
Melchisedech. And foze that cause was Iesus  
a stablisher of a better testament.

And amonge them many were made p[re]s-  
tes / because they were not suffred to endure  
by the reason of deeth. But this man / because  
he endureth euer hath an euerlastinge p[re]st  
hod. Wherfoze he is able also euer to saue  
them that come vnto God by him / seynge he  
euer

Psalm. cix.

Psalm. cix.

## The Epistle of S. Paul

ever liueth/ to make intercession for vs.

Christ once  
sacrificed  
purged all  
synnes.

Soche an hve prest it became vs to haue/ which is wholy/ harmlesse/ vndefiled/ separat from synners / and made hyar then heauen. which nedeth not dayly (as ponde hve prestes) to offer vp sacrifice / fyrst for his awne synnes/ and then for the peoples synnes. For that dyd he at once for all/ when he offered vp him selfe. For the lawe maketh men prestes/ which haue infirmitie: but the worde of the othe that came sence the lawe/ maketh the sonne prest/ which is perfecte for euer moze.

The. viij. Chapter.

**I**f the thinges which we haue spoken/ this is the pyth: that we haue soche an hve prest that is sitten on the ryght honde of the seate of maieste in heauen/ & is a minister of holy thinges / and of the very tabernacle which God pyght/ and not mā. For every hve prest is ordeyned to offer gyftes & sacrifices: wherfoze it is of necessitie / that this mā haue somewhat also to offer. For he were not a prest/ yf he were on the erth wher are prestes that accorde to the lawe of fer gyftes/ which prestes serue vnto the ensample & shadowe of heauenly thinges: eue as the answer of God was geuen vnto Moyses when he was about to synill the tabernacle. Take hede (sayde he) that thou make all thinges accorde to the patrone shewed to the in the mount.

Exod. xvi.  
Heb. viij. f

Now hath he obtayned a moze excellent of fice / in as moche as he is the mediator of a better testament / which was made for better promises. For yf that fyrst testament had bene fautelesse: then shulde no place haue bene sought for the seconde. For in rebukinge the he sayth: Beholde the dayes will come (sayth the Lorde) and I will synill the vpon the house of

Heb. xxi.

## To the Hebrewes Ro. cccviii

se of Israel/ and vpon the house of Juda / a newe testament: not lyke the testament that I made with their fathers at that tyme/ when I toke them by the handes/ to lede them oute of the lande of Egypte/ for they continued not in my testament / and I regarded them not sayth the Lorde.

Covenants

For this is the testament that I will make with the house of Israel: After those dayes sayth the Lorde: I will put my lawes in their myndes / and in their hertes I will wyte the / and I wil be their God / and they shal be my people. And they shall not teache/ every man his neighbour/ & every man his brother/ sayinge: knowe the Lorde: For they shall knowe me/ from the lest to the moste of them: For I wil be mercifull ouer their vnrighewesnes/ & on their synnes and on their iniquities. In that he sayth a new testament/ he hath abrogat the olde. Now that which is disanulled and wored olde/ is redy to vannishe awaye.

The. ix. Chapter.

**T**hat fyrst tabernacle verely had ordinaunces/ & seruinges of God/ & wordly holynes. For ther was a soze tabernacle made/ wherein was the candelsticke & the table/ & the shewe bread/ which is called wholy. But with in the seconde vayne was ther a tabernacle/ which is called holiest of all/ which had the golden sencer and the arke of the testament ouerlapyde roundabout with golde/ wherein was the golden pot with Manna/ and Arons rodde that spronge / and the tables of the testament.ouer the arke were the Cherubis of glory shadowynge the seate of grace. Of which thinges we will not now speake particularly.

When these thinges were thus ordeyned/ the prestes went all wayes into the fyrst tabernacle



bernacle & executed the service of God. But into the seconde went the hye prest alone/once every yere: and not without blood/which he offered for him selfe/and for the ignorance of the people. Wherewith the holy goost this signified that the waye of holy thinges/was not yet opened/whill as yet the fyrst tabernacle was standing. Which was a similitude for the tyme then present/and in which were offered gyftes & sacrifices that coulde not make the minister perfecte: as pertaininge to the conscience with only meates and drinches/ & diuers washinges & iustifyinges of the fleshe/ which were ordeyned vntill the tyme of reformation.

\* But Christ beinge an hye Prest of good thinges to come/came by a greater and a more perfecte tabernacle/ not made with handes: that is to saye not of this maner bildinge/ neither by the blood of goates and calues: but by his owne blood he entred in once for all into the holy place/ & founde eternall redemption. For of the blood of oxen & of goates and the ashes of an heifer/ when it was sprinkled/ purified the vniuersall/ as touching the purifyinge of the fleshe: how much more shall the blood of Christ (which thow the eternall sperte/ offered him selfe with out spot to god) purge youre consciences from deed workes/ for to serue the liuinge God?

And for this cause is he the mediator of the newe testamēt/ that thow death which chaunged for the redemption of those transgressions that were in the fyrst testamēt/ they which we recalled in yght receaue the promes of eternall inheritance. \* For whersoever is a testamēt/ there must also be the death of him that maketh the testament. For the testament taketh auctoritie when men are dead: For it is of no

Leui. xxi. c.

i. Petr. i. d.  
i. Ioh. i. d.  
2. pet. i. d.  
i. Petr. iii.  
Roma. v. b.

Gala. iii. b

of no value as long as he that made it/ is aliue. For which cause also/ neither that fyrst testamēt was ordeyned without blood. For when all the commaundementes were redde of Moyses to all the people/ he toke the blood of calues and of goates/ with water and purple wholl and ysope/ and sprinkled both the booke & all the people sayinge: this is the blood of the testament which God hath appoynted vnto you. Whereouer/ he sprinkled the tabernacle with blood also/ and all the ministringe vessels. And also almost all thinges / are by the lawe purged with blood / and without shedding of blood is no remission.

It is then nede that the similitudes of heauenly thinges be purified with such thinges: but the heauenly thinges them selues are purified with better sacrifices then are those. For Christ is not entred into the holy places that are made with handes/ which are but similitudes of true thinges: but is entred into very heauen/ for to appeare now in the syght of God for vs: not to offer him selfe ofte/ as the hye prest entreth into the holy place every yere with straunge blood/ for then must he haue often suffered sence the worlde began. But now in the ende of the worlde/ hath he appered once/ to put synne to flyght/ by the offeringe vp of him selfe. And as it is apoynted vnto men that they shall once dye/ and then cometh the iudgement/ euen so Christ was once offered to take awaye the synnes of many/ & vnto them that loke for him / shall he appeare agayne without synne vnto saluation.

Gene. xxi. i.

Roma. v. b.  
i. Petr. iii. d.

Leui. xvi.

The .x. Chapter.

**F**or the lawe which hath but the shadowe of good thinges to come/ and not the thinges in their owne fashion / can neuer with the sacrifices which they of

o for

Let yere by yere continually / make the comers  
therunto parfayte. For wolde not then those  
sacrifices haue ceased to haue bene offered/  
because that the offerers once purged / shuld  
haue had no moare consciences of synnes. Neuer  
thelesse in those sacrifices is ther mention ma-  
de of synnes euery yere. For it is vnpossible  
that the blood of oxen and of goates shuld ta-  
ke awaye synnes.

wherfore when he cometh into the worl-  
de / he sayth: Sacrifice and offeringe thou wol-  
dest not haue: but a bodie hast thou ordeyned  
me. In sacrifices and synneofferings thou  
hast no lust. Then I sayde: Lo I come / in the  
cheft of the booke it is witten of me, that I  
shuld do thy will / O God. Aboue when he had  
sayed sacrifice and offeringe / and burnt sacri-  
fices and synneofferings thou woldest not  
haue / nether hast allowed (which yet are offe-  
red by the lawe) and then sayde: Lo I come to  
do thy will / O God: he taketh awaye the spyl-  
to stablish the latter. By the which will we  
are sanctified / by the offeringe of the body of  
Iesu Christe once for all.

And euery prest is redy dayly ministringe /  
nd ofte tymes offereth one manner of offe-  
ringe which can neuer take awaye synnes.  
But this man after he had offered one sacri-  
fice for synnes / sat him doune for euer on the  
right honde of God / and from hence forth sa-  
rieth till his foes be made his foetstole. For  
with one offeringe hath he made perfecte for-  
euer / the that are sanctified. And the holy gost  
also beareth vs recorde of this / euen when he  
tolde before: This is the testament that I  
will make vnto them: after those dayes sayth  
the Lorde. I will put my lawes in their hertes  
and in their mynde I will write them / & their  
synnes and iniquities will I remember no  
moare.

moare. And where remission of these thinges  
is / ther is no moare offeringe for synne.

Seynge brethre that by the meanes of the  
bloud of Iesu we maye be bolde to enter in-  
to that holy place / by the newe and lyuinge  
waye / which he hath prepared for vs / through  
the vayne / that is to say / by his fleshe. And  
seynge also that we haue an hpye Priest which  
is ruler ouer the house of God / let vs drawe  
npe with a true herte in a full fayth / synche-  
led in oure hertes from an euill conscience / &  
washed in oure bodies with pure water / and  
let vs kepe the profession of oure hope / with-  
out waueringe (for he is saythfull that pro-  
mised) & let vs consyder one another / & prouo-  
ke vnto loue / & to good wythes: & let vs not  
forsake the felshippe that we haue amoge ou-  
re selues / as the maner of some is: but let vs  
exhorte one another / & that so moche the mo-  
re / because yee se that the daye draweth npe.

For yf we synne willingly after that we ha-  
ue receaued the knowledge of the trueth / ther  
remaineth no moare sacrifice for synnes / but  
a fearfull lookinge for iudgement / and violent  
fyr / which shall deuoure the aduersaries. We  
that despiseth Moyses lawe / dieth without  
mercy vnder two or thre witnesses. Of how  
moche forer punishment suppose yee shall be  
becounted worthy / which treadeth vnder fo-  
te the sonne of God: and counteth the blou-  
de of the testament as an vnholy thinge wher  
with he was sanctified / & doth dishonoure to  
the wyete of grace. For we knowe him that  
hath sayde: vengeance belongeth vnto me /  
I will recompence sayth the Lorde. And agay-  
ne: the Lorde shal iudge his people. It is a  
fearfull thinge to faule into the hondes of  
the lyuinge God.

Call to remembrance the dayes th it are pat-  
sed

Here folow  
we haue  
duty / yf we  
will be part  
taken of  
the mercy  
before recei-  
ued.

we ought to  
care eche  
for others  
saluation  
as we shuld  
yf we trulye  
loue eche  
other.

Deut. xxi.  
Math. xxi.  
Joh. vii. c  
ii. Corin. xii.

Deut. xxi.  
Roma. xii.

Psalm. xxi.

Psalm. i.

Christes bo-  
dy is but  
once offered

Psalm. cix. a  
i. Corin. xii.

Heb. xxi.



## The Epistle of S. Paul

sed / in the which after ye had receaved lyght /  
ye endured a greate fight in adversities / part  
ly whill all men wondred and gased at you  
for the shame and tribulacion that was done  
vnto you / and partly whill ye became compa-  
nyons of the which so passed their tyme. For  
ye suffered also with my bondes / and toke a  
worth the spoylinge of youre goodes / & that  
with gladnes knowinge in youre selues how  
that ye had in heauen a better and an endurin-  
ge substance. Cast not awaye therfore youre  
confidence which hath great rewarde to reco-  
pence. For ye haue nede of pacifce / that after  
ye haue done the will of God / ye myght recea-  
ue the promys. For yet a very litell whyle / &  
he that shall come will come / and will not ta-  
re. But the iust shall liue by fapth. And yf he  
withdrowe him selfe my soule shall haue no  
pleasure in him. We are not which with dya-  
we oure selues vnto dampnaciō / but partayne  
to fapth / to the winninge of the soule.

### The xi. Chapter.

Abra. ii. a  
Rom. i. 6  
Galat. iii. 6

Galat. iii. 6  
Rom. i. 6  
Eccle. xliii.

**F**apth is a sure confidence of thinges  
which are hoped for / & a certayntie of  
thinges which are not sene. By it the  
elders were well reported of. Thow  
fapth we vnderstonde that the worlde was or-  
deined by the worde of God : & that thinges  
which are sene / were made of thinges which  
are not sene. By fapth Abel offered vnto God  
a more pléteous sacrifice then Cayn : by which  
he obteyned witness that he was righteous /  
God testifyinge of his gyftes : by which also  
he beinge deed yet speaketh.

By fapth was Enoch translated that he shul-  
de not se death : nether was he founde : for God  
had taken him awaye. Befoze he was taken  
awaye / he was reported of / that he had plea-  
sed God : but with out fapth it is vnpossible  
to plea-

## To the Hebrewes 10. cccc.

to please him. For he that cometh to God /  
must beleue that God is / and that he is a re-  
warder of them that seke him.

By fapth Noe honored God after that he  
was warned of thinges which were not sene /  
and prepared the arcke to the sauinge of his  
householde / thow the which arcke / he con-  
demned the worlde / and became heire of the  
rightewesnes which cometh by fapth.

By fapth Abraham / when he was called obey-  
ed / to go out into a place / which he shulde af-  
terwarde receaue to inheritaunce / and he went  
out / not knowinge whether he shuld go.

By fapth he remoued in the londe that was  
promysed him / as into a straunge countre / and  
dwelt in tabernacles : & so dyd Isaac & Jacob  
heires with him of the same promys. For he  
loked for a cite havinge a foundation / whose  
bylder and maker is God.

Thow fapth Sara also receaved strenght  
to be with chylde / & was deliuered of a chyl-  
de when she was past age / because she iudg:d  
him fapthfull which had promysed.

And therfore spronge ther of one ( & of one  
which was as good as deed ) so many in mul-  
titude / as the starrs of the skye / & as the sand  
of the see shore which is innumerable.

And they all dyed in fapth / & receaved not  
the promys : but sawe them a farre off / & be-  
leued them / and saluted them : and confessed  
that they were straungers and pilgryms on  
the erthe. They that saye soke thinges / de-  
clare that they seke a countre. Also yf they had  
bene myndfull of that countre / from whence  
they came oute / they had leasure to haue retur-  
ned agayne. But now they desyre a better / that  
is to saye a heauenlye. Wherefore God is not  
shamed of them / eue to be called their God :  
for he hath prepared for them a cite.

## The Epistle of S. Paul

In sayth Abraham offered up Isaac when he was tempted / & he offered him beinge his only begotten sonne / which had receaued the promises of who it was sayde / in Isaac shall thy seed be called: for he considered that God was able to rase vp agayne fro death. Wherefore receaued he him / for an ensample. In sayth Isaac blessed Jacob and Esau / concerning things to come.

By sayth Jacob when he was a dynging / blessed both the sonnes of Joseph / & bowed him selfe towards the toppe of his cepter.

By sayth Joseph when he dyed / remembred the departinge of the chyldren of Israel / and gaue commaundement of his bones.

By sayth Moses when he was bozne / was lpyd thre monethes of his father & mother / because they sawe he was a proper chyld: neither feared they the kynges commaundement.

By sayth Moses when he was great / refused to be called the sonne of Pharao / dough he / & chose rather to suffre aduersitie with the people of God / then to enioye the pleasures of synne for a reason / and esteemed the rebuke of Christ greater ryches then the treasure of Egypt. For he had respect vnto the rewarde.

By sayth he forsooke Egypt / and feared not the scarcenes of the kyng. For he endured / euen so he had sene him which is inuisible.

Thozow sayth he ordeyned the ester lambe / and the effusion of blood / lest he that destroyed the synners / shoulde touche them.

By sayth they passed thozow the reed see as by drye lande which when the Egyptians had assayed to do / they were drownd.

By sayth the walles of Jerico fell downe after they were compassed about seven dayes.

By sayth the harlot Raab perished not with the vnbelievers / when she had receaued the

## To the Hebrewes Fo. cccvii

the synes to lodgyng peacefully.

And what shall I moze saye / the tyme wol be to shew for me to tell of Gedon / of Barak / & of Samson / & of Jephthae: also of Dauid & Samuel / & of the Prophets: & which thozow sayth subdued kingdomes / wrought righteousness / obteyned the promises / stopped the mouthes of Lyons / quenched the violence of fyre / escaped the edge of the swerde / of weakes were made stronge / waxed valient in fight / turned to flight the armies of the alienes. And the women receaued their deede rased to lyfe agayne.

Other were rashed / & wolde not be deliuered / that they myght receaue a better resurrection. Other tasted of mockynges & scourginges / mozcouer of bondes & prisonment: were stoned / were hewen a sunder / were tcepted / were slayne with swerdes / walked vp and downe in shepes skynnes / in gotes skynnes / in need / tribulacion & veraciō which the worlde was not worthy of: they wandred in wilderness / in many saynes / in dennes and caues of the erth.

And these all thozow sayth obtayned good reporte / & receaued not the promys / God prouidinge a better thinge for vs / that they with out vs shoulde not be made perfecte.

The xij. Chapter.

**W**herfore let vs also (saynge that we are compassed with so great a multitude of witnesses) laye a waie all that pisseth downe / & the synne that hangeth on / & let vs runne w ith patience vnto the battaile that is set before vs / lookinge vnto Iesus the auctor and finisher of oure sayth / which for the ioye that was set before him / abode the crosse / & despised the shame / & is set downe on the right honde of the trone of God. Consider therfore how that he endured suche

O. iij. spea

Roma. vi. a  
Collo. iii. b  
Ephes. iii. c.  
i. Petr. ii. a.  
and. iii. a  
we be called  
to soffre.  
For with ou  
re sufferings  
geno man  
can be the  
sonne of  
God.



## The Epistle of S. Paul

If anye loz  
ue the law  
of god & be  
chastised of  
god: it is a  
comfort.

For thereby  
he is sure th  
at god loz  
ueth him &  
hath chosen  
him to his  
sonne & he  
re of uerifi  
finge lyfe

why god chz  
astiseth.

Rom. xli.

speakinge agaynst him of synners/lest ye shul  
de be wexed & sapate in poure myndes. For  
ye haue not yet resisted vnto bloudsheddinge/  
struuinge agaynst synne. And haue forgotten  
the consolacion/which speaketh vnto you/as  
vnto chyldre: any sonne despise not the chas-  
tisinge of the Lorde/ nether saynt whon thou  
arte rebuked of him: for whom the Lorde lo-  
ueth/him he chasteneth: yee/ & he scourgeth  
euery sonne that he receaueth.

If ye endure chasteninge; God offereth  
him selfe vnto you as vnto sonnes. What son  
ne is that whom the father chasteneth not? If  
ye be not vnder correccio (where of all are part  
takers) then are ye bastards and not sonnes.  
Howeouer seynge we had fathers of oure fles-  
he which corrected vs/and we gaue them re-  
uerence: shulde we not moche rather be in sub-  
jection vnto the father of spirituall gyftes/  
that we might liue? And they verely for a fea-  
we dayes/ nurtured vs after their awne plea-  
sure: but he lenneth vs vnto that which is  
profitable/that we myght receaue of his ho-  
lynes. No manner chastisinge for the present  
tyme seemeth to be sopeous/but greuous: ne-  
uerthelesse afterwarde/ it bringeth the quyet  
frute of rightewesnes / vnto them which are  
therin exercysed.

Stretch forth the therfore agayne the hondes  
which were let doune/ & the weak knees & se  
that ye haue strayght steppes vnto poure fe-  
te/lest eny haltinge turne out of the waye: yee  
let it rather be healed. Embrace peace with all  
men & holynes: with out the which no man  
shall se the Lorde. And loke to/ that no man  
be destitute of the grace of God/ & that no ro-  
te of bitterness spryng vnto a trouble/ & thereby  
many be defiled: and that ther be no fornicato-  
r/ or vnclene person/ as Esau/ which for one  
brea-

## To the Hebrewes

Jo. cccviii

breakfast solde his byrthright. Ye knowe how  
that afterwarde when he wolde haue inherited  
the blessinge/ he was put by/ and he founde no  
meanes to come thereby agayne: no though he  
belized it with teares.

For ye are not come vnto the mounte that  
can be touched / and vnto burnyng fyr: nor  
yet to myst and darchnes and tempest of wed-  
der/ nether vnto the sounde of a trompe and the  
voyce of wordes: which voyce they that hear-  
de it/ wished awaye/ that the communicacion  
shuld not be spoken to them. For they were not  
able to abyde that which was spoken. If a  
beast had touched the mountayne/ it must haue  
bene stoned/ or trust thow we with a darte: euen  
so terrible was the syght which appered. Mo-  
ses sayde/ I feare and quake. But ye are come  
vnto the mounte Syon / and to the cite of the  
lyuynge God/ the celestiall Ierusalem: and to  
an innumerable syght of angels and vnto the  
congregation of the fyrst borne sonnes. which  
are wrytten in heuen/ and to God the iudge of  
all/ and to the spretes of iust and perfecte men/  
and to Iesus the mediator of the newe testa-  
ment / and to the sprynklynge of bloud that  
speaketh better then the bloud of Abel.

So that ye despyse not him that speaketh.  
For yf they escaped not which refused him  
that spake on erth: moche more shall we not es-  
cape / yf we turne awaye from him that spea-  
keth from heuen: whose voyce then shouke the  
erth/ and now declareth sayinge: yet once more  
will I shake/ not the erth only/ but also heuen.  
No dout that same that he sayth/ yet once mo-  
re / signifieth the remouynge awaye of those  
thynges which are shaken/ as of thynges which  
haue ended their course: that the thynges which  
are not shaken/ maye remayne. Wherefore yf we  
receaue a kyngdome which is not moued/ we  
o. v. haue

Genes. xxv.  
Genes. xxvi.

Exod. xix.  
and. xx. c.

Exod. xix. e.

\* fyrst bor-  
nesonnes/  
that is / the  
sonnes of  
god because  
the fyrst bo-  
ne were dedi-  
cated vnto  
god.

Agge. ii. b.

## The Epistle of S. Paul.

Deut. iii. d.

haue grace / whereby we maye serue God and please him with reuerence and godly feare. For oure God is a consumingne fyre.

The .xiiij. Chapter.

Oure dutye  
yf we will  
haue oure  
part with  
Christ.

**L**et brotherly loue continue. Be not forgetfull to lodge straungers. For thereby haue diuers receaued angels into their houses vnwares. Remember them that are in bondes / euen as though ye were bounde with them. Be myndfull of them which are in aduersitie / as ye which are yet in youre bodyes. Let wedlocke be had in pyece in all poyntes / and let the chamber be vndefiled: for whose keepers and aduoutrars God will iudge. Let youre conuersacion be without couetousnes and be content with that ye haue all redy. For he verely sayd: I will not fayne the / neither forsake the: that we maye boldly saye: the Lorde is my helper / and I will not feare what man doeth vnto me. Remember them which haue the ouersyght of you / which haue declared vnto you the worde of God. The ende of whose conuersacion is that ye looke vpon / and followe their sayth:

Iosua. ii.  
Psal. cxv. d.

Jesus Christ yester daye and to daye / and the same continueth for ever. Be not carped aboute with diuers and straunge learninge. For it is a good thinge that the herte be stablished with grace / and not with meates / which haue not profited them that haue had their pastyme in them. We haue an altre wherof they maye not eate which serue in the tabernacle. For the bodyes of those beastes whose blood is brought into the holy place by the hye priest to purge synne / are burnt with out the tentes. Therfore Jesus / to sanctifie the people with his awne blood / suffered with out the gate. Let vs goo forth therfore out of the tentes / and suffer rebuke with him. For here haue we

Rume. xi.

Mich. ii. c.

no con

## To the Hebrewes

Fo. cccxiii

no continuynge cite: but we seeke one to come.

For by him offer we the sacrifice of laude all wayes to God: that is to saye / the frute of thowse lyppes / which confesse his name. To do good and to distribute forget not / for with suche sacrifices God is pleased. Obeie them that haue the ouersyght of you / and submit youre selues to them / for they watch for youre soules / euen as they that must geue a comptes: that they maye do it with ioye / and not with greefe. For that is an vnprofitable thinge for you. Praye for vs. We haue confidence because we haue a good conscience in all thinges / and desyre to lyeue honestly. I desyre you therfore somewhat the moare abundantly / that ye so do / that I maye be restored to you quickly.

The God of peace that brought agayne from death oure Lorde Jesus / the gret shepperde of the shepe / thowse the bloud of the euerlastynge testament / make you perfect in all good workes / to do his will / workinge in you that which is pleasaunt in his syght thowse Jesus Christ. To whom be prayse for euer whyll the worlde endureth: Amen. R.

I beseeche you brethren / suffre the wordes of exhortacion: For we haue written vnto you in fewe wordes: knowe the brother Timothee / whom we haue sent from vs / with whom (yf he come shortly) I will see you.

Salute them that haue the ouersyght of you / and all the sayntes. They of Italy salute you. Grace be with you all:  
Amen.

Sent from Italy by  
Timotheus.



## The Prologe vpon the epistles of S. James and Judas:



Though this epistle were refused in the olde tyme and denyed of manye to be the epistle of a Verrye Apostle; and though also it laye not the foundation of the fayth of Christ; but speaketh of a generall fayth in God; neither preacheth his deathe and resurrection; ether the mercye that is layde vp in store for vs in him; or euell lastyuge couenaunt made vs in his bloude; which is the office and dutye of a Verrye Apostle; as Christ sayeth. Jo. x. ye shall testifie of me: yet because it setteth vp no mans new doctrine; but cryeth to kepe the lawe of God; & maketh loue which is withoute parcialite; the fulfillynge of the lawe; as Christ and all the Apostles dyd; & hath thereto manye good and godlye sentences in it; and hath also nothinge that is not agreeable to the rest of the scripture; yf it be looked indifferentlye on: me thinketh it ought of ryght to be taken for holye scripture. For as for that place for which haply it was at the begynnyng refused of holye men (as it ought; yf it had meante no they toke it; and for which place only; for the false vnderston dyng; it hath been chesely receaued of the Papistes) yet yf the circumstances be well pondered; it will apere that the auctors intent was farre other wyse then they tooke him for.

For where he sayth in the. ii. Chap. sayth withoute dedes is deid in it selfe; he meaneth none other thinge then all the scripture dothe: how that that sayth which hath no good dedes folowynge; is a false sayth and no sayth that iustifieth or receaueth forgiveness of synnes. For God promised them onely forgiveness of their synnes which turne to God; to kepe his lawes. wherfore they that purpose to continue styll in synne; haue no part in that promise; but decaue the selues; yf they beleue that God hath forgiven them their olde synnes for Christes sake. And after when he sayth that a man is iustified by dedes and not of sayth onely; he will no more then that sayth dothe not so iustifie euery where; that nothinge iustifieth saue sayth. For dedes also do iustifie. And as sayth onely iustifieth before God; so dedes onely iustifie before the worlde; wherof is ynough spoken / pralye in the Prologe on Paule to the Ro- mayns

Of S. James

fo. cccc. v

mayns; also in other places. For as Paule affirmeth Roma. iii. that Abraham was not iustified by workes afore God; but by sayth onely as Gene. beareth recorde; so will James that dedes onely iustified him before the worlde; & sayth wrought with his dedes: that is to saye; sayth wherwith he was ryghteous before God in the here; dyd cause him to worke the will of God outwards; by wherby he was ryghteous before the worlde; & wherby the worlde perceaued that he beleued in God; loued & feared God. And as Hebre. xi. the scripture affirmeth that Rahab was iustified before God thorow sayth; so doth James affirme that thorow workes by which she shewed hys sayth; she was iustified before the worlde; and it is true.

And as for the epistle of Judas; though men haue & yet do doute of the auctoure; & though it seme also to be drawen out of the. ii. epistle of S. Peter; & thereto alledgeth scripture that is no where founde; yet scinge the matter is so godly and agreynge to other places of holye scripture; I se. not but that it ought to haue the auctorite of holye scripture.

## The epistle

of saynct James.

The fyrst Chapter.



James the  
seruaunt of god  
& of the lord  
Jesus Christ;  
sendeth gretyng to  
the. xij. tribes which  
are scattered here and  
there. My brethren;  
count it reedyng tope  
when ye faule into  
diuers temptacions;  
for as moche as ye  
knowe how that the  
tryng of youre fayth  
bringeth paciencce; and let paciencce haue her per-  
fect worke

## The Epistle

fest worke/that ye maye be perfecte and'forme  
de/lackynge nothinge.

Math. lii. a  
and. xli. c  
Mar. xi. x.  
Luke. xi. b  
Joh. i. vi. b  
and. xli. c.

If eny of you lacke wysdome/let him aske of  
God which geueth to all men indifferentlye/  
a casteth no man in the teth:and it shalbe geuen  
him. But let him aske in fayth & wauer not. For  
he that douteth/is lyke the waues of the see/  
tost of the wynde and carped with violence.  
Nether let that man thinke that he shall receiue  
eny thinge of the Lorde. A wauerynge myn-  
ded man is vnstable in all his wayes.

\* In Christ  
weke all ly-  
he good/and  
euen seruau-  
tes eche to  
other for the  
ristes sake/  
euery man  
in his office  
And he that  
sakerh more  
on him then  
that of wh-  
at fouer de-  
gre he be of/  
is a false ch-  
risten/and  
an apostas-  
ta from  
Christ.

\* Let the brother of lowe degre reioyce in  
that he is exalted / and the ryche in that he is  
made lowe. For euen as the flower of the gras-  
se/shall he vanyshe awaye. The sonne ryseth  
with heate / and the grassee wydereth / and his  
flower falleth awaye / and the beautie of the  
fassion of it perissheth: euen so shall the ryche  
man perissh with his aboundance.

Happy is the man that endureth in tempta-  
cion/for when he is tryed/he shall receaue the  
croune of lyfe/which the Lorde hath promysed  
to them that loue him. \*

Let no man saye when he is tempted /that he  
is tempted of God. For God tempteth not vnto  
to euill/nether tempteth he anye man. But eu-  
ery man is tempted/drawne awaye/and entysed  
of his awne concupiscence. Then when lust hath  
conceaued/she bringeth forth synne/and synne  
when it is sponsshed/bringeth forth deeth.

Be not my deare brethren. \* Every good  
gyfte/and euery parfayt gyft / is from aboue  
and commeth downe from the father of lyght/  
with whom is no variableness / nether is he  
chainged vnto darknes. Of his awne will be-  
gat he vs with the worde of lyfe/that we shuld  
be the fyrstfrutes of his creatures.

Wherefore deare brethren/let euery man be  
swyfte to heare/lowe to speake/and slowe to  
wraath.

## Of S. James

ffo. cccc. vi

wraath. For the wraath of man worketh not  
that which is ryghteous before God.

Wherefore laye a parte all filthynes / all su-  
perfluyte of malicioulnes / and receaue with  
meeknes/the worde that is graffed in you/which  
is able to saue poure soules. \* And se that  
ye be doars of the worde and not hearers on-  
ly/deceayunge poure awne selues with sophi-  
strie. For yf eny heare the worde/and do it not/  
he is lyke vnto a man that beholdeth his bo-  
dily face in a glasse. For as sone as he hath lo-  
ked on him selfe/he goeth his waye / and for-  
getteth immediatlye what his fassion was.  
But who so loueth in the parfayt lawe of li-  
bertie / and continueth ther in (yf he be not a  
forgetfull hearer/but a doare of the worde)the  
same shalbe happye in his dede.

If eny man amonge you seme deuoute /  
and refrayne not his tonge / but deceaue his  
awne herte/this mannes deuotion is in vayne.  
Pure deuotion and vndefiled before God the  
father/ is this: to visyt the faderlesse and wid-  
dowes in their aduersite/and to kepe him selfe  
vnspeckled of the worlde. \*

### The. iij. Chapter. \*

**B**rethren haue not the fayth of oure loz  
de Iesus Christ the Lorde of glory in  
respekte of persons. If ther come into  
poure company a man with a golden  
rynge and in goodly aparell/and ther come in  
also a poore man in vyle rayment/and ye haue  
a respecte to him that weareth the gaye clothyn-  
ge/and saye vnto him. Syt thou here in a good  
place/and saye vnto the poore/stande thou the-  
re or syt here vnder my fote stole: are ye not  
parciall in poure selues/and haue iudged after  
euill thoughtes?

Darken my deare beloued brethren. Hath not  
God chosen the poore of this worlde / which  
are iij

\* To worke  
of feare and  
compulsion  
is bondage/  
but to loue  
is libertie &  
the fullfillin-  
ge of the lawe  
we before  
god / and  
maketh



a man merciful  
fulfilled with  
ke of his aw  
ne accorde.  
And to the  
merciful  
hath god bo  
unde him sel  
fe to shew  
mercie. And  
contrary  
unto the  
merciful he  
threateneth  
judgement  
without  
mercie. And  
mercie triu  
phet ouer  
judgement.  
For where  
mercy is/  
there hath  
damnacion  
no place by  
godes promi  
se. God hath  
promised  
all mercie  
to the merci  
full onely.  
Now yf a  
man that is  
not mercie  
full be leues  
th to haue  
mercie of  
god he decei  
ueth him  
selfe: becau  
se he hath  
no Godes

are tyche in fayth/ and heyrers of the kyngdome which he promised to them that loue him: But ye haue despyed the poore. Are not the rich they which opresse you: & they which drave you before iudges? Do not they speake euill of that good name after which ye be named.

¶ If ye fulfill the royall lawe accordynge to the scripture which sayth. Thou shalt loue thyne neighbour as thy selfe/ye do well. But ye peregarde one person more then another/ye commit synne/ & are rebuked of the lawe/as transgressours. Whosoever shall kepe the whole lawe/ & yet fayle in one voynt/ he is gilty in all: for he that sayd. Thou shalt not commit adulterie/ sayed also: thou shalt not kyl. Though thou do none adulterie yet yf thou kyl/ thou arte a transgressor of the lawe. So speake ye/ and so do/ as they that shalbe iudged by the lawe of libertie. For ther shalbe iudgement merciles to him that sheweth no mercy/ & mercy refoyleth agaynst iudgement.

¶ What auarlet h it my brethren/ though a man saye he hath fayth/ when he hath no dedes? Can fayth saue him? ¶ If a brother or a syster be naked or destitute of dayly fode/ and one of you saye vnto them: Departe in peace/ God sende you warmnes and fode: not withstandinge ye geue them not tho thinges which are nedfull to the body: what helpeth it? Euen so fayth/ yf it haue no dedes/ is deed in it selfe.

¶ And a man myght saye: Thou hast fayth/ & I haue dedes: Shewe me thy fayth by thy dedes: & I will shewe the my fayth by my dedes. Beleuest thou that ther is one God? Thou doest well. The deuyls also beleue and tremble.

¶ Wilt thou vnderstande a thou wayne man/ that fayth with out dedes is deed? Was not Abraham our father iustified thowow wothes when he offered Isaac his sonne vpon the alt-

ter? Thou seist how that fayth wrought with his dedes and thzough the dedes was the fayth made perfecte: and the scripture was fulfilled which sayth: Abraham beleued God/ & it was reputed vnto him for rightewesnes: and he was called the frende of God. ¶ Ye se then how that of dedes a man is iustified/ and not of fayth only. Lyncypse also was not Raab the harlot iustified thowow wothes/ when she receaued the messengers / and sent them out another waye? For as the body/ with out the sprete is deed/ euen so fayth with out dedes is deed. ¶ The .iiij. Chapter.

¶ My brethren/ be not eury man a teacher/ for remembre how that we shall receaue the moze damnacion: for in many thinges we synne all. ¶ If a man synne not in wo:de/ the same is a perfecte man/ and able to tame all the body. Beholde we put bittes into the horses mouthes that they shuld obeye vs/ and we turne aboute all the body. Beholde also the shypes/ which though they be so gret/ and are dyruen of searce wyndes/ yet are they turned about with a ver<sup>e</sup> smale helme/ whyther soeuer the violence of the gouernour will. Euen so the tonge is a lyttell member/ and boasteth great thinges.

¶ Beholde how gret a thinge a lyttell fyre kyndleth and the tonge is fyre/ and a wo:de of wychednes. So is the tonge set amonge oure members/ that it defileth the whole body/ and setteth a fyre all that we haue of nature/ and is it selfe set a fyre euen of hell.

¶ All the natures of beastes / and of byrdes/ and of serpentes/ and thinges of the see are meked and tamed of the nature of man. But the tonge can no man tame. It is an vruely euill full of deadly popson. Therwith blesse we God the father/ and therwith curse we men which

wo:de for him. For god beo promise payneth to the mercy full onely/ & true fayth therfore is known by his dedes. Josue. ii. c.

¶ The hatred hath auctori te to rebuke other of the at wherein he synneth him selfe/ the same shall haue the gre ater damnacion. We must be without synne that will cast the fyre ste stoue.

are made after the similitude of God. Out of one mouth proceedeth blessing and cursing. My brethren these things ought not so to be. Doth a fountayne sende forth at one place sweet water and bitter also? Can the figge tree/ my brethren/ beare olyue berres: other a vyne beare figges? So can no fountayne geue both the salt water and freshe also. If any man be wise and endued with learning amonge you/ let him shewe the workes of his good conversation in meeknes that is coupled with wisdom.

\* wisdom.  
All meeknes  
and obedientie:  
must be  
accordinge  
to the will  
of God.

\* Natural  
that is all  
that a man  
doth with  
out the spi  
rite of God.

Godly wis  
dome how it  
is known.

Serise/ wh  
ence is co  
meth.

why men ob  
sayne not.

We that is  
loved of the  
world: is ha  
red of God.

But if ye have better enuyng and strep in your herres/ reioyce not: neither be iars agaynst the truth: This wisdom descendeth not from a boue: but is earthly/ and naturall/ and diuelishe. For where enuyng and strep is/ there is vnstablens and all manner of euill workes. But the wisdom that is from aboue/ is first pure/ then peaceable/ gentle/ and easy/ to be entreated full of mercy and good frutes/ without iudging/ and without simulation: pee/ and the frute of ryghtewisnes is sown in peace/ of them that mayntene peace.

The. iiij. Chapter.

From whence cometh warre and fyghting amonge you: come they not here hence? euen of your voluptuousnes/ that rayne in your members. Ye lust/ and haue not. Ye enuye and haue indignacion/ & cannot obtayne. Ye fyght and warre and haue not/ because ye are not. Ye are and receaue not/ because ye are a myste: euen to consume it upon your voluptuousnes. Ye aduouterars/ & women that beke matrimons: knowe ye not how that the fernshippe of the worlde is enemie to godwarde? Whosoever will be a frende of the worlde/ is made the enemye of God. Either do ye thinke that the scripture sayth is vayne

vayne. The spirit that dwelleth in you lusteth euen contrary to enuye: but geueth more grace.

Submit your selues to God/ and resist the deuill/ and he will flye from you. Drawe nye to God and he will drawe nye to you. Cleane your hondes ye synners/ and pourdge your herres ye waueryng mynded. Suffer afflictions: sorowe and wepe. Let your laughter be turned to mourning/ and your ioy to heynnes. Cast doune your selues before the Lord/ & he shall lift you vp. Each byt not one another/ brethren. He that backbiteth his brother/ he that iudgeth his brother/ backbiteth the lawe/ and iudgeth the lawe. But and yet thou iudge the lawe/ thou art not an obseruer of the lawe: but a iudge. There is one lawe generall/ which is able to saue and to destroye. What art thou that iudgeth a nother man?

\* Christes  
spirite (wh  
ich is in all  
that be his  
Roma. viii.)  
resisteth ha  
te/ and  
all synne.  
whose euery  
one/ we to  
kepe/ grace  
in/ as yet  
in the ind  
fufers my  
nyght/ and  
therefore he  
sayth. Sub  
myt your sel  
ues to god

Go to now ye that saye: to daye and to morrow let vs go into soche a cite and continue there a yere and bye and sell/ and wyne: and yet cannot tell what shall happen to morrowe. For what thinge is your lyfe? It is euen a vapoure that apereth for a lyttell tyme/ and then vanysmeth awaye: For that ye ought to saye: yf the Lord will and yf we lye/ let vs do this or that. But now ye reioyce in your boasting. All soche reioysyng is euill. Therefore to him that knoweth how to do good/ and doth it not/ to him it is synne.

\* Ye that  
backbiteth  
or iudgeth  
his brother  
dothe iudge  
the lawe to  
be euill/ for  
the lawe for  
biddeh to  
do so

The. v. Chapter.

Go to now ye ryche men. Wepe/ and howle on your wretchednes that shall come upon you. Your ryches is corrupte/ your garmentes are motheaten. Your golde and your silver are cankered/ and the rust of them shall be a witness vnto you/ & shall eate your fleshe/ as it were fyre. Ye haue heaped treasure to gedder in your last dayes:

We that know  
with a yee  
doth not/ is  
without ex  
cuse. For  
god hath pro  
myssed no  
mercie/ but  
to him that  
will do his  
godlye will.

p. ij. Beholde.



## The Epistle

\* Slaught-  
er: as whē  
men kill be-  
stes to make  
there with  
all / as the  
Jewes dyd  
in their shā  
he offerin-  
ges &c.

(Two spe-  
ci- all raynes)  
have they /  
the one as so-  
wenge ryme  
p the other  
at blouinge  
ryme / of wh-  
ich yf they  
lacke either /  
all is frute  
lesse.

\* whether  
ye saye ye or  
naye: se it be  
so. For if ye  
haue one th-  
ing in the  
harte & ano-  
ther in the  
mouth or de-  
ceit in ke-  
te or gestu-  
re: it is ypo-  
cresie or dis-  
simulation.

Beholde the hyre of the labourers which haue  
reped doune poure felde (which hyere is of  
you kept backed by fraude) cryeth: and the cryes  
of them which haue reped / are entred into the  
eares of the Lorde. Sabbath. Ye haue lyued  
in pleasure on the erth and in wantannes.  
Ye haue noysshed poure hertes / as in a daye  
of slaughter. Ye haue condemned and haue  
kylled the iust and he hath not resilled you.

\* Be patient therfore brethren vnto the  
commynge of the Lorde. Beholde the husban-  
de man waiteth for the precious frute of the  
erth / and hath longe patience ther vpon / vntill  
he receaue (the erly and the latter rayne.) Be  
ye also patient therfore and settle poure her-  
tes / for the commynge of the Lorde draweth  
nyp. Brodge not one agaynst another brethren /  
lest ye be dampned. Beholde the iudge ston-  
deth before the doore. Take (my brethren) the  
Prophe-tes for an ensample of sufferynge aduer-  
sitie and of longe patience / which spake in the  
name of the Lorde. \* Beholde we counte  
them happy which endure. Ye haue hearde of  
the patience of Job / and haue knowen what  
ende the Lorde made. For the Lorde is very  
pitifull and mercifull.

But aboue all thinges my brethren / weare  
not / neither by heuen / neither by the erth / neither  
by any other othe. Let poure ye be ye / and you.  
re naye naye: lest ye faule into ypoecry. If any  
of you be euill vexed / let him praye. If any of  
you be merp / let him singe Psalmes. If any be  
deseased amonge you / let him call for the el-  
ders of the congregacion / and let them praye  
ouer him / and anoynte him with oyle in the na-  
me of the Lorde: and the prayer of fayth shall  
saue the sicke / & the Lorde shall rayse him vp:  
and if he haue committed synnes / they shall be  
forgiuen him. \*

\* Know

Of S. Judas

ffo. ccccix

\* Knowledge poure fautes one to another:  
and praye one for another / that ye maye be hea-  
led. The prayer of a ryghteous man auayleth  
moche / yf it be feruent. Helias was a man mo-  
callen as we are & he prayed in his prayer /  
that it myght not rayne: & it rayned not on the  
erth by the space of thre yeres and sixe monethes.  
And he prayed agayne / & the heuen gaue  
rayne and the erth brought forth her frute.

Brethren yf any of you erre from the trueth  
and another conuert him / let the same knowe  
that he which conuerted the synner from goyn-  
ge a straye out of his waye / shall saue  
a soule from deeth / and shall hyde  
the multitude of synnes.

The ende of the pistle of  
Saynt James.

## The epistle of saynt Judas.



Wdast he seruant  
of Iesus Christ / the  
brother of James.  
To them which are  
called and sanctified  
in God the father /  
and preserued in Je-  
su Christ. Mercy vnto  
you / & peace and lo-  
ve be multiplied.

Beloued / when I gaue all diligence to wryte  
vnto you of the comen saluacion: it was  
needfull for me to wryte vnto you / to exhorte  
you / that ye shuld continually labour in the  
fayth which was once geuen vnto the sayntes

p. iij. for

# Die Epistole

For ther are certayne craftely crept in/of which  
it was writtē a soze tyme vnto soche iudge-  
ment. They are vngodly and turne the grace of  
oure God vnto wantānes/and denye God the  
only Lord/and oure Lord Iesus Christ.

**Думс. хит.**

Why mynde is therfore to put you in remem-  
brance/for as moche as ye once knowe this/  
how that the Lorde ( after that he had deli-  
uered the people out of Egypt ) destroyed them  
which afterwarde beleued not. The angels al-  
so which kept not their fyrst estate : but leste  
their awne habitation: he hath reserved in euer-  
lastyng chaynes vnder darcknes vnto the iud-  
gement of the greates daye: euen as Sodoma and  
Gomorrah and the cities aboute them ( which in  
lyke maner defiled them selues with forni-  
cation/ & folowed\* straunge fleshe ) are set forth  
for an ensample/and suffer the vengeance of  
eternall fyre. Lyke wyse these dyblers despyle  
the fleshe/ despyse rulers and speake, curll of  
them that are in authority.

\*Geraninge  
fleſſhe that  
is / turnyng  
ge the natur  
rall ſe the  
ſorbe vna  
turall. Ro.

Yet Michael the archangel when he stroue  
agaynst the deuyll/and disputed about the bo-  
dy of Moses/ durst not geue raylinge sentence/  
but sayde: the Lord rebuke the. But these spee-  
ke euill of those thinges which they knowe  
not: and what thinges they knowe naturally/as  
beastes which are without reason/in tho thing-  
es they corrupte them selues. Wo be vnto  
them/for they haue folowed the waie of Cayn  
and are vterly geuen to the erreure of Ba-  
lam for lukers sake/and perperse in the reason  
of Aozic.

Gene. iii.  
Num. xvi. &  
Jsaie. xlii.

These are spottes which of youre hynndes  
feast to gedder / with out feare / febyuge them  
selues. A loundes they are with outen water / ca-  
rped about of wyndes / and trees with out fru-  
te at gadrynge tyme / twyle beed and plucked up  
by the rotes. They are the ragynge moues of  
the see

**i. Per.ii.**

**Dr. S. Indar**

ffo.ccccv v:

the see fompnge out their awne shame. They  
are wan'punge starrs to whom is refered the  
myst of darcknes for ever.

Enoch the seventh from Adam prophesied be  
fore of such saying: Beholde/ the Lorde shall  
come with thousandes of sayntes/ to geue iud  
gement agaynst all men/ and to rebuke all that  
are vn:odly amonge them of all their vngod  
ly dedes/ which they haue vngodly comitted/  
and of all their cruell speakynges/ which vngod  
ly synners haue spoken agaynst him. Apoca. i. 6

These are murmurers / complainers / walkynge after their awne lustes / whose mouthes speake proude thinges: They haue men in grea-  
te reuerence because of a vauntage. But ye be-  
loued / remember the wordes which were spo-  
ken befoze of the Apostles of oure Lorde Je-  
sus Christ, how that they tolde you that they  
shulde be begylers in the last tyme / which shuld  
walke after their awne vngodly lustes. These  
are makers of sedes / fleshye / haungye no  
syete.

i. Time, till.  
ii. Tim. iii.  
ii. Decr. iii.

But ye deelye beloued / edyfie youre selues  
in youre most holy fapth/prayinge in the ho-  
ly goost/and kepe youre selues in the loue of  
God/lokyng for the mercy of oure Lorde Je-  
sus Christ/ vnto eternall lyfe. And haue com-  
passion on some/separatynge them: and other  
saue with feare/pullynge them out of the fyre/  
and hate the fylthy vesture of the fleshe.

Unto him that is able to kepe you/that ye  
faule not/and to present you faultlesse before  
the presence of his glozy with ioye that is to  
saye/to God oure saueour which only is wy.

for be glory/mairke/dominion/and po-  
wer/naw and for ewer.

2000年12月

**p.119.**



# The reuelacion

cion of Saynt John  
the diuine.



The fyrst Chapter.

Of S John Jo.cccxi



He reuelacion of Iesus  
Christ/ which God gaue vnto  
him/ for to shewe vnto his  
seruautes thinges which mu  
ste shortly come to passe.  
And he sent and shewed by  
his angell vnto his seruant  
John/ which bare recorde of  
the worde of God/ and of the testimony of Je  
sus Christ/ & of all thinges that he sawe. Hap  
py is he that redith/ & they that heare the wo  
rdes of the prophesie/ & kepe the thinges which  
are written therein. For the tyme is at hande.

John to the. vii. congregacions in Asia. Gra  
ce be with you & peace/ from him which is/ and  
which was/ & which is to come/ & from the. vii.  
spirtes which are present before his trone/ and  
from Iesus Christ which is a faythfull wit  
nes & fyrst begotte of the deede/ & Lord ouer  
the kynges of the erth. Vnto him that loued  
vs and washed vs from synnes in his awne  
bloud/ & made vs kynges & prestes vnto  
God his father be glory & dominion for euer  
more. Amen. Beholde he cometh with clou  
des & all eyes shall se him/ & they also which  
perced him. And all kindes of the erth shall  
waille. Euen so. Amen. I am Alpha & Omega/  
the beginnynge and the endinge/ sayth the  
Lord almyghty/ which is & which was and  
which is to come.

I John youre brother & companion in tribula  
cion/ & in the kyngdome & pacifice which is in  
Iesu Christ/ was in the yle of Pathmos for  
the worde of God/ & for the witnessinge of Je  
su Christ. I was in the sprete on a sondaye/ &  
herde behinde me a gret voyce/ as it had bene  
of a trompe sayinge: I am Alpha & Omega/  
the fyrst and the laste. That thou seist/ write  
in a booke/ and sende it vnto the congregacions  
p. v. which

The seven  
churches in  
Asia.

Colloos. i. c  
i. Cor. x. b.  
Hebre. ix. d  
i. Petr. i. b  
i. Jo. i. b  
Esa. iii. d  
Math. xxiii.  
Iude. i. c

# The Revelation

which are in Asia / vnto Ephesus / and vnto Smyrna / and vnto Pergamos / & vnto Thyatira / and vnto Sardis / and vnto Philadelphia / and vnto Laodicia.



The seven  
golden  
candlesticks.

Seven golden  
candlesticks.

And I turned backe to see the voyce that spake to me. And when I was turned: I sawe. vij. golden candlesticks / & in the middes of the candlesticks / one lyke vnto the sonne of man / clothed with a linnen garment doune to the ground / & girt about the pappes with a golde girdle.

Of S. John

Revelation

his heed / & his heares were whyte / as whyte woll / & as inowe: & his eyes were as a flame of fyre: & his fete lyke vnto brasse as though they were in a fornae: and his voyce as the sounde of many waters. And he had in his right hande. vij. starres. And out of his mouth went a sharpe two edged swerde. And his face shone euen as the sonne in his strength.

Seven starres.

And when I sawe him / I fell at his fete / euen as deed. And he layde his right hande vpon me / sayinge vnto me: feare not. I am the fyrst and the laste / and am a lyue / and was deed. And beholde I am a liue for euermore / and haue the keyes of hell and of deeth. Write therfore the thinges which thou hast sene and the thinges which are / & the thinges which shal be fulfilled here after: & the mystery of the .vij. starres which thou sawest in my right hande / & the .vij. golden candlesticks. The .vij. starres are the messengers of the .vij. congregations: And the .vij. candlesticks which thou sawest are the .vij. congregations.

Esai. xlii. b  
and. xliii.

The starres  
are the preachers.  
The candlesticks  
are the congregations.

The .ij. Chapter.

Unto the messenger of the congregation of Ephesus write: these thinges sayth he that holdeth the .vij. starres in his right hande / & walketh in the middes of the .vij. golden candlesticks. I knowe thy workes / & thy labour / & thy patience / & how thou cannest not forbear them which are euill: and examinedst them which saye they are Apostles / & are not: and hast founde them liars and dydest walke in thy selfe. And hast patience: and for my names sake hast labored and hast not fainted. Neuerthelesse I haue somewhat agaynst the / for thou hast lefte thy fyrst loue. Remember therfore from whence thou art fallen / and repēt / and do the fyrst workes. Or elles I will come vnto the shortly

Messenger  
is the preacher  
of the  
congregation



Shortly / and will remoue thy candlestiche out of his place / excepte thou repēt. But this thou haste because thou hatest the dedes of the Nicolaitans / which dedes I also hate. Let him that hath eares heare / what the spirete sayth vnto the congregacions. To him that ouercometh / will I geue to eate of the tree of lyfe / which is in the myddes of the Paradise of God.

The congregacion of Smyrna.

And vnto the angell of the congregacion of Smyrna wyte: These thinges sayth he that is fyrst / and the laste / which was deed and is alīue. I knowe thy workes and tribulacion & pouertie / but thou art ryche: And I knowe the blasphemy of them which call them selues Jewes and are not; but are the congregacion of Satan. Feare none of the thinges which thou shalt suffer. Beholde / the deuyll shall caste of you into prison / to tempte you / and ye shall haue tribulacion .x. dayes. Be faythfull vnto the deeth / & I will geue the a crowne of lyfe. Let him that hath eares / heare what the spirete sayth to the congregacions: He that ouercometh / shall not be hurte of the seconde deeth.

The congregacion of Pergamos.

And to the messenger of the congregacion in Pergamos wyte: This sayth he which hath the sharpe swerde with two edges. I knowe thy workes & where thou dwellest / euen where Satans seatis and thou kepest my name and hast not denyed my fayth. And in my dayes Antipas was a faythfull witness of myne / which was slayne amonge you / where Satan dwelleth. But I haue a fewe thinges agaynst the: that thou hast there / them that mayntayne the doctrine of Balam which taught in Balake / to pryt occasion of syn before the chyl- dzen of Israel / that they shulde eate of meate dedicat vnto ydoles / and commit fornicacion. Euen so hast thou them that mayntayne the doctrine

Rome. xlii.

doctrine of the Nicolaitans / which thinge I hate. But he conuerted / or elles I will come vnto the shortly / & will fyght agaynst them with the swearde of my mouth. Let him that hath eares / heare what the spirete sayth vnto the congregacions. To him that ouercometh will I geue to eate Manna that is hyd / and will geue him a whyte stone / and in the stone a newe name wyttē / which no man knoweth / sauinge he that receaueth it.

And vnto the messenger of the congregacion of Theatira wyte. This sayth the sonne of God / which hath his eyes lyke vnto a flame of fyre / whose fete are lyke brasse: I knowe thy workes & thy loue / seruite / and fayth / and thy paciēce / & thy dedes / which are mo at the last then at the fyrst. Notwithstandinge I haue a fewe thinges agaynst the / that thou sufferest that woman Iesabel / which called her selfe a Prophetesse / to teache & to deceane my seruantes / to make them commit fornicacion / & to eate meates offered vp vnto ydoles. And I gaue her space to repent of her fornicacion / & she repented not. Beholde / I will caste her into a bed / & them that commit fornicacion with her / into gret aduersitie / excepte they tourne from their deades. And I will kyl her chyl- dzen with deeth. And all the congregacions shall knowe that I am he which searcheth the reynes and hertes. And I will geue vnto euery one of you accordinge vnto poure workes.

Vnto you I saye / & vnto other of them of Chiatira / as many as haue not this lerninge & which haue not knowē the depnes of Satan (as they saye) I will put vpon you none other burthen / but that which ye haue alreddy. Holde fast tyll I come / & whosoever ouercometh and kepeth my workes vnto the ende / to him will I geue power ouer nacions / and he shall rule

The congregacion of Theatira

Fornication is a synne abominable

Reu. xlii.

Isalm. ii. c

rule them with a rodde of yron: & as the vessels of a potter/ shall he breake them to sheweers. And as I receaved of my father/ so will I geve him the morninge starre. Let him that hath eares/ heare what the spete sayth to the congregacions.

The .ix. Chapter

The congregacion of Sardis.

1. Thes. 5. 2.  
4. Pet. 3. 3.

**A**nd wyte vnto the messenger of the congregacion of Sardis: this sayth he that hath the spete of God and the vij. starres. I knowe thy workes: thou hast a name that thou livest/ & thou arte deed. Be awake & strength the thynges which remayne/ that are redy to dye. For I have not founde thy workes perfayte before God. Remēber therfore how thou hast receaved and heard/ and hold faste/ & repēt. If thou shalt not watch/ I will come on the as a thefe/ & thou shalt not knowe what houre I will come vpon the. Thou hast a fewe names in Sardis/ which have not despyled their garments: & they shall walke with me in whyte/ for they are worthy. He that overcometh shall be clothed in whyte arape/ & I will not put out his name out of the booke of lyfe/ and I will confesse his name before my father/ and before his angels. Let him that hath eares/ heare/ what the spete sayth vnto the congregacions.

Isai. xlii. f.  
and. Job. xlii.

The congregacion of Philadelphia.

And wyte vnto the tydinges bringer of the congregacion of Philadelphia: this sayth he that is holy & true/ which hath the keye of Dauid/ which openeth & no man shutteth/ & shutteth & no man openeth. I knowe thy workes. Beholde I have set before the an open doze/ & no mā can shut it for thou hast a litell strengthe & hast kept my saynges: & hast not deuyed my name. Beholde I make them of the congregacion of Bathan/ which call them selves Jewes and are not/ but do lye: Beholde/ I will

I will make them that they shall come and worshyppe before thy sete: and shall knowe that I loue the.

Because thou hast kept the wordes of my paciēce therfore I will kepe the fro the houre of tēptacion which will come vpo all the worlde/ to tēpte them that dwell vpo the erth. Beholde I come shortly. Holde that which thou hast that no mā take awaye thy crowne. Him that overcometh/ will I make a pylar in the temple of my God/ & he shall go no more oute. And I will wyte vpon him/ the name of my God/ & the name of the cite of my God/ newe Ierusalem: which cometh doune out of heauen fro my God/ & I will wyte vpo him my newe name. Let him that hath eares/ heare/ what the spete sayth vnto the congregacions.

And vnto the messenger of the congregacion which is in Laodicia wyte: This sayth (amē) the saythfull & true witnes/ the beginninge of the creatures of God. I knowe thy workes that thou arte neither colde nor hot: I wolde thou were colde or hotte. So then because thou arte bitwene bothe/ and neither couldest neyther hot/ I will spew the oute of my mouth: because thou arte riche and increasyd with goodes/ and haste nede of nothyng/ and knowest not how thou arte wretched and miserable/ poore/ blinde and naked. I counsell the to bye of me golde tryed in the fyre/ that thou mayste be riche: and whyte raymēt that thou mayste be clothed/ that thy filthy nakednes do not appere: and anoynt thine eyes with eye salve/ that thou mayste se.

As many as I loue/ I rebuke and chasten. Beferuent therfore and repēt. Beholde I stoode at the doze and knocke. If eny man heare my voyce and open the doze/ I will come in vnto him and will suppe with him/ & he with me.

The congregacion of Laodicia.

whom god loveth them he chasteneth:

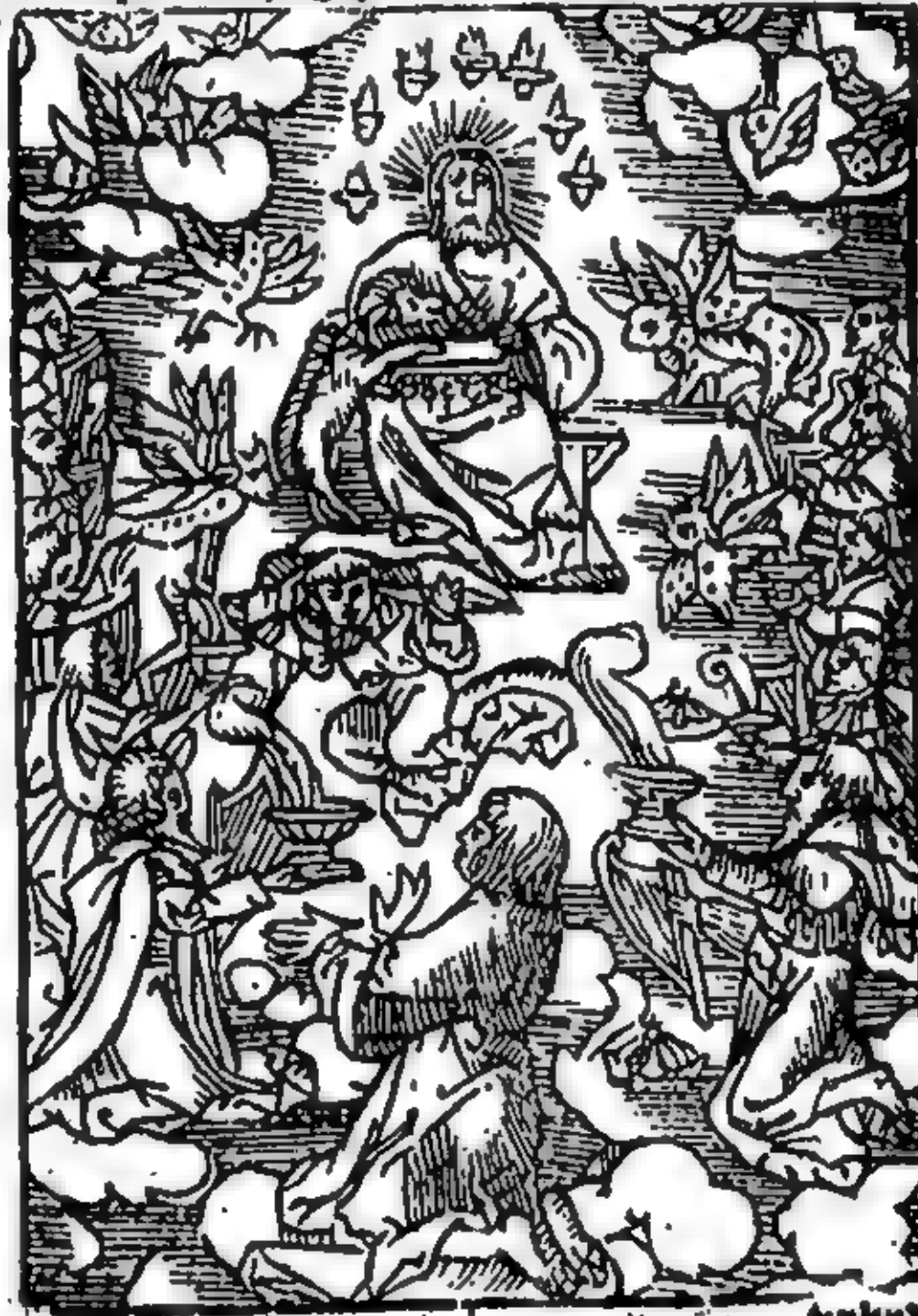


me. To him that overcometh/ will I graunte to syt with me in my seate euen as I ouercame & haue sytten with my father/ in his seate. Let him that hath eares / heare what the sprete sayth vnto the congregacions.

The .iiij. Chapter

**A**fter this he looked/ and beholde a doore was open in heauē and the spiste voyce which I hearde/ was as it were of a trompet talkinge, with me which sayde: come

The seconde figure.



bphd

vp hydder/ & I will shewe the thinges which must be fulfilled here after. And immediatly I was in the sprete: and beholde a seate was put in heauen/ and one sate on the seate. And he that sat/ was to loke vpon/ lyke vnto a Jasper stone & a sardyne stone. And there was a rayne bowe aboute the seate/ in syght lyke to an emeralde. And aboute the seate were. xliij. seates. And vpon the seates. xliij. elders sitte/inge clothed in whiterayment/ and had on their heddes crownes of gold.

Rayne bes we.

The secōde figure.

And out of the seate proceded lightnings/ and thundringes/ and voyces/ and ther were viij. lampes of spere/ burninge before the seate/ which are the viij. spertes of God. And before the seate ther was a see of glasse lyke vnto cristall/ and in the myddes of the seate/ and rounde about the seate were. iij. bestes full of eyes before and behinde. And the first best was lyke a lyon/ the seconde beste lyke a calfe/ & the thyrde beste had a face as a man/ and the fourthe beste was lyke a flyinge eagle. And the. iij. bestes had eche one of them. vi. winges about him/ and they were full of eyes with in. And they had no reste daye nether nyght sayinge: Holy/ holy/ holy/ Lorde God almighty/ which was/ and is/ and is to come.

Seven lams pre.

Four bes itra.

And when those bestes gaue glory and honour and thanks to him that sate on the seate/ which liueth for euer and euer: the. xliij. elders fell doune before him that sat on the throne/ and worshipped him that liueth for euer/ and caste their crownes before the trone sayinge: thou arte worthy Lorde to receaue glory and honour/ and power/ for thou haste created all thinges/ and for thy willes sake they are/ and were created.

The. v. Chapter.

q

And A

The booke  
sealed with  
seven seales.

**A**nd I sawe in the ryght honde of him/  
that sat in the trone/a boke wrytten with  
in and on the backside/ sealed with .vij.  
seales. And I sawe a stronge angell  
which cried with a lowde voyce: Who is wor-  
thy to open the boke/ & to lose the seales ther  
of. And no man in heauē ner in erth/ nether vn-  
der the erth, was able to open the boke/ nether  
to loke thereon. And I wepte moche/ because  
no man was founde worthy to open and to re-  
de the boke/ nether to loke thereon.

A lyon ob-  
tayne to o-  
pen the bo-  
ke.

And one of the elders sayde vnto me: wepe  
not: Beholde a lyon beynge of the tribe of Ju-  
da/ the rote of Dauid/ hath obtayned to open  
the boke/ and to lose the .vij. seales ther of.  
And I behelde/ and lo in the myddes of the  
seate/ and of the .iij. bestes/ and in the myddes  
of the elders/ stode a lambe as though he had  
bene killed/ which had .vij. hornes & .vij. eyes/  
which are the spietes of God/ sent into all  
the worlde. And he came and toke the boke ou-  
te of the ryght honde of him that satte vpon  
the seate.

And when he had take the boke/ the .iij. be-  
stes and .xiiij. elders fell doune before the la-  
be/ hauinge harpes and golden vialles full of  
odoures/ which are the prayers of sayntes &  
they songe a newe songe saynge: thou art wor-  
thy to take the boke/ & to open the seales ther  
of: for thou wast killed/ & haste redeemed vs  
by thy blood out of all kynredes/ & tonges/  
and people/ and nations/ and haste made vs  
vnto oure God/ kynges and prestes/ and we  
shall raygne on the erth.

San. vii. c

And I behelde/ and I herd the voyce of ma-  
ny angels about the trone & about the bestes  
& the elders/ & I herde thousand thousandes/  
saynge with a lowde voyce: worthy is the la-  
be that was killed to receaue power/ & riches/  
& wylde

& wysdome/ & strenghte/ & honour/ & glozy/ &  
blessinge. And all creatures which are in hea-  
uen/ & on the erth/ & vnder the erth/ & in the  
see/ & all that are in them/ herd I sayinge: bles-  
singe/ honour/ glozy/ and power be vnto him  
that sitteth vpon the seate/ and vnto the lam-  
be for euermore. And the .iij. bestes sayd: Amen  
And the .xiiij. elders fell vpon their faces/ &  
worshipped him that liueth for euer more.

The .vi. Chapter.





# The Resurrection

The lambe  
opened the  
seals.

whit horffe.

Red horffe

Black horse

Grene horse

Soules In  
desyre after

**A**ND I sawe when the labe opened one  
of the seales / and I herde one of the .iij.  
bestes saye / as it were the noyse of thou-  
der / come & se: and I sawe. And beholde ther  
was a whyte horffe / and he that sat on him /  
had a bowe / & a croune was geuen vnto him /  
and he went forth conqueringe & for to ouer-  
come. And when he opened the seconde seale /  
I herde the seconde beste saye: come & se. And  
ther went out another horffe that was red / &  
power was geuen to him that satte thereon:  
to take peace from the erth / & that they shuld  
kyl one another. And ther was geuen, vnto  
him a great swearde.

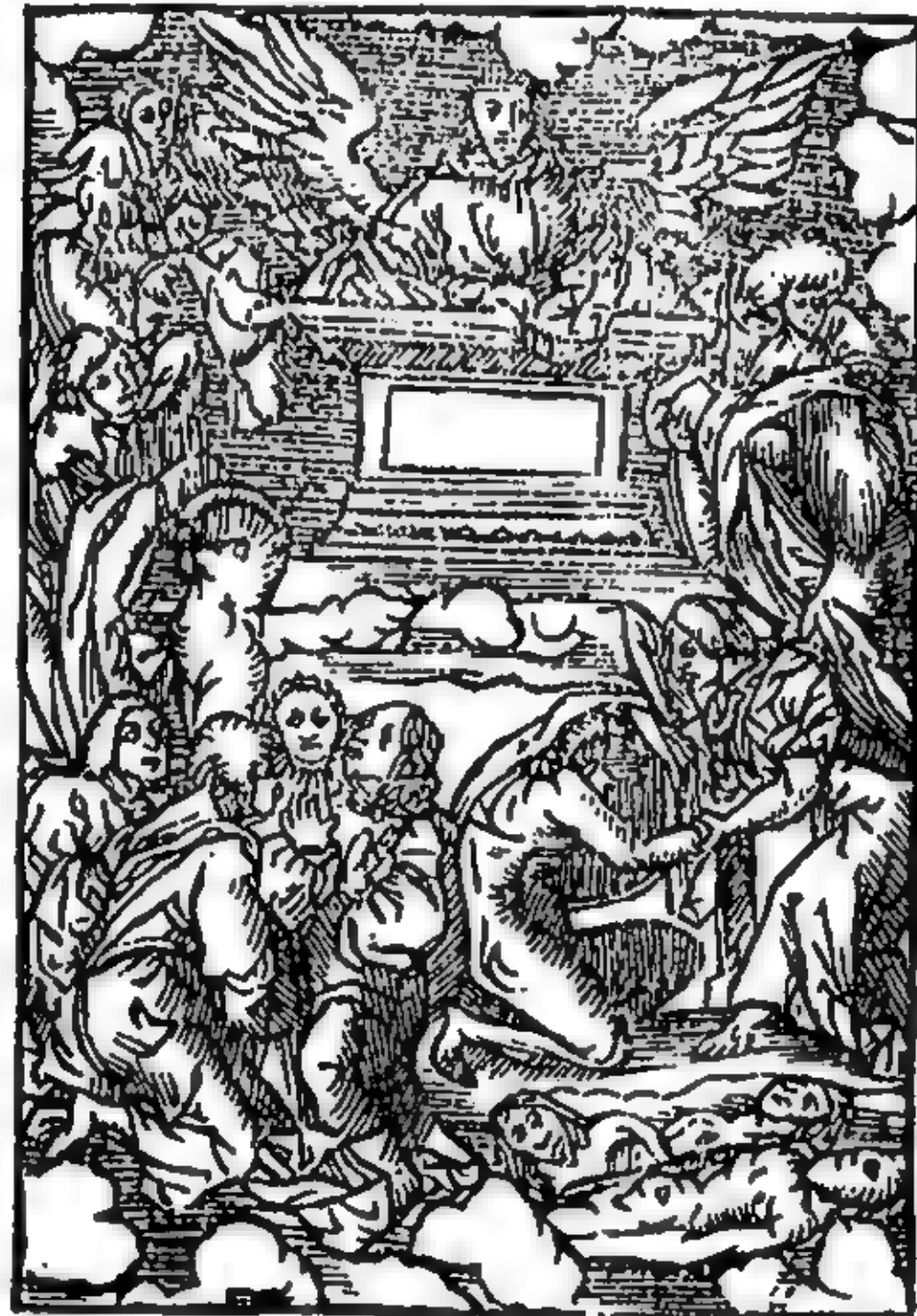
And when he opened the thyrde seale / I her-  
de the thyrde beste saye: come and se. And I be-  
helde / and lo / a blacke hors: and he that satte  
on him / had a payre of balances in his honde.  
And I herd a voyce in the myddes of the .iij.  
bestes saye: a measure of whete for a peny / and  
.iij. measures of barley for a peny: and oyle and  
wyne se thou hurte not.

And when he opened the fourthe seale / I  
herde the voyce of the fourthe beste saye: come  
and se: and I lohed. And beholde a grene hors  
se / and his name that satte on him / was deeth /  
and hell folowed after him / and power was  
geuen vnto them ouer the fourthe parte of the  
erth / to kyll with swearde / and with hunger / &  
with deeth that cometh of vermen of the erth.

And when he opened the fyste seale / I sawe  
vnder the aultre / the soules of them that we-  
re kylled for the worde of God / and for the te-  
stimony which they had / and they cried with  
a lowde voyce sayinge: How longe tarrest thou  
Lorde help and true / to iudge and to auenge  
oure bloud on them that dwell on the erth /  
And longe whyte garments were geuen vnto  
euerp one of them. And it was sayde vnto the  
that

Of. S. Iohn

fo. ccc. xlviii



The fourth  
figure.

that they shuld reste for a lytle season vntyll  
the number of their felowes / and brethren / &  
of them that shulde be kylled as they were /  
were fulfilled.

And I behelde when he opened the sixte sea-  
le / and lo ther was a great erth quake / and the  
sunne was as blacke as sacke clothe made of  
beare. And the mone waxed euē as bloud: and  
the starres of heauen fell vnto the erth euē  
as a figge tree casteth fro her her figges / whe-  
re is  
q. iij.

Isaie. li. b  
Oze. vi. and  
Luc. xlii.

The. v. figure  
re:

# The Revelation

The. v. figu  
96.



he is shaken of a mighty winde. And heauen  
vanished away/as a scroll when it is rolled  
to gether. And all mountayns and ples/we-  
re moued out of these places. And the kynges  
of the erth/and the gret men/ & the ryche men/  
& the chiefe captaynes / and the mighty men/ &  
euerij bond man/ & euerij free man / hyd them  
selues in denues / & in rockes of the hylls: &  
sayde to the hylls and rockes: fall on vs / &  
hyde vs from the pzeence of him that sitteth  
on the

Esaye. ii. b.  
Osee. x. b.  
Luc. xxiii.

Of. S. Iohn. fo. cccxxviii

on the seate/and from the wyath of the lam-  
be/for the grette daye of his wyath is come / &  
who can endure it.



## The. vii. Chapter.

And after that I sawe. liij. angels ston-  
de on the. liij. corners of the erth/hol-  
dinge the. liij. wyndes of the erth/that  
the wyndes shuld not blowe on the erth/nether  
on the see/nether on any tree. And I sawe  
q. liij. a no.



Angell is a grete worde a signifieth a messenger And all the angels are called messengers/ because they are sent from god to man on message: such as prophesies/ preachings/ or the prelates of the church/ are called angels: that is to saye messengers/ because their office is to bringe the message of god unto the people The good angelles here in this booke are the true byshoppes and preachers/ and the euill angelles are the hereticks and false preachers which euill worde with which the

another angell ascende from the risinge of the sunne: which had the seale of the liuinge God/ and he cried with a loude voyce to the .iiij. angels (to whom power was geuen to hurt the erth & the see) saying: hurt not the erth neither the see/ neither the trees / till we haue sealed the seruantes of oure God in their foreheades.

And I herde the nombre of them which were sealed/ & they were sealed an .C. and .xlviij. Of all the tribes of the chyldren of Israel. Of the tribe of Iuda were sealed .xij. Of the tribe of Ruben were sealed .xij. Of the tribe of Gad were sealed .xij. Of the tribe of Aser were sealed .xij. Of the tribe of Neptalim were sealed .xij. Of the tribe of Manasse were sealed .xij. Of the tribe of Symeon were sealed .xij. Of the tribe of Leuy were sealed .xij. Of the tribe of Issacar were sealed .xij. Of the tribe of Zabulon were sealed .xij. Of the tribe of Joseph were sealed .xij. Of the tribe of Benjamin were sealed .xij. thousande.

After this I behelde/ and lo a gret multitude (which nomā coulde nombre of all nacions and people/ and tonges/ stode before the seate/ and before the lambe/ clothed with longe whyte garmentes/ and palmes in there handes/ & cryed with a lowde voyce/ sayinge: saluacion be ascribed to him that sitteth vpon the seate of oure God/ and vnto the lambe. And all the angels stode in the compase of the seate/ & of the elders/ & of the .iiij. bestes/ and fell before the seat on their faces/ and worshipped God/ sayinge/ Amen: Blessinge and glozy wysdome and thankes/ & honour/ & power/ & myght/ be vnto oure God for evermore. Amen.

And one of the elders answered/ sayinge vnto me: what are these which are arrayed in longe whyte garmentes/ and whence came theye

And

And I sayde vnto him: Lorde thou wottest. And he sayde vnto me: these are they which came oute of gret tribulacion and made their garments large / and made them whyte in the bloud of the lambe: therfore are they in the presence of the seate of God and serue him daye and nyght in his temple and he that sitteth in the seate will dwell amonge them. They shall hunger no more neither thurst/ neither shall the sunne lyght on them/ neither eny heate: For the lambe which is in the myddes of the seate/ shall fede them/ and shall ledde them vnto fountaynes of lyuynge water/ and God shall wype awaye all teares from their eyes.

The .viij. Chapter.

And when he had opened the seuenth seale/ ther was silence in heauen aboute the space of halfe an houre. And I sawe angelles standynge before God/ & to them were geuen .viij. trompettes. And another angel cam and stode before the aultre hauinge a golden censur/ & moche of odours was geuen vnto him / that he shulde offre of the prayers of all sayntes apou the golden aultre / which was before the seate. And the smoke of the odours which came of the prayers of all sayntes/ ascended vppre before God out of the angelles honde. And the angel toke the censur and filled it with fyre of the aultre and caste it into the erth/ and voyces were made/ and thondrynges and lyghtnynges and erth quake.

And the .viij. angels which had the .viij. trompettes prepared the selues to blowe. The fyrst angel blew/ and there was made hayle and fyre/ which were myngled with bloud/ and they were caste into the erth/ and the thyrde parte of trees was burnt/ & all grene grasse was byent. And the seconde angel blew/ and as it were a gret mountayne burnynge with fyre was caste

q.v. into

church of Christ shal be thus miserablye plagued vnto the ende of the worlde/ as is paynted in these figures.

The .viij. figures.

The. III.  
figure.



into the see/and the thyrde parte of the see turned to bloud/and the thyrde parte of the creatures which had lyfe/dyed/and the thyrde part of shippes were destroyed.

And the thyrde angel blew/and ther fell a grett sturre from heuen burnynge as it were a lampe/ and it fell into the thyrde parte of the ryuers/and into fountaynes of waters/ & the name of the sturre is called wormwood. And the thyrde part was turned to wormwood. And many men

men dyed of the waters because they were made bytter. And the fourth angel blew/ & the thyrde parte of the sunne was smytten/ & the thyrde parte of the mone/and the thyrde part of starrs: so that the thyrde parte of them was darkened. And the daye was smytten that the thyrde part of it shulde not shyne/and lyke wyse the nyght. And I behelde and herd an angel flynge thowowe the myddes of heuen/ sayinge with a lowde voyce: Woe/ woe to the inhabytors of the erth because of the voyces to come of the trompe of the .iij. angels which were yet to blowe.

The. ix. Chapter.

And the fyfth angel blew/ and I sawe a sturre fall from heuen vnto the erth. And to him was geuen the keye of the bottomlesse pyt. And he opened the bottomlesse pyt/and ther arose the smoke of a grett fornaice. And the sunne/and the ayer were darkened by the reason of the smoke of the pyt. And thre came out of the smoke locustes vpon the erth: & vnto them was geuen power as the scorpions of the erth haue power. And it was commaunded them/that they shuld not hurt the grasse of the erth: nether eny grene thynge: nether eny tree: but only those men which haue not the seale in their forhedes. And to the was commaunded that they shulde not kyll the/ but that they shulde be vexed. v. monethes/and their payne was as the payne that cometh of a scorpion/ when he hath stong a man. And in those dayes shall men seke death/ & shall not fynde it/ & shall desyre to dye/and death shall flye from them.

And the similitude of the locustes was lyke vnto horses prepared vnto battayll/ & on their heddes were as it were crownes/ lyke vnto golde: and their faces were as it had bene the faces of men. And they had heare as the heare of women.

The. viii.  
figure.

Isaie. ii. d.  
Osee. x. b.  
Luc. xiii.  
Sapi. xvi.



# The Reuelacion

The. viii. fy-  
gure.



of women. And their tethe were as the tethe  
of lyons. And they had habbergions/as it were  
habbergions of yron. And the sounde of their  
wynges/was as the sounde of charettes when  
many hoyses runne to geddr to battayle.  
And they had tayles lyke vnto scorpions / and  
there were spnges in their tayles. And their po-  
wer was to hurt men. v. monethes. And they  
had a kynge ouer them/which is the angel of  
the bottomlesse pyt / whose name in the Gre-  
kew

Of S. Iohy

f. 10. cccc. xxi

hew tonge/is Abaddon: but in the Greke tonge/  
Apollion. One woo is past/and beholde two  
woors come after this.

And the sixte angel blewe/and I herd a voy-  
ce from the .iiij. corners of the golden aultre/  
which is befoze God/saying to the sixte angel/  
which had the trompe: Looke the .iiij. angelles  
which are bounde in the gret ryuer Eufrates.  
And the .iiij. angelles were loosed which wer  
prepared for an houre/for a daye/ for a moneth/

Abaddon is  
as moche  
to saye as  
a destroyer.

The. ix. fy-  
gure.



The. ix. fy-  
gure.

and for

The .ix.  
figure.

and for a yere/for to sle the .iij. part of men.  
And the nobre of hoismē of warre were .xx. ty-  
mes. x. And I herde the nobre of the: & thus  
I sawe the hoises in a vision & the that sate on  
the/haupnace fyre habergides of a flarinde colou-  
re/ & byrmstony/ & the heedres of the hoises we-  
re as the heedres of lydes. And out of their mou-  
thes wēt forth fyre & smoke & byrmstone. And  
of these .iij. was the .iij. part of men kyled: that  
is to saye/ of fyre/ smoke/ & byrmstone/ which pro-  
ceded out of the mouthes of them: for their po-  
wer was in their mouthes & in their tayles: for  
their tayles were lyke vnto serpetes/ & had hee-  
des/ & with the they dyd hurt: And the remnaut  
of the men which were not kyled by these pla-  
ges/ repented not of the dedes of their hondes  
that they shulde not worshippē deuyls/ & yma-  
ges of golde/ & siluer/ and brasse/ & stone/ and of  
wood/ which nether can se/ nether heare/ nether  
go. Also they repented not of their murther/  
& of their soxcery/ nether of their fornicacion ne-  
ther of their theste: **The .x. Chapter.**

The .x.  
figure.

**A**nd I sawe another myghtye angel come  
doun fro heuen clothed with a cloude/  
& the rayne bowe upon his heed. And his  
face as it were the sunne/ & his fete as it were  
pyllars of fyre/ & he had in his honde a lytle bo-  
ke oppn: & he put his ryght fote upon the see/ &  
his lyfte fote on the erth. And cryed with a low-  
de voyce/ as whē alpon roseth. And whē he had  
cryed seven thondres spake their voyces. And  
whē the .vij. thondres had spoken their voyces/  
I was aboute to wyte. And I herde a voyce fro  
heaven saynge vnto me/ seale by tho thynges  
which the .vij. thondres spake/ & wyte the not.  
And the angel which I sawe stonde upon the  
see/ & apō the erth/ lyfte vpye his honde to heuē  
& swoze by him that lyueth for ever moze/ which  
created heuē/ & the thynges that ther in are/ & the  
see/

Danie. xlii. c



The .x. fygu-  
re.

see/ & the thynges which ther in are: that there  
shulde be no longer tyme: but in the dayes of the  
voyce of the seuē the angel/ whē he shal be begyn-  
to blowe: euen þe mystery of god shal be finished  
as he preached by his seruantes the prophetes.

And the voyce which I herde from heuen/  
spake vnto me agayne/ and sayde: go and take  
the lytle boke which is open in the honde of  
the angel/ which stondest upon the see/ & upon  
the erth. And I went vnto the angel/ and say-

De to



Ezechiel.

de to him: geue me the lytle boke/and he sayd vnto me: take it/and eate it vp/and it shall make thy belly bytter/but it shall be in thy mouth as swete as honny. And I toke the lytle boke out of his honde/and eate it vp/and it was in my mouth as swete as honny/ and as sone as I had eaten it/ my belly was bytter. And he sayd vnto me: thou must prophesy agayne amonge the people/and nacions/and tonges/and to many kynges.

The .xi. Chapter.

The .xi. figure.

**A**nd then was geuen me a rede lythe vnto a rode/and it was sayd vnto me: Rysse I and mete the temple of God/and the aultre/and them that worshippeth therein/and the quyre which is with in the temple/cast oute and mete it not: for it is geuyn vnto the Gentyles/and the holy cite shall they treade vnder fote. xlii. monethes. And I will geue power vnto my two witnesses/and they shall prophesy a thousande/two hundred and. lx. dayes/ clothed in sacke cloth. These are two olyue trees/and two candlestyches/standinge before the God of the erth.

And yf eny man will hurt them/ fyre shall procede out of their mouthes/ & consume their enemyes. And yf eny man will hurt them this wyse muste he be kylled. These haue power to shut heauen/ that it rayne not in the dayes of their prophesyinge: and haue power ouer waters to turne them to bloud/ and to smyte the erth with almaner plagues/ as often as they will.

And when they haue fynished their testimony/ the beste that cam oute of the bottomlesse pyt/ shall make warre agaynst them and shall overcome them/ and kyll them. And their bodies shall lye in the stretes of the greate cite/ which spiritually is called Zodom and Egypte/ where.



The .xi. figure.

where our wozde was crucified. And they of the people and kynredes/and tonges/and they of the nacions/ shall se their bodies. iij. dayes and an halffe/ and shall not suffre their bodies to be put in graues. And they that dwell vpon the erth/ shall reioyce ouer them and be glad/ and shall send gyftes one to another for these two prophetes vexed them that dwelt vpon the erth.

And also

## The Revelation

And after. xij. dayes and an halffe the spate of lyfe from God/entred into them. And they stode vpon their fete: and greafeare came vpon them which sawe them. And ther herdes greafe vowe from heauen / saying vnto them. Come vp hyder. And they ascended vp into heauen in a cloude / and their enemyes sawe them. And the same houre was ther a grette erth quake/and the tenth parte of the cite fell / and in the erth quake were slayne names of men seven. And the remnaunt were feared / and gaue glory to God of heauen. The second woo is past/and beholde the thyrdd woo will come anon.

And the seurnth angel blew/and ther was made great voyces in heauen/sayinge: the kyng doms of this worlde are oure lordes and his Christes / and he shall raigne for ever more. And the. xliij. elders/which sate befoze God on their seates/fell vpon their faces/and worshipped God sayinge: we geue the thanke lord God almygh'te: which arte and wast/and arte to come / for thou haste receaved thy grette myght/and hast raigned. And the naciens were angry/and thy wrath is come/and the tyme of the dred that they shuld be iudged and that thou shuldest geue reward vnto thy seruantes the Prophetes and Sayntes/and to them that feare thy name small and great/and shuldest destroye them / which destroye the erth. And the temple of God was opened in heuen/and ther was sene in his temple / the arke of his testament: and ther folowed lychtynge and voyces/and thondynges and erth quake/and moche hayle.

The. xij. Chapter.

And ther

## Of Saynt John fo. cccc. xliij.



The. xliij. figure

**A**nd ther appered a grette wonder in heauen: A woman clothed with the sunne/ and the mone vnder her fete / and vpon her heed a crowne of. xiiij. starres. And she was with chylde & cryed trauallynge in byrth/ and payned redy to be deliuered. And ther appered another wonder in heauen / for beholde a grette Red dragon haupnge. viij. heddes/and ten hoynes and crounes vpon his heddes: and his

The. xliij. figure.

t. q. taylor



## The Reuelacion

taile due the thyrdeparte of the starres / and cast them to the erth.

And the dragon stode before the woman / which was redde to be deliuered: for to deuoure her chyldre as sone as it were borne. And she brought forth a man chyldre / which shulde rule all nacions with a rode of yron. And her sonne was taken vp vnto God / and to his seate. And the woman fled into wilderness / where she had a place / prepared of God / that they shulde fede her there a .xiiij. hundred .xl. dayes.

And ther was a gret battayll in heauen / Michael and his angels fought with the dragon / and the dragon fought and his angelles / and preuailed not: nether was their place founde eny more in heauen. And the gret dragon / that olde serpent called the deuyll and Sathanas was cast out. Which deceaueth all the worlde. And he was cast into the erth / and his angelles were cast out also.

And I harde a lowde voyce sayinge: in heuen is nowe made saluacion and strengthe and the kyngdome of oure God / and the power of his Christ. For he is cast doune which accused them before God daye and nyght. And they overcame him by the bloude of the lambe / and by the worde of their testimony / and they loued not their lyues vnto the deeth. Therfore reioyce heuens / and ye that dwell in them. Woo to the inhabytors of the erth / and of the see: for the deuyll is come doune vnto you which hath greet wrath / because he knoweth that he hath but a short tyme.

And when the dragon sawe / that he was caste vnto the erth / he persecuted the woman / which brought forth the man chyldre. And to the woman were geuen two wynges of a great eagle / that she myght flye into the wilderness / into her place / where she is now: shyd for a tyme /

Of S. Iohn

Jo. cccc. v. b

me / tyme / and halfe a tyme / from the presence of the serpent. And the dragon cast out of his mouth water after the woman as it had bene a ryuer / because she hylde haue bene caught of the floud. And the erth holpe the woman / and the erth opened her mouth and swallowed vp the ryuer which the dragon cast out of his mouth. And the dragon was wroth with the woman: and went and made warre with the remnant of hyr seed / which kepe the commaundementes of God / and haue the testimony of Iesus Christe. And I stode on the see sonde.

### The .xiiij. Chapter.

**A**nd I sawe a beste ryse out of the see / haupnge .viij. heddes / and .x. hornes / and upon his hornes .x. crownes / & upon his heed / the name of blasphemie. And the beast which I sawe / was lyke a catt of the mountayne / and his fete were as the fete of a beare / and his mouth as the mouthe of a lyon. And the dragon gaue him his power and his seate / and grett audoite: and I sawe one of his heeddes as it were wounded to deeth and his deadly wounde was healed. And all the worlde wondered at the beast / and they worshipped the dragon which gaue power vnto the beast / and they worshipped the beast sayinge: who is lyke vnto the beast? who is able to warre with him?

And ther was geuen vnto him a mouth / that spake great thynges and blasphemies / and power was geuen vnto him / to do .xliij. monethes. And he opened his mouth vnto blasphemie agaynst God / to blaspheme his name / and his tabernacle and them that dwell in heauen. And it was geuen vnto him to make warre with the Sayntes / and to overcome them. And power was geuen him ouer all kyndred /

The .xiii.  
figure.

r. liij. tonge

The .xlii. fy  
gure.



longe/and nation:and all that dwell upon the  
erth worship him:whose names are not writ-  
ten in the boke of lyfe of the lambe/which was  
kylled from the begynnyng of the worlde..  
If eny man haue an eare/let him heare. He  
that leadeth into captiuite/ shall go into cap-  
tiuite:he that kylleth with a swerde/must be  
kylled with a swerde. Heare is the patience/  
and the sayth of the sayntes.

And

And I behelde a nother best commynge vp  
oute of the erth/and he had two hornes lyke a  
lambe/and he spake as dyd the dragon.And he  
dyd all that the fyrste best coulde do in his pre-  
sence/and he caused the erth/and them which  
dwell therein/to worshippe the fyrst best/who  
se dedly wounde was healed. And he dyd grett  
wonders / so that he made fyre come doune  
from heauen in the syght of men.And deceaued  
them that dwell on the erth by the meanes of  
those signes which he had power to do in the  
syght of the best/sayinge to them that dwell  
on the erth:that they shuld make an ymage vn-  
to the best/which had the wounde of a swer-  
de/and dyd lyue.

Gene. ix. 2  
Math. xxvi.

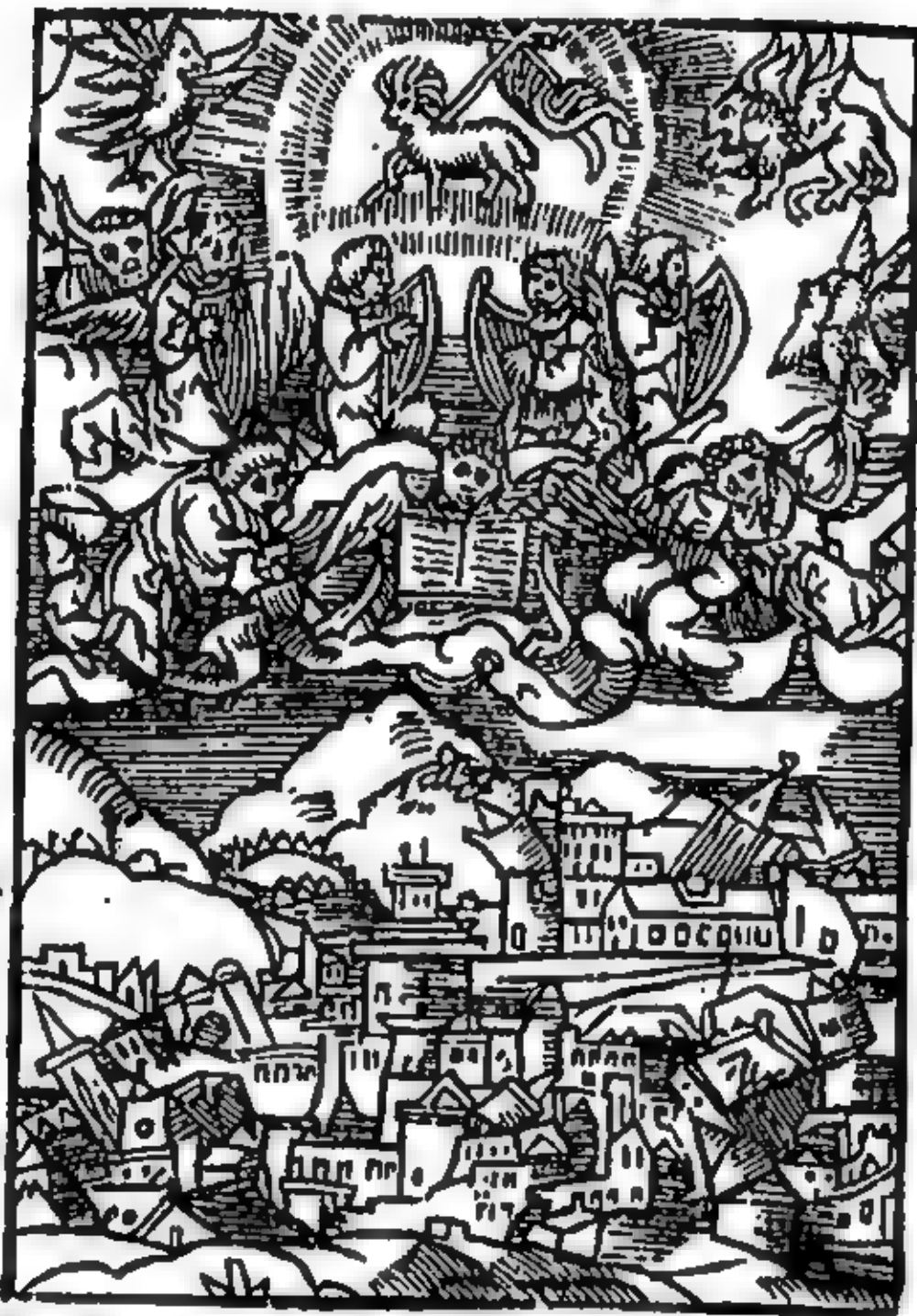
And he had power to geue a sprete vnto the  
ymage of the best/and that the ymage of the  
best shuld speake / and shuld cause that as  
many as woldenot worshippe the ymage of  
the best/shuld be kylled. And he made all bo-  
the male and gret/ryche and poore/fre & bond/  
to receaue a marke in their ryght hondes oz in  
their forheddes.And that no man myght by oz  
sell/saue he that had the marke/oz the name of  
the best/other the nombze of his name. Here  
is wysdome. Let him that hath wytt count  
the nombze of the best. For it is the nombze  
of a man/and his nombze is sixe hondzed/thre  
hoze and sixe.

The .xlii. Chapter.

And I looked/and lo a lambe stode on the  
mounthyon/with him an Land.xliii  
thousande happyng his fathers name  
written in their forheddes. And I her-  
dia voyce from heuen/as the sounde of many  
wytters/and as the voyce of a grett thoundze/  
And I herde the voyce of harpers happyng  
wth their harpes. And they longe as it we-  
re i newe longe / before the seate / and before  
r.iiij. the

The .xlii. fy  
gure.





The .xliii. fy  
gure

the foure beestes / and the elders / and no man  
coude learne that songe / but the hondred and  
xliii. . which were redemed from the erth.  
These are they / which were not defyled with  
women / for they are virgyns. These folowe the  
lambe whither soeuer he goeth. These were re-  
demed from men beyng the fyrste frutes vi-  
to God and to the lambe / and in their mos-  
thes was founde no gyle. For they are withou-  
ten spott before the throne of God. .

And

And I sawe an angell flye in the middes of  
heaven hauinge an euerlastinge gospel / to  
preache vnto them that sit and dwell on the  
erth / and to all nacions / hyndredes / & tonges  
and people / sayinge with a loude voyce: Feare <sup>Psalm. xlv.</sup>  
God and geue honour to him / for the houre of <sup>Reu. xiii.</sup>  
his iudgement is come: and worshyppe him / <sup>Esai. xli.</sup>  
that made heauē and erth / & the see / and foun-  
taynes of water. And ther folowed a nother  
angell / sayinge: Babylon is fallen is fallen  
that grete cite / for she made all nacions drin-  
ke of the wyne of hir fornicacion.

And the thyrde angell folowed them sayin-  
ge with a loude voyce: If eny man worshyppe  
the beest & his ymage / & receaue his marke in  
his forhed / or on his honde / the same shall  
drinke the wyne of the wyth of God which  
is powred in the cuppe of his wyth. And he  
shal be punished in fyre and brimstone / before  
the holy angels / and before the lambe.

And the smoke of their turment ascendeth  
vpeuermore. And they haue no rest daye ner  
nyght / which worshyppe the beest & his yma-  
ge / and whosoever receaueth the pynt of his  
name. Here is the patience of sayntes. Here  
are they that kepe the commaundementes &  
the sayth of Iesu.

And I herde a voyce from heauen sayinge  
vnto me: write. Blessed are the ded / which he  
re after dye in the Lorde / euē so sayth the spye-  
te: that they maye rest fro their laboures / but  
their woikes shall folowe them. And I looked  
and beholde a whyte clowde / and vpon the  
clowde one sittinge lyke vnto the sonne of  
man / hauinge on his heed a golden crowne / &  
in his honde a sharpe sykle. And another an-  
gell came oute of the temple / cryinge with a  
loude voyce to him that sat on the clowde.  
Thruste in thy sykle and reape for the tyme is

come

The .xv. fy-  
gure.

Joel. iii. c.

# The Revelation



The. xv. f. yz  
gure.

come to repe/ for the cozne of the erth is rype.  
And he that sate on the clowde / thrust in his  
spyke on the erth/ and the erth was reped.

And another angell came oute of the tem-  
ple/ which is in heauen/ hauinge also a sharpe  
spyke. And another angell came oute from the  
aultre/ which had power ouer fyre/ and cryed  
with a lowde crye to him that had the sharpe  
spyke/ and sayde: thrust in thy sharpe spyke/ and  
gaddye the clusters of the erth: for her grapes  
are

# Of S. John ffo. ccc. lxxviii

are rype. And the angell thrust in his spyke  
on the erth/ and cut doun the grapes of the  
pyneparde of the erth: and cast them into the  
gret wynefat of the wyath of God / and the  
wynefat was troden with out the cite / and  
bloud came oute of the fat/ euē vnto the hoys  
byddes by the space of a thousande. & .viij. C.  
furlonges.

## The. xv. Chapter.

**A**nd I sawe another signe in heuē gret  
& meruellous. vij. angels hauinge the  
seuen laste plagis/ for in them is fulfil-  
led the wyath of God. And I sawe as  
it were a glassye see/ mingled with fyre/ & the  
that had gottē victoꝝ of the best/ and of his  
ymage/ and of his mathe/ and of the nombꝛe  
of his name/ stonde on the glassye see/ hauinge  
the harpes of God/ & they songe the songe of  
Moses the seruaunt of God / & the songe of  
the lambe/ sayinge: Gret and marnelous are  
thy woꝝkes Lorde God almyghty / iuste and  
true are thy waves/ kyng of sayntes. who  
shall not feare o Lorde/ & glorify thy name?  
For thou only arte holy / & all gentyls shall  
come and woꝝhippe before the/ for thy iudge-  
mentes are made manifeste.

The. xvi. f. yz  
gure.

W. r. x.

And after that/ I lohed/ & beholde the tem-  
ple of the tabernacle of testimony was oppn  
in heauen / and the seuen angels came out of  
the temple / which had the seuen plagis / clo-  
thed in pure & byght linnen / and hauinge  
their bestes gyrded with goldē gerdels. And  
one of the lowze bestes gaue vnto the seuen  
angels. vij. golden vialles / full of the wyath  
of God/ which liueth for euer moꝝe. And the  
temple was full of the smoke of the gloꝝy of  
God and of his power/ and no man was able  
to entꝛe into the temple/ tyll the seuen plagis  
of the seuen angels were fulfilled.

## The. xvi. Chapter

And





The .xvi. fyg  
sure.

The .xvi. fyg  
sure.

**A**nd I herde a great voyce out of the temple sayinge to the .viij. angels: go you & rewapes/ poure out poure vialles of wrath vpon the erth. And the fyrst went/ and powzed out his viall vpon the erth/ & there fell anoylome & a soxe botche vpon the men which had the marke of the best/ & vpon them which worshipped his ymage. And the seconde angell shed out his viall vpon the see/ & it turned as it were into the bloud of a deed man: & euery liuinge

liuinge thinge dyed in the see. And the thyrde angell shed out his viall vpon the ryuers and fontaynes of waters/ & they turned to bloud. And I herde an angell saye: Lorde which arte & wast/ thou arte ryghteous and holy/ because thou hast geue soche iudgementes/ for they shed out the bloude of sayntes/ & Prophetes/ and therfore hast thou geue them bloud to drinke: for they are worthy. And I herde another out of the aultre saye: euē so Lorde God almighty true and righteous are thy iudgementes.

And the fourth angell poured out his viall on the sunne/ and power was geue vnto him to vex men with heate of fyre. And the men raged in gret heate/ & spake euill of the name of God which hath power ouer those plagues/ & they repented not/ to geue him glory. And the fyfte angell poured out his viall vpon the scate of the beste/ & his kyngdome waxed derke/ & they gnawe their tōges for sorowe/ & blasphemed the God of heauē for sorowe & payne of their sores/ & repented not of their dedes.

And the sixte angell poured out his viall vpon the gret ryuer Euphrates/ & the water dyed vp that the wayes of the kynges of the este shulde be prepared. And I sawe thise vnclene spretes lyke frogges come out of the mouth of the dragon/ & out of the mouth of the beste/ & out of the mouth of the false prophete. For they are the spretes of deuyls workinge myzacles/ to go out vnto the kynges of the erth & of the whole worlde/ to gadder the to the battayle of that gret dape of God almighty. Beholde I come as a thefe. Happy is he that watcheth & kepeh his garmentes/ lest he be founde naked/ and men se his filthynes. And he gaddered them to gether into a place called in the Hebrue tongue Armagedon.

And the seuenth angell poured out his viall

all in

all in to the apye. And ther came a voyce out of heauen from the seate/sayinge: it is done. And ther folowed voyces / thondynges / and lightnynges / and ther was a gret erthquake / soche as was not sence me were vpo the erth / so mighty an erthquake and so gret. And the greatesse was deuided into thre parties / & the cities of all nations fell. And gret Babylon came in remembraunce befoze God / to geue vnto hyr the cuppe of the wyne of the fiercenes of his wrath. & every ple fled awaye / & the mountaynes were not founde. And ther fell a gret hayle / as it had bene talentes / out of heauen vpon the men / and the men blasphemmed God / because of the plage of the hayle / for it was gret and the plage of it soze.

The .xviij. Chapter.

The .xviii. fy gur

**A**nd ther came one of the seuen angels / which had the seuen vialles: and talked with me / sayinge vnto me: come I will shewe the the iudgemēt of the gret whore that sitteth vpon many waters / with which haue comitted fornicacion the kynges of the erth / so that the inhabytens of the erth / are drunken with the wyne of her fornicacion. And he carped me awaye into the wildernes in the spete. And I sawe a woman syt vpon a rose colozed best full of names of blasphemie which had ten hornes. And the woman was arrayed in purple & rose coloure & decked with golde / precious stone / & pearles / & had a cup of golde in her honde / full of abominacions & filthines of her fornicacion. And in her forehead was a name written / a mystery / gret Babylon the mother of whozome and abominacions of the erth. And I sawe the wyfe dronke with the blond of sayntes / and with the bloud of the witnesses of Iesu. And when I sawe her / I wondred with gret meruaile.

And



The .xviii. fy gur.

And the angell sayde vnto me: wherfoze maruylest thou? I will shewe the the mystery of the woman / and of the best that berith her / which hath seuen heddes and ten hornes. The best that thou seest / was / and is not / and shall ascende out of the bottomlesse pyt / and shall go into perdition / and they that dwell on the erth shall wondze (whose names are not written in the boke of lyfe from the beginninge of the worlde) when they beholde the

best



best that was and is not. And here is a mynde that hath wysdome.

The seven heddes are seven mountaynes / on which the woman sitteth: they are also seven kynges. / & yue are fallē / & one is / and another is not yet come. when he cometh he must continew a space. And the beste that was / & is not / is euen the apght / & is one of the seven / & shall go into destruccion. And the ten hornes which thou seest / are ten kynges / which haue receaued no kyngdome / but shall receaue power as kynges at one houre with the beste. These haue one mynde / and shall geue their power & strenghte vnto the beste. These shall syght with the lambe / & the lambe shall ouercome them: for he is Lorde of lordes / and kynge of kynges: and they that are on his side / are called / and cholen and saythfull.

And he sayde vnto me: the waters which thou sawest / where the whore sitteth / are people / and folke / and nacions / and tonges. And the ten hornes / which thou sawest vpon the beste / are they that shall hate the whore / & shall make her desolate & naked / and shall eate their fleshe & burne her with fyre. For God hath put in their hertes to fulfyll his wyll / and to do with one consent / for to geue hyr kyngdome vnto the beste / vntill the wordes of God be fulfilled. And the woman which thou sawest / is that great cite / which raigneth ouer the kynges of the erth.

The .xviii. Chapter.

**A**nd after that / I sawe another angell come from heauē / hauinge gret power / and the erth was lghthened with his brightnes. And he cried mightely with a ströge voyce sayinge: Great Babylon is fallen / is fallen: and is become the habitation of deuyls / and the holde of all fowle synetes / and

The .xviii. figure.



The .xviii. figure.

a cage of all vnclene and hatefull byrdes / for all nacions haue dronken of the wyne of the wrath of her fornicacion. And the kynges of the erth haue committed fornicacion with her / and her merchautes are waxed ryche of the aboundaunce of her pleasures.

And I herde a nother voyce from heauen / saye: come awaye from her my people / that ye be not partetakers in her synnes / that ye receaue not of her plages. For her synnes are gon

vp to

up to heuen/ & God hath remembred her wpe-  
kednes. Rewarde her euen as she rewarded  
you/ & geue her doble accorde to her wo-  
les. And poure in doble to her in the same  
cuppe which she filled vnto you. And as mo-  
che as she glorified her selfe & liued wantonly/  
so moche poure ye in for her of punysshment/  
and sorowe/ for she sayde in her selfe: I syt be-  
inge a queene & am no wyddowe & shal se no so-  
rowe. Therfore shall her plages come at one  
daye/ death/ and sorowe/ & honger/ and she shal  
be bzent with fyre: for stronge is the Loyde  
God which iudgeth her.

Esai. xlii. b.

And the kynge of the erth shal be wepe her  
and wayle ouer her/ which haue committed  
fornication with her/ and haue lyued wantan-  
ly with her/ when they shal se the smoke of  
her burninge/ and shall stonde a farre of/ for  
feare of her punysshment/ sayinge: Alas/ Alas  
that gret cite Babylon/ that myghty cite: for  
at one houre is her iudgement come. And the  
marchauntes of the erth shal wepe and way-  
le in them selues/ for no man wyll bye their  
ware eny moze/ the ware of golde and siluer/  
and precious stones/ nether of pearle/ and ray-  
nes/ and purple/ & scarlet/ and all thyne mod-  
de and almaner vessels of puerp/ and alman-  
ner vessels of most precious wodde/ & of brasse  
and yron/ and synamon/ and odours/ & opyt-  
mentes/ and franchynsence/ and wyne/ and oyle/  
and fyne floure/ and wheate/ bestes/ and she-  
pe/ and hortes/ and charretes/ and bodies  
and soules of men.

And the apples that thy soule lusted after/  
are departed from the. And all thynges which  
were deyntic/ and had in pryce are departed fro  
the/ and thou shalt fynde them no moze. The  
marchauntes of these thynges which were  
wexed ryche/ shall stonde a farre of from her/  
for feare

for feare of the punysshment of her/ wepinge  
and waylinge/ and sayinge: Alas/ alas/ that  
gret cite/ that was clothed in raynes and pur-  
ple/ and scarlet/ and decked with golde/ and  
precious stone/ and pearles: for at one houre  
so great riches is come to nought.

And euery shyppe gouerner/ & all they that  
occupied shippes/ and shypmen which wozle  
in the see/ stode a farre of/ and cried/ whē they  
sawe the smoke of her burninge/ sayinge: what  
cite is lyke vnto this gret cite: And they cast  
dust on their heddes/ and cried wepinge/ and  
waylinge/ and sayed: Alas/ alas that greate  
cite wherein were made riche all that had shyp-  
pes in the see/ by the reason of her coslynnes/  
for at one houre is she made desolate.

Resoyce ouer her thou heauen/ and ye holy  
Apostles and Prophetes: for God hath geuen  
yours iudgement on her. And a myghty angell  
toke vpon a stone lyke a gret myllstone/ and cast  
it into the see/ sayinge: with suche violence  
shall that gret cite Babylon be cast/ and shal  
be founde no moze. And the voyce of harpers/  
and musiciens/ and of pipers/ & trompetters  
shal be herde no moze in the: and no craftes-  
man/ of whatsoeuer craft he be/ shal be founde  
eny moze in the. And the soude of a myll shal  
be herde no moze in the/ and the voyce of the  
bydgrome and of the byde/ shal be herde no  
no moze in the/ for thy marchauntes were the  
gret men of the erth. And with thyne inchant-  
ment were deceaued all nations: & in her was  
founde the bloude of the Prophetes/ & of the  
sayntes/ & of all that were slayne vpon the erth:

The. xix. Chapter

And after that I herde the voyce of mo-  
che people in heauen sayinge: Alleluya.  
Saluacion and glory & honour & power  
be ascribed to the lord oure God/ for true and  
ryghte-



righteous are his iudgements/ for he hath iudged the great whoze which dyd corrupt the erth with her fornicacion/ & hath auenged the bloud of his seruautes of her hond. And agayne they sayd: Alleluya. And smoke rose vpon euermoze. And the .xxiiiij. elders/ & the .iiiiij. bestes fell doune/ and worshipped God that sate on the seate sayinge: Amen/ Alleluya. And a voyce cam out of the seate/ sayinge: prayse oure Lorde God all ye that are his seruautes/ and ye that feare him both small and great.

And I herde the voyce of moche people/ ent as the voyce of many waters/ & as the voyce of stronge thondynges/ sayinge: Alleluya/ for God omnipotent raigneth. Let vs be glad & reioyce and geue honour to him: for the maria ge of the lambe is come/ and his wyfe made her selfe redde. And to her was graunted/ that she shulde be arayed with pure and goodly raynes. For the raynes is the rightewesnes of sayntes. And he sayde vnto me: happy are they which are called vnto the lābes supper. And he sayde vnto me: these are the true saynges of God. And I fell at his fete/ to worshyppe him. And he sayde vnto me/ se thou do it not. For I am thy felowe seruaunt/ and one of thy brethren/ & of them that haue the testimony of Iesus. Worshyppe God. For the testimony of Iesus is the wyete of prophesye. And I sawe heauen open/ and beholde: a whyte horse: and he that sat vpon him was sayth full and true/ and in rightewesnes dyd iudge and make battayle. His eyes were as a flaine of fyre: and on his heed were many crownes: and he had a name written/ that no man knewe but he him selfe. And he was clothed with a vesture dypt in bloud/ and his name is called the worde of God. And the warriors which were in heauen/ followed him vpon whyte horse.

Math. xlii.  
Luke. xlii.

The .xix. fy-  
gure.

Isai. lxiii.



The .xix. fy-  
gure.

te horses / clothed with white and pure raynes: and out of his mouthe went out a sharpe swerde/ that with it he shulde smyte the heathen. And he shall rule them with a rodde of yron/ and he trode the wynefat of fearnes & wrath of almighty God. And hath on his vesture and on his thygh a name written: kynge of kynges/ and Lorde of Lordes.

And I sawe an angell stonde in the sunne/ and he cryed with a lowde voyce/ sayinge to all the

i. Timo. vi.

all the fowles that flye by the middes of hea-  
uen/come and gaddye youre selues to gether  
vnto the supper of the gret God that ye maye  
eate the fleshe of kyniges/and of hye captay-  
nes/and the fleshe of mighty men/and the fles-  
he of hoysse/and of them that sit on them/and  
the fleshe of all free men & bond men/and of  
small and gret. And I sawe the beste & the kyn-  
ges of the erth/and their warriors gathered to-  
gedder to make battayle agaynst him that sat  
on the hoysse and agaynst his souldiers.

And the beste was take and with him that  
false Prophet that wrought myracles before  
him/with which he deceaued them that recei-  
ued the beestes marke/and them that worship-  
ped his ymage. These both were cast into a pye  
of fyre burninge with bymstone: and the rem-  
nant were slayne with the swearde of him  
that sat vpon the hoysse/which swearde proce-  
ded out of his mouth/and all the foules were  
fulfilled with their fleshe.

The .xx. Chapter.

The .xx. fy-  
gure.

**A**nd I sawe an angell come doune from  
heauen/hauinge the keye of the bottom-  
lesse pyt/and a gret chayne in his honde.  
And he toke the dragon that olde ser-  
pent which is the deuyll & Satanas/and he bou-  
de him a thousand yeares: and cast him into  
the bottomlesse pyt/and he bounde him/and  
set a seale on him/that he shulde deceaue the  
people no moare/tyll the thousand yeres be  
refulfilled. And after that he muste be loosed  
for a lytell season.

And I sawe seates & they sat vpon them &  
iudgement was geuen vnto them: and I sa-  
we the soules of them that were beheaded for  
the witnes of Iesu/and for the worde of God:  
which had not worshipped the beste/nether  
his ymage/nether had taken his marke vpon  
their



The .xx. figu-  
re.

their forheddes/oz on their hondes: and they  
liued/and raygned with Christ a thousand yeres: but  
the other of the dead melyued not agayne/ vntill  
the thousand yeres were finished. This is the  
first resurrection. Blessed and holy is he that  
hath parte in the first resurrection. For on su-  
che shall the seconde death haue no power for  
they shalbe the prestes of God & of Christ/ &  
shall raygne with him a thousand yeres.

¶ .iiij.

And



# The Revelacion

Rea. xxi. vili.  
nd. x. lxx.

And when the .vii. yeares are expiered / Satan shalbe lowsed out of his prison / and shall go oute to deceaue the people which are in the foure quarters of the erth Gog and Magog / to gadder them to gedder to batayle / whose nombze is as the sonde of the see : and they went vp in the playne of the erth / and compassed the tentes of the sapntes about / & the beloued cite. And fyre cam doune from God / out of heauen / and deuoured them : and the deuyl that deceaued them / was cast into a lake of fyre & brimstone / where the beest and the false prophet were and shalbe tormented daye and nyght for euet moze.

And I sawe a greate whyte seate and him that satte on it / from whose face flied awaye both the erth and heauē and their place was no moze founde. And I sawe the deed / both gret and small stonde before God : And the booke were opened / & another booke was opened / which is the booke of lyfe / and the deed were iudged of tho thinges which were written in the booke accordinge to their dedes : and the see gaue vp her deed / which were in her / and deeth and hell deliuered vp the deed / which were in them : and they were iudged euery man accordinge to his dedes. And deeth and hell were cast into the lake of fyre. This is that second deeth. And whosoever was foude written in the booke of lyfe / was cast into the lake of fyre.

## The .xxi. Chapter

Isai. lxiii. c.  
nd. lxvi.  
Deir. iii.

The .xxi. fy  
gure.

**A**ND I sawe a newe heuē & a newe erth. For the fyrst heuē / and the fyrst erth were vanisshed awaye / & ther was no moze see. And I John sawe that holy cite newe Ierusalem come doune fro God oute of heauē prepared as a bypde garnished for her husband. And I heide a gret voyce out of hea

Of S. Iohy.

ffo. cccc. lvi



The .xxi. fy  
gure.

of heauen sayinge : beholde / the tabernacle of God is with men / and he will dwell with them. And they shalbe his people / and God him selfe shalbe with them and be their God. And God shall wpye awaye all teares from their eyes. And there shalbe no moze deeth / nether sorowe nether cryinge / nether shall ther be eny moze payne / for the olde thinges are gone. And he that satte upon the seate / sayde : Behold I make all thin

Isai. xli.

The .xxi.  
figure.

sa. xlii.  
Cor. v.

all thinges newe. And he sayde vnto me: wryte/for these wordes are saythfull and true.

And he sayde vnto me: it is done/ I am Alpha and Omega/ the beginninge/ and the ende. I will geue to him that is a thyrt of the well of the water of lyfe/ fre. He that ouercometh/ shall inheret all thinges/ & I will be his God/ and he shall be my sonne. But the fearefull and vnbeleuyng/ and the abhominable/ and murderers/ and whoremongers/ and sorcerers/ & ydolaters/ and all lyars shall haue their parte in the lake which burnyth with fyre and brimstone/ which is the seconde deeth.

And there cam vnto me one of the. vii. angels which had the. vii. vials full of the. vii. laste plagues: and talked with me sayinge: come hyder/ I will shewe the the byrde/ the lambes wyfe. And he caried me awaye in the spyrte to a grett and an hie mountayne/ and he shewed me the grett cite/ holy Ierusalem descendyng out of heauen from God/ hauyng the byghnes of God. And her byrnyng was lyke vnto a stone mooste pccious/ euen a Iaspere cleare as Cristall/ and had walles grett and hie. and had xij. gates/ and at the gates. xij. angels: and names wrytten/ which are the. xij. trybes of Israel: on the est parte. iij. gates/ and on the north syde. iij. gates/ and towarde the south. iij. gates/ and from the west iij. gates: and the wall of the cite had. xij. foundacions/ and in them the names of the lambes. xij. Apostles.

And he that talked with me/ had a golden rede to measure the cite with all and the gates therof and the wall therof. And the cite was bylt. iij. square and the length was as large as the bredth of it/ and he measured the cite with the rede. xij. furlonges: & the length and the bredth/ and the heighth of it/ were equall. And he measured the wall therof. an. c. xliij. cubites: the mea-

the measure that the angel had was after the measure that man vsyth. And the byldyng of the wall of it was of Iaspere. And the cite was pure golde lyke vnto cleare glasse/ & the foundacions of the wall of the cite was garnished with all maner of pccious stones. The fyrste foundacion was Iaspere/ the seconde Sapphyre/ the thyrde a Calcedony/ the fourth an Emeralde: the fyft Sardonyx: the sixt Sardonyx: the seventh Crysolite: the eyght Berall: the nynta Topas: the tenth a Crysolalos: the eleuenth a Iacynth: the twelue an Amethyst.

The. xij. gates were. xij. pearles/ euey gate was of one pearle/ and the strete of the cite was pure golde/ as thowoe byrnyng glasse. And ther was no temple therein. For the lord God allmyghty and the lambe are the temple of it/ and the cite hath no neede of the sonne ne- ther of the mone to lyghten it. For the bygh- nes of God dyd lyght it: and the lambe was the lyght of it. And the people which are saued shall walke in the lyght of it: and the kynges of the erth shall byng their glozy vnto it. And the gates of it are not shut by daye. For ther shall be no nyght there. And ther shall en- tre into it none vnclene thynge: nether what soeuer worketh abhominacion: or maketh lyces: but they only which are wrytten in the lambes booke of lyfe.

Isai. lx. c.

The. xiiij. Chapter.

And he shewed me a pure ryuer of water of lyfe cleare as Cristall: procedyng oute of the seate of God and of the lambe. In the myddes of the strete of it/ and of ether syde of the ryuer was ther wode of lyfe: which bare. xij. manner of frutes: and gaue frute eue- ry moneth: and the leues of the wode serued to heale the people with all. And ther shall be no moze curse/ but the seate of God and the lambe



## Of the Newe facion

lambe shalbe in it: and his seruauntes shal  
serue him. And they shall se his face/and his  
name shalbe in their foreheades. And there shall  
be no nyght there / and they nede no candle/  
neither lyght of the sunne: for the Lorde God  
geueth them lyght / and they shall raygne for  
euermore.

And he sayde vnto me: these sayinges are  
saythfull and true. And the Lorde God of  
Daynes and Propheies sent his angel to shew  
vnto his seruauntes / the thinges which mu  
st shortly be fulfilled. Beholde I come short  
ly. Happy is he that keepeth the sayinge of the  
prophecy of this booke. I am John which sawe  
these thinges and herde them. And when I had  
herde and sene / I fell doune / to worshippe be  
fore the fete of the Angel which shewed me  
these thinges. And he sayd vnto me: se thou do  
it not / for I am thy felowe seruaunt and the  
feloweseruaunt of thy brethren the propheies  
and of them which kepe the sayinges of this  
booke. But worshippe God.

And he sayde vnto me: seale not the sayinges  
of the prophecy of this booke. For the tyme is  
at hande. He that doeth euyll / let him do euyll  
still: and he which is fylthy / let him be fylthy  
still: and he that is ryghteous / let him be more  
ryghteous: and he that is holy / let him be mo  
re holy. And beholde I come shortly / and my  
rewarde with me / to geue every man accordyn  
ge as his dedes shalbe. I am Alpha and Ome  
ga the begynnyng and the ende: the fyrst and  
the last. Blessed are they that do his commaun  
dementes / that their power maye be in the tree  
of lyfe / and maye entre in thozow the gates in  
to the cite. For without shalbe dogges and in  
chauntes / and whozmongers / and mothe  
rers / and ydolaters and whosoever loueth or  
maketh lyes.

I Ie

## Of S. Iohn

No. cccc. lvi

**D** I Iesus sent myne angel / to testifie vnto you  
these thinges in the congregacions. I am the ro  
te and the generacion of Dauid / and the byghe  
mornynge starre. And the spete and the byrde  
sayde come. And let him that heareth / saye also  
come. And let him that is athyrt / come. And let  
whosoever will / take of the water of lyfe / fre.

I testifie vnto every man that heareth the  
wordes of the prophecy of this booke: yf any  
man shall adde vnto these thinges / God shall  
adde vnto him the plagis that are written in  
this booke. And yf any man shall mynyshe of the  
wordes of the booke of this prophecy / God shall  
take awaye his parte out of the booke of lyfe /  
and oute of the holycite / and from tho thin  
ges which are written in this booke. He which  
testifieth these thinges sayth: be it / I come  
quynckly / Amen. Euen so: come lorde Iesu.

The grace of oure Lorde Iesu Christ  
be with you all: Amen.

The ende of the newe testament:

## Here folowe

the Epistles taken oute of the olde  
testament / which are red in the church after the  
vse of Salburge vpon certen dayes of the yere.

The fyrst sondaye in Aduent /  
the Epistle.

**E**rken vnto me / ye that folowe rygh  
teousnes and seke the Lorde. Loke vnto  
the rocke pe were cut oute of and to  
the caue and pyt ye were dyged oute  
of. Look vnto Abraham youre father and vnto  
Sara that bare you: how I called him onely  
a blessed him and multiplied him. For the Lord  
De both

## The Pistles of the

he hath comforted Syon and hath comforted all that is decayed therein and will make hyz wilderness as Paradyse and hyz deserte as the garden of the Lorde. Joye and gladnes shalbe founde therein / with thankesgeyunge and the voyce of prayse. Herken vnto me my people / & turne youre eares to me / my folke. Ther shall a lawe go oute from me / & my iudgement will I stablish / to be a lyght vnto nacions. My ryghteousnes is nye / and my saluacion shall go oute / and myne armes shall iudge nacions / & pylones shall loke for me and shall tarpe after myne arme. Lyste vp youre eyes to heauen and behold the erth beneth. For heauen shall vanyshe awaye as smoke / and the erthe shall weare awaye as a vesture / and the inhabyters therof shall perishe awaye after the same maner: but my saluacion shall endure euer and my ryghteousnes shall not perishe. Herken vnto me ye that knowe ryghteousnes / and so let the people that haue my lawe in their hertes. Feare not the rebukes of man / nether faynte for their blasphemys. For wormes shall eate them as a garment / and mothes shall deuoure them as it were woll. But my ryghteousnes shall conspire euer / and my saluacion from generation to generation.

The wensdaye in the seconde weke of Aduent: the Epistle.

**T**hus sayth the lorde: I will returne to Syon and will dwell in the myddle of Jerusalem. And Jerusalem shalbe called the city of truth and the hyl of the lorde Sabaoth and an holy hyl. Thus sayth the lorde Sabaoth: yet ther shall yet bothe olde men and olde women in the stretes of Jerusalem / & men with staves in their handes for the multitude of dayes. And the stretes of the cite shalbe filled with boyes and wenches playenge in the

## Olde Testament Jo. cccc. lvi

in the stretes therof. Thus sayth the lorde Sabaoth / though it shall seme harde in the eyes of the remnant of the people that shalbe left in those dayes / shall it seme harde in myne eyes / also sayth the lorde Sabaoth: Thus sayth the lorde Sabaoth: behold / I will deliuer my people from the east contre / and from the lande of the goynge downe of the sonne / and will bringe them / that they shall dwell in the myddes of Jerusalem. And they shalbe my people / & I wilbe their God in truthe and ryghteousnes.

The fedyng next folowynge:  
the Epistle.

**T**hus sayth the Lorde: vpon the walles of Jerusalem / I haue set keepers which shall neuer cease nether by daye nor yet by nyght. And ye that stee by the remembrance of the Lorde / se that ye pause not / neither let him haue rest vntyll he haue prepared and made Jerusalem glorious in the erth. The Lorde hath sworne by his ryght honde / and by his stronge arme / that he will not geue thy corne anye moare to be eaten of thyne enemyes: and that alpyentes shall not drinke thy new wyne for which thou hast laboured. But they that set it to house / shall eate it and shall prayse the Lorde: and they that gathered it / shall drinke it in the courte of my holpe temple. So from gate to gate / and prepare the waye for the people / cast vp grauayle and make the waye hie and clense it of stones / & set vp a baner for the people. Beholde the Lorde will make it known vnto the endes of the worlde. And saue ye vnto the daughter of Syon: behold he that is thy sauyour / cometh / and his rewarde with him and his worke before him. And they shall be called a people of holynes redeemed of the Lorde. And thou shalt be called an haunted cite and not forsaken.

The



## The Pistles

On the wensdave in the thyrde  
weke of Advent/the Epistle.

Isa. xi. a

**T**he word that Esaias the sonne of Amos saith in a vision/concernynge Juda and Jerusalem. It shall come to passe in the last dayes that the mount of the house of the lord/shalbe set in the tope of the mountaynes/ & shalbe lyfte vpon the hylls: & all nacions shall resorte therto. And manche people shall go and saye: come and let vs go vnto the hill of the lord: & vnto the house of the God of Iacob: that he maye teache vs his wayes/ and that we maye walke in his pathes. For oute of Syon shall come the lawe/ & the word of God oute of Jerusalem. And he shalbe iudge amonge the hethen and tell manye nacions their fautes / and they shall tourne their swordes into mattoches and their speares into spithes. One nacion shall not lyfte vpon a swerde agaynst another: nether shall they learne to warre anye moare. O house of Iacob come and let vs walke in the light of the lord.

The frydave in the. iij. weke of  
Advent/the Epistle.

Isa. ii. a

**T**her shall come a rodde oute of the stocke of Jesse/ and a braunche shall sprynge out of his rote. And on him shall lyght the spirite of the Lord: the spirite of wysdome and of vnderstandynge/ the spirite of counsell and of strenghth/ the spirite of knowledg and of the drede of the lord: & it shall make him sauer of the feare of the lord. And he shall not iudge after the sight of his eyes: nether shall rebuke after the hearynge of his eares. But he shall iudge the causes of the poore with righteousnes/ and shall rebuke with equytte for the vnbyle of the erthe. And he shall smyte the erth with the rodde of his mouth / and with the bryeth of his lippes shall sleve the wyched. And drye

## Olde Testament Jo. ccc. li. d

And righteousnes shalbe the gyrdle of his loynes and saythfulnes the gyrdle of his raynes.

The wensdave in the fourthe weke  
of Advent; the Epistle.

**T**his sayth the Lord. Chyldren of Syon be glad and reioyse in the Lord your God. For he hath geuen you the teacher of righteousnes/ and will make descende vnto you the fyrst rayne and the later/ as at the begynnyng. And the barnes shalbe full of corne/ and the wyne presses shall flowe ouer with wyne and oyle. And ye shall knowe that I the Lord poure God/ dwell in Syon my holpe mounte. And Jerusalem shalbe holpe/ and ther shall no straunger passe thowow there anye moare. And at that daye the mountaynes shall droppe swete wyne/ and the hylls shall flowe with mylke/ and all the brokes of Juda shall runne with water. And a fountayne/ shall go oute of the house of the Lord/ and water the ryuer of Bittim. Egypt shall go to rypne/ & Edom shalbe a desert and a wilderness/ which oppressed the chydren of Juda/ & which shed innocent bloude in these lande. And Juda shall cōtinue ever/ and Jerusalem from generacion to generacion. And I will clense their bloude which I haue not clensed. And the Lord shall dwell in Syon.

Joel. iii.

The frydave in the. iij. weke  
of Advent: the Epistle.

**S**hout and be glad daughter of Syon for beholde I come and dwell in the myddes of the/ sayth the lord. And manye nacions shall cleave vnto the Lord at that daye and shalbe my people. And I will dwell in the myddle of the/ and thou shalt knowe that the Lord Sabaoth hath sent me vnto the. And the Lord shall inheret Juda/ which is his parte in the holpe ground/ & he shall chose Jerusalem yet agayne. Let all fleshe holde

Isa. lx. ii. d.

the holde their peare befoze the lozde: for he is  
rysen oute of his holpe temple.

¶ On saynd John the Euangelistes  
daye: the Epistle.

1. Cor. 13. a.

**H**e that feareth God/will do good: & he  
that kepeth the lawe / shall obtayne  
wysdome: & she will come agaynst him  
as an honorable mother: as a woman  
yet a virgen shall she receaue him. She shall fe-  
de him with the breaste of lyfe and vnderston-  
dyng: & the water of wholsome wysdome she  
shall geue him to drinke. Upon hye he shall sa-  
ken him selfe: & shall not be bowed / and on hye  
he shall holde him selfe: & shall not be confoun-  
ded. And she shall exalt him amonge his neybo-  
res: and shall open his mouthe euen in the che-  
rest of the congregacion. And she shall fyl him  
with the spirite of wysdome and vnderston-  
dyng: and with the garment of gloze shall ap-  
parell him. She shall make him ryche with loye  
and gladnes and shall inheret him with an euer  
lastyng name.

¶ The .xij. daye: the Epistle.

1. Cor. 13. a.

**A**nd receaue lyght Jerusalem: for  
thy lyght is come / & the gloze of the  
lozde is vp ouer the. For beholde/  
darknes shall couer the erth / and a  
thick myst the nations. But the lozde shall ry-  
se as the sonne ouer the / and his gloze shall be  
sent vpon the. And the hethen shall walke in  
thy lyght: & the kynges in the byghtnes that  
is rysen ouer the. Lyfte vp thine eyes rounde  
about and se. All these are gathered to gether  
and are come vnto the. Thy sonnes shall come  
from farre / and thy daughters shall be euer by  
thy syde. When thou shalt se / and shalt haue  
plenty: thine harte shall wonder and break  
oute in loye / when the multitude of the see is  
turned to the / and the armyes of the hethen  
are

are come vnto the. The aboundance of La-  
mells shall couer the / with the dyomadaryes of  
Madian and Ephraim / and all they of Saba shall  
brynge golde and frankysence / and shall prea-  
che the prayse of the lozde.

¶ The next sondaye after the .xij.  
daye: the Epistle.

Isa. 40. a.

**I** will prayse the O Lozde / that though  
thou were angrey with me / yet thine  
anger is turned / and thou hast comforted  
me. Beholde God is my saluacion:  
I will be holde therfore and not feare. For the  
lozde God is my strenght and my prayse whe-  
rof I synge: & is become my sauoure. And ye  
shall drawe water in gladnes oute of the wel-  
les of saluacion. And ye shall saye in that daye:  
geue thankes vnto the lozde: call on his name:  
make his dedes knowne amonge the hethen:  
remember that is name is hye. Lyfte vp an hye  
synge vnto the lozde: for he hath done excel-  
lente / and that is knowne thowow ouer all  
the worlde. Trye and shewe thou inhabiter  
of Syon / for great amonge you is the holpe  
of Israel.

¶ On Althe wensdaye:  
the Epistle.

Zent.  
Joel. 2. a.

**A**nd now therfore sayth the Lozde: Turne  
to me with all poure hartes / in fa-  
stynge / wepyng and lamentacion. And  
teare poure hartes / and not poure garmentes /  
& turne vnto the Lozde poure God. For he is  
full of merce and compassion / longe yet he be  
angrey / & great in merce and repenteth when  
he is at the paynee to punishe. Who can tell  
whether the Lozde will turne and haue com-  
passion and shall leaue after him a blessing &  
sacrifice and drinke offerynge vnto the Lozde  
poure God. Blowe a trompet in Syon / proclayme  
the fastynge / & call a congregacion. Gather the  
people



people to gether / & holde a congregation / bringe the elders to one place / gather the younge chyl dren and them that sucke the brestes / to gether. Let the byrdgrome come oute of his chamber / & the byrde oute of hyr parloure. Let the prestes that minister vnto the Lorde / wepe betwene the pochte and the alter / and saye: spare (Lorde) thy people / & deliuer not thyne inheritance vnto rebuke / that the hethen shuld raygne ouer the. Why shuld they saie / amonge the nations / where is their God? And the Lorde enuyed for his londes sake and had compassion on his people. And the Lorde answered and sayde vnto his people. Beholde / I send you corne / new wyne and oyle / that ye shalbe satisfied therewith. Neither will I let you be anye moare in shame amongest the hethen.

On the frydaye next folowynge: the Epistle.

sa. lvi. a

**L**isten with the throte and spare not. Lyste vp thy voyce as a trompet / and tell my people their offenses and the house of Jacob their synnes. For me they seke daye by daye / and will knowe my wayes / as a people that doth ryghteousnes / and hath not forsaken the equitie of their God. They seke of me ryghteous iudgementes and will drawe nye vnto God. Why haue we fasted and thou hast not looked vpon it / haue vmbled oure soules / & thou woldest not wpt it. Beholde when ye fast / ye can fynde poure awne lustes / & can call cruellye on all poure betters. Ye fast to lawe & streue and to smyte with fyre wychedlye. Fast not as ye now do / to make poure voyce to be harde by an hye. Shuld it be soche maner of fast that I shuld chole / a daye that a man shuld hurte his soule? Or to bowe downe his heed lyke a bullrush / & to sprede sack cloth and ashes vnder him? Shuldest thou call this a fast / & a daye

Daye acceptable vnto the Lorde? Or is not this rather the fast that I haue chosen? To lose mye hed bondes / & to vnbrynde bondpylles of oppression / And to let the byrased go fre: And that ye shuld breake all maner pokes / & to breake the byred to the hunger / and to bringe the poore that are harbourlesse vnto house / and when thou seest a naked / that thou cloth him / & that thou shuldest not with drawe thy selfe from helppinge thyne awne fleshe? Then shuld thy lyght breack oute / as dothe the daye springe / and thyne health shulde shoute lyke bud oute. And thy ryghteousnes shuld go befoze the / and the gloze of the Lorde wolde come apou the. Then shuldest thou call / & the Lorde shuld answer: thou shuldest crye / & he shuld saye / lo here am I. For I the Lorde thy God am mercyfull.

On the wensdaye after the fyfth sondaye in lent: the Epistle.

**A**nd the Lorde sayde vnto Moyses: come vp to me into the hyll / and be there / & I will geue the tables of stone and a lawe and commandementes / which I haue wrytten / to teache them. Then Moyses rose vp & his minister Josue / and Moyses went vp into the hyll of God / & sayde vnto the elders: tarpe ye here / vntill we come agayne vnto you: & beholde here is Aaron & Hur with you. If anye man haue anye matters to do / let him come to the. When Moyses was come vp into the mounte / a cloude couered the hyll / & the gloze of the Lorde abode vpon mounte Sina / and the Lorde couered it. vi. dayes. And the seuenth daye he called vnto Moyses oute of the cloude. And the fashion of the gloze of the Lorde was lyke consuminge fyre on the tope of the hyll in the syght of the chyl dren of Israel. And Moyses went in to the mountayne. And Moyses was in the mountayne fourtye dayes and fourtye nyghtes.

Exod. xxxiii.

Exod. xxxiii.

## The Pistles of the

Al. Reg. xlv.

Another for the same daye: the Epistle.

**I**n those dayes came Elias to Barfabes that is in Iuda/ and lefte his lad there. And he went into the wilderness a dayes iorneye/ & came and sat vnder a genasper tree/ & wysshed to his soule that he myght dye/ & sayde: it is now ynough lord/ take my soule/ for I am not better then my fathers. And as he laye and slepte vnder a genasper tree: beholde/ an angel touched him/ & sayde vp/ and ate. And he looked vp: and beholde there was at his heede a cake baken on the coles and a cruse of water. And he ate and dranke and layde him doune agayne. And the angel of the lord came agayne the seconde tyme/ and touched him: and sayde: vp and ate: for thou hast a great waye to go. And he arose and ate and dranke and walked shew the strength of that meate fourtye dayes and fourtye nyghtes/ euen vnto the mounte of God Hozeb.

The fydaye next folowynge: the epistle.

Exe. xlviii.

**T**his sayth the lord. The soule that synneth/ she shall dye. The sonne shall not beare parte of the fathers wyckednes. The ryghteousnes of the ryght shalbe vpon him/ & the wyckednes of the wycked shalbe on him. And yet the wycked yf he turne from all his synnes which he dyd/ & kepe all mynecordinances/ and do iustye and ryghteouslye/ he shall lyue & not dye. None of the synnes that he hath done/ shalbe reckoned vnto him: In the ryghteousnes that he hath done he shall lyue. For I desyre not the death of a synner (sayth the lord Jehouah) but rather that he shuld tourne from his waye/ & lyue. And so yf a ryghteous tourne from his ryghteousnes and do wyckednes/ & shall do lyke vnto all the abominacions which a wycked doth/ shall he lyue? No/ none of those ryghteousnes that he dyd shalbe remembred.

## Of the Testament

Jo. ccc. lvi

remembred. But in the wyckednes which he wrought/ & in the synne which he dyd/ in them shall he dye. But you will saye/ the waye of the lord is not equall. Here I praye you ye house of Israel. Is not my waye equall/ and poure wayes rather vnequall? Yf a ryghteous tourne from his ryghteousnes and do wyckedlye/ and dye therfore: in this wyckednes which he dyd/ he shall dye. And when a wycked turneth from his wyckednes and doth iustye and ryghteouslye/ he shall saue his soule: because he feared and turned from all his wyckednes which he dyd/ he shall lyue and not dye/ sayth the lord almyghtye.

The wensdaye after the seconde son daye in lent: the Epistle.

**I**n the dayes of Hester / Marдохens prayed the Lord/ beyng myndfull of all his workes and sayde: Lord/ lord hyng allmyghtye/ for in thy power all thynges are put/ nether is there anye that can resist thy will/ yf thou haue determined to saue Israel. Thou madest heauen and erth/ & whatsoever is contayned with in the compasse of heauen: thou art lord of all/ nether is there anye that can resist thy maiestye. Thou knowest all thynges/ & wottest that it was not of pryde or of spyte/ or anye desyre of glorie that I dyd not worship most proude Amon: for I wolde haue been readye/ and that gladlye (for the sauyng of Israel/ to haue hyst euen the steppes of his fete. But I feared lest I shuld tourne the glorie of my God vnto a man/ and feared to worship anye man saue my God. And now Lord hyng and God of Abraham/ haue merce on thy people: for our enemies are mynded to destroye vs and to bringe thyne inheritance utterly to nought. Despise not the porcion which thou deliueredest for thy selfe out of Egypt.

Hester. xlv.

t. liij. Heare



## The Pistles of the

Hearke my prayer & be mercifull vnto the parte  
and inheritaunce/and tourne oure sorrow into  
Ioye: that we maye lyue and prayse thy name.  
O lord/ and stoppe not the mouthes of them  
that prayse the. And all Israel with hym  
de and prayer cryed vnto the lord/ because that  
present death was not farre from them.

¶ The frydaye next folowyn-  
ge: the Epistle.

Gen. xxxv

**A**t that tyme Joseph sayde vnto his bro-  
ther. Hearke I praye you a dreame that  
I dreamed. Beholde we were makyn-  
ge of sheues in the feld: and se/ my sheffe aro-  
se and stode vpryght/ and poure sheues stode  
rounde aboute and made an obeysance vnto  
my sheffe. Then sayde his brethren vnto him:  
what/ shalt thou be oure kynge/ or shalt thou  
raynge ouer vs? And they hated him the more  
for his dreame and for his wordes. And he dreamed  
yet another dreame and tolde it his bre-  
thren. And he sayd: beholde/ I dreamed yet  
another dreame/ We thought the sonne and  
the mone and eleuen starres dyd worship me.  
And when he had tolde it his father and his  
brethren/ his father rebuked him and sayde  
vnto him: what meaneth this dreame which  
thou hast dreamed? Shall I come and thy mo-  
ther and thy brethren and fall before the on  
the grounde? And though his brethren hated  
him: yet his father kept the thinge in mynde.  
And when his brethren were gone to pasture  
their fathes shepe at Sychem/ Israel sayde  
to Joseph: do not thy brethren fede the shepe at  
Sychem: come that I maye sende the to them.  
And he sayde: here am I. And he sayde: go good  
sonne and se whether it be well with thy bre-  
thren and with the shepe/ and bringe me wor-  
de agayne. And he sent him oute of the va-  
le of Hebron for to goo to Sychem. And a  
man

## Olde Testament

Jo. cccliii

man founde him wanderinge in the felde/ and  
axed him sayinge: what seke st thou? And he  
sayde/ I seke my brethren: tell me I praye the/  
where fede they? And the man sayde: they are  
departed hence. For I harde them saye: let vs  
go to Dothan. And when they sawe him a far-  
re of/ & per he dyuenge them/ they cotruied to  
fle him. And they sayd one to another: behol-  
de/ this dreamer cometh. But now come & let  
vs kyll him & cast him into some pitte & saye  
some cruell beast hath deuoured him/ & let vs  
se wherto his dreames wil come. when Ru-  
ben hearde that/ he wolde haue ryd him oute  
of their hondes/ & sayde: let vs not kyll him.  
And Ruben sayde more ouer/ shed not bloude/  
but cast him into yonder pyt that is in the wil-  
dernes/ and laye no hondes vpon him: for he  
wolde haue ryd him out of their hondes/ and  
deliuered him to his father agayne.

¶ The wensdaye after the thyrde sondaye  
in lent. The epistle.

**T**hus sayth the Lord God. Honour thy  
father & mother/ that thy dayes maye  
be prolonged in the londe which thy  
Lord God geueth me. Thou shalt not kyll.  
Thou shalt not breake wedlocke. Thou shalt  
not steale. Thou shalt beare no false wytnes  
gaynst thy neybour. Thou shalt not couet  
thy neybores house: nether shalt thou couet  
thy neybores wyfe/ his manservant/ his  
nappe/ his oxe his asse or ought that is his.  
And all the people sawe the thundringe and  
the lighteninge/ & the noyes of the hoer/ &  
how the mountayne smoked. And whē the peo-  
ple sawe it/ they remoued & stode a farre of/ &  
sayde to Moses: talke thou with vs & we will  
heare: but let not God talke with vs/ least we  
dye. And Moses sayde vnto the people/ feare  
not. For God is come to proue you/ & that his  
t.v. feare

Exod. xx.ii

## The Pistles of the

Leate maye be amōge you/ that ye synne not. And the people stode a farr of/ & Moyses wē into the cloude where God was. And the Lord sayde vnto Moyses: thus thou shalt saye vnto the chylidren of Israel. Ye haue sene how I haue talked with you oute of heauē. Ye shall not make therfore with me Gods of golde: in no wise shall ye do it. An alter of erth shalt thou make vnto me/ and there offer thy burnt offeringes and thy peace offeringes/ and thy shepe and thyne oxē. And vnto all places where I shall put the remembraunce of my name/ thither will I come vnto the and blesse the.

The fridaye next folowing. Epistle.

*Num. xx. 2.*

**I**n those dayes when there was no water for the multitude/ they gathered them selues to gether agaynst Moyses & agaynst Aaron. And the people dyd chyde with Moyses/ & spake sayinge: wold God we had perished when oure brythers perished before the Lord. Why haue ye brought the congregation of the Lord into this wilderness/ that bothe we and oure catell shuld dye here/ wherfore leed ye vs oute of Egypt/ to bringe vs vnto this vngenerous place/ which is no place of seed/ ner of figges/ ner of vynes/ ner of any garnardes/ nether is ther any water to drinke. And Moyses & Aaron wēt fro the congregation vnto the doore of the tabernacle. & witnes/ & fell on their faces: & the glorie of the Lord appered vnto the. And the Lord spake vnto Moyses sayinge: take the staffe/ & gather thou & thy brother Aaron/ the congregaciō to gether/ & saye vnto the rock before their eyes/ that he geue forth his water. And thou shalt bringe them water out of the rock/ and shalt geue the cōpanie drinke/ and their bestes also. And Moyses tooke the staffe from before the Lord

## Olde Testament

Jo. ccc. liii

Lord as he commaunded him. And Moyses & Aaron gathered the congregation to gether before the rock/ and he sayde vnto them/ heare ye rebellious/ must we fet you water oute of this rock? And Moyses lifte vp his hand with his staffe/ & smote the rock two tymes/ & the water came oute aboundantly/ and the multitude dranke/ and their bestes also. And the Lord spake vnto Moyses and Aaron: because ye beleued me not/ to sanctifie me in the eyes of the chylidren of Israel/ therfore ye shall not bringe this congregation into the lande which I haue geuen them. This is the water of strife/ because the chylidren of Israel stroue with the Lord/ & he was sanctified vpon the.

The wensdaye after the. iiii. sondaye in lent. The epistle

**T**his sayth the Lord God. waſthe & *Isa. l. c.*  
be cleane: put away the wickednes of youre ymaginacions oute of my sight. Cease to do euill and learne to do well. Doe dye to do righteouslye and helpe the oppressed. Aduenge the fatherlesse and defende the cause of widowes. Come/ let vs shewe eche his grefe to other and make an atonement sayth the Lord. And so though youre synnes be lyke to purple/ they shalbe made as whyte as snow/ and though they be as reed as skarlet/ they shalbe made lyke whyte woll. If ye will agree and hearken/ ye shall eate the best of the lande sayth the Lord God.

Another for the same daye.

**T**hus sayth the Lord. I will sanctifie my name that is defiled amōge the he then. Which ye haue defiled amonge the: that the hethē maye knowe that I am the Lord (sayth the lord Iehouah) when I am sanctified vpon you in their syght. And I will take you from the hethen/ and will gather  
*Isa. l. c.*



## The Pistles of the

ther you oute from all landes/ and will bryn-  
he you in to oure awne contré. And I will  
poure pure water vpon you/ and ye shal be clen-  
sed from all vnclenneses/ & fro all youre pdo-  
les. I will clense you. And I will geue you a  
new harte/ and will put a new sprete in you.  
And will take awaye that stonye harte out of  
poure fleshe/ & geue you a fleshye herte. And  
I will put my sprete in you/ & will make that  
ye shal walke in myne ordinaunces and kepe  
my lawes & do them. And ye shal dwell in the  
lande which I gaue youre fathers. And ye  
shal be my people/ and I wil be youre God.

The fridaye after the. iij. sondaye in lent.

The epistle.

Re. xlii. b

**I**n those dayes it chaunced that the son-  
ne of the wyfe of the housle was sicke/ &  
the sickness was so great that there re-  
mayned no bzyeth in him. Then she say-  
de to Helias: what haue I to do with the/  
thou man of God? Wydest thou come to me/  
that my synne shulde be kepte in mynde & to  
sle my sonne? And he sayde vnto hir: geue me  
thy sonne/ & he toke him oute of hir lappe/ &  
caried him vpon into an hyechamber/ where he  
him selfe dwelt/ & layde him on the bed. And  
he cal led vnto the Lorde & sayde: O Lorde my  
God/ hast thou dealt so cruelly with the wy-  
dowe with whom I sugourne/ as to kylle his  
sonne. And he measured the chyld. iij. tymes/  
& calle d vnto the Lorde & sayd: Lorde my God  
let this chyldes soule come agayne into him.  
And the Lorde hekened vnto the voyce of He-  
lias and the chyldes soule come agayne vnto  
him/ & he reuiued. And Helias toke the chyl-  
de and car. led him doune oute of the chamber  
into the ho. vse/ and deliuered him to his mo-  
ther. And Helias sayde: se/ thy sonne is a liue.  
Then sayde the woman to Helias: now I  
knowe

## Olde Testament Jo. ccc. v

knowe that thou arte a man of God/ & that  
the Lorde is truly in thy mouth.

The wensdaye after the. v. sondaye in  
lent. The epistle.

**A**t that tyme the Lorde spake to Mo-  
ses sayinge: speake vnto the hole mul-  
titude of the chyldzen of Israel/ & saye  
to the: I am the Lorde youre God. Ye  
shal not steale ner lye/ ner deale falsly one  
with another. Ye shal not sweere by my name  
falsly/ that thou desyle not the name of thy  
God: I am the Lorde. Thou shalt not begyle  
thy neyboure with caullaciōs/ ner robbe him  
violently: nether shall the workmans laboure  
abyde with the vntill the morninge. Thou  
shal not curse the deffener put a stumblinge  
blocke befoze the blinde: but shalt feare thy  
God. I am the Lorde. Ye shall do none vn-  
righteousnes in iudgemēt. Thou shalt not fa-  
uer the poozener honour the mightie/ but  
shal iudge thy neyboure righteously. Thou  
shal not go vp & doune a false pzeuie accusar  
amonge the people/ nether shalt thou helpe to  
shed the bloude of thy neyboure. I am the Lor-  
de. Thou shalt not hate thy brother in thyne  
harte/ but shalt in anye wise rebuke thyne ney-  
boure/ that thou beare no synne for his sake.  
Thou shalt not aduege thy selfe ner beare ha-  
te in minde agaynst the chyldzen of thy peo-  
ple/ but shalt loue thyne neyboure euē as thy  
selfe. I am the Lorde. Myne ordinaunces shall  
ye kepe sayth the Lorde Almighty.

The fridaye after the. v. sondaye in lent.

The epistle.

**E**remyas sayde: Lorde all that forsa-  
ke the/ shal be ashamed. And they that  
departe from the/ shal be witten in the  
erth. For they haue forsaken the Lorde  
that is the fountayne of the waters of life. Men  
le me

Leuit. xij. a

Jer. xlii. b

te me Lozde/ & I shalbe whoale: saue me Lozde  
 & I shalbe safe/ for thou arte he that I pray-  
 se. Beholde they saye vnto me: where is the  
 woꝛde of the Lozde? Let it come to passe/ & I  
 enforced not to be a sheparde that shuldenot  
 folowe the: & the daye of destruction haue I  
 not despyed/ thou knowest. And that proce-  
 ded oute of my mouth was right in thy sight.  
 Be not terrible vnto me Lozde/ for thou arte  
 my trust in the euyl daye. Let them that per-  
 secute me be confounded/ & let not me be con-  
 founded. Let their hertes sayle them/ and let  
 not myne herte sayle. Bynge vpon them an  
 euyl daye/ & bryse them agayne and agayne.  
 The wylldaye after palme sondaye. Epistle.

2(a).iii.b.

**T**he saynges/ & the arme of the Lozde/ to  
 whos it opened/ he came vpon as a spyre  
 before him/ & as a rote oute of a drye lande.  
 There was nether fasson or bewtie on him.  
 And whē we looked on him/ there was no good  
 lynnes that we shuld lust after him. He was de-  
 spised & cast oute of mēnes cōpanie/ & one that  
 had suffered sorowe/ & had experyence of infir-  
 mitie: & we were/ as one that had byd his face  
 fro him. He was so despytable/ that we esteemed  
 him not. Truly he toke vpo him oure deseas-  
 es/ & bare oure sorowes. And yet we counted  
 him plagued/ & beaten & humbled of God. He  
 was wounded for oure transgression/ and bry-  
 sed for oure iniquities. The correccion that  
 brought vs peace/ was on him/ & with his stee-  
 pes we were healed. And we went all of vs as  
 strave as shepe/ & turned euery mā his waye:  
 & the Lozde put on him the wychednes of vs  
 all. He suffered wydge/ & was euyl entreated/  
 & yet opened not his mouth: he was as a shepe  
 ledde to be slayne: & as a lambe before his she-  
 rer/ he was downe & opened not his mouth.  
 By the

By the reason of the affliction/ he was not este-  
 med: and yet his generaciō who can nombze?  
 Though he be takē fro the erth of liuing mē.  
 For my peoples trasgression he was plagued.  
 He put his sepulchre with the wicked/ & with  
 the riche in his deth: because he dyd none ini-  
 quitie/ nether was gyle founde in his mouth.  
 And yet the Lozde determined to bryse him  
 with infirmities. His soule geuinge hyz selfe  
 for transgression/ he shall se seed of lōge conti-  
 nuance/ & the will of the Lozde shall prospere  
 in his hande. Because of the labour of his sou-  
 le/ he shall se and be satisfied. With his know-  
 ledge/ he beinge iust/ shall iustifie my seruants  
 and that a great nombze: and he shall bea-  
 re their iniquities. Therefore I will geue him  
 his parte in many/ and the spoule of the migh-  
 tie he shall deuyde: because he gaue his soule  
 to death/ and was nombzed with the trespa-  
 sers/ and he bare the synne of many/ and made  
 intercession for transgressors.

On good fridaye the Epistle.

**A**nd the Lozde spake vnto Moyses & A-  
 ron in the londe of Egypt sayinge: this Exod. xiii.  
 moneth shalbe poure chese moneth: eue  
 the fyrst moneth of the pere shall it be vnto  
 you. Speake ye vnto all the felowshipe of Is-  
 rael sayinge: that they take the tenth daye of  
 this moneth to euery household a shepe. If the  
 household be to few for a shepe then let him &  
 his neybouteres that is next vnto his house/  
 take accordyng to the nōbre of soules/ & colite  
 vnto a shepe accordyng to euery mānes eatyn-  
 ge. A shepe with outspot & a male of one ye-  
 re olde shall it be/ & from amonge the lambes  
 & the goates shall ye take it. And ye shall kepe  
 him inwarde vntill the .xiiij. daye of the same  
 moneth. And euery man of the multitude of  
 Israel shall kyl him aboute eue. And they  
 shall



## The Pistles of the

shall take of the bloude & stryck it on the .ij. sy-  
de postes & on the vpper doore post of the hou-  
ses/wherin they eate him. And they shall eate  
the fleshe the same nyght / roste with fyre / &  
with unleuened breade / & with soure erbes  
they shall eate it. So that ye eate not therof  
sode in water / but roste with fyre : both heed /  
fete & purtenaunce to gether. And se that ye let  
nothinge of it remayne vnto the morninge: yf  
ought remayne / burne it with fyre. Of this  
maner shall ye eate it: with youre loynes girded /  
& shooes on youre fete / & youre staues in  
youre handes. And ye shall eate it in hast for  
it is the Lordes passe ouer.

The last sondaye after Trinite sondaye.  
The epistle.

Jer. xxxiii. 8

**B**ehold the dayes will come sayth the  
Lorde / that I will steepe vnto Dauid  
a righteous braunche / & he shall raigne  
a kynge / & shall be wise / & shall do equi-  
tie & iustice in the erth. And in his dayes Iu-  
da shall be safe / & Israel shall dwell without  
fear. And this is the name that they shall call  
him the Lorde oure righteousness. wherfore  
beholde the dayes will come sayth the Lorde /  
ye shall no more saye / as sure as the Lorde li-  
ueth that brought the chyldre of Israel oute  
of the lande of Egypt. But as sure as the Lor-  
de liueth which deliuered & brought the seed  
of the house of Israel oute of the lande of  
the north and from all landes whither I  
thrust them. And they shall dwell in their aw-  
ne lande sayth the Lorde God almighty.

On the wechsdaye in the ember weke afore  
Mighelemas.

Amos. ix. 14

**T**hus sayth the Lorde God / beholde the  
daye will come sayth the Lorde / that  
the earer shall ouertake the reaper & the  
treader of grapes / the sower of seed. And the moun-

## Olde Testament. Jo. ccc. vi

mountaynes shall drome streynes / & the hilles  
shall be herable. And I will turne the captiuite  
of my people Israel: & they shall builde the  
citties that are fallen in deserte / & shall inhabyte  
them / & shall plant vineyardes / & drinke of  
the wyne of them / & shall make gardenes and  
eate the frutes of them. And I will plant the  
in their awne lande & they shall not be anye  
more plucked oute of their lande which I ha-  
ue geuen them sayth the Lorde thy God.

The fridaye in the Ember weke before  
mighelmas. The epistle

**T**urne Israel vnto the lorde thy God:  
for thou art fallen for thy wychednes-  
ses sake. Take wordes with you and  
turne vnto the Lorde. And saye vnto

Ojer. xlii. 2

him: remit all wychednes & geue good thinges /  
& we will paye the openly that we haue promi-  
sed with oure lippes. For we shall not saue vs /  
nether will we ryde on horses: nether will we  
saye to the workes of oure awne handes / ye are  
oure Goddes: for thou hast compassion on the fa-  
therlesse. I will heale their disobedience / & will  
loue the of myne awne accorde: for my wrath  
is ceased fro them. I will be as dew to Israel /  
& he shall flourish as a lilie / & stretch oute his  
rotes at Libanon. His braunches shall rane ou-  
te abroad / & as an olue tree shall his glorie  
be / & his sauoure as Libanon. They that shall  
turne & sit in his shadow / shall liue with corne /  
& flourish as a vine. His renoune shall be as  
the wine of Libanon. Ephraim / what haue I  
anye moare to do with ydoles? I haue heard  
him & looked on him. I will be as a grene fyre  
tree / & of me shall thy frute be founte. Who is  
wise to vnderstande these thinges & hath wit  
to perceyue the? For the wayes of the Lorde  
are straight / & the righteous shall walke in  
them: but the wyched shall stumbe in them.

Here after foloweth the Epistles of  
the sayntes which are also taken oute  
of the olde Testament.

On saynt Nicolas daye. The epistle.

**B**ehold an excellent preste which in his  
dayes pleased God/ & was founde righ-  
teous/ & in tyme of wrath made an ato-  
nement: Lyke to him there is not founde  
de/ that kept the lawe of the moost hest. And  
he was in couenaunt with him/ & in his fleshe  
he wrote the couenaunt/ & in tyme of tempta-  
cion he was founde fapthfull. Therfore he ma-  
de him a couenaunt with an oth/ that nacions  
shuld be blessed in his sight/ & that he shulde  
be multiplied as the dust of the erth. He knew  
him in his blessings/ and gaue him an inheri-  
taunce. And he kept him thowow his mercie/  
that he founde grace in the eyes of God. An  
euerlastinge couenaunt byd he make him/ & ga-  
ue him the office of the hyspreste. He made him  
happy in gloire. In fapth & in his softenes/ he  
made him holy/ & chose him oute of all fleshe.

On the recepcion of oure ladye. The epistle.

**A** s a vyne/ so brought forth a sauoure  
of swetnesse. And my flowres are the  
frute of glorie and riches. I am the mo-  
ther of bewtifull loue & of feare/ & of knowled-  
ge of holpe hope. In me is all grace of lyfe  
and truthe. And in me is all hope of lyfe & ver-  
tue Come vnto me all that desyre me/ & be  
filled with the frutes that sprynge of me. For  
my sprete is sweter then honye/ & myne inhe-  
ritauce passeth honye or honye combe. The  
remembraunce of me / is for euer and euer.  
Then that eate me shall hunger the moare/  
and they that drinke me/ shall thirst the moare.  
He that hearkeneth to me/ shall not be asha-  
med/ & he that worketh by my counsell/ shall  
not sinne. And they that bring me into light/  
shall haue eternall lyfe.

¶

Olde Testament

¶ Ecccl. xiii

On candellmas daye. The epistle

**B**ehold/ I send my messenger which  
shall prepare the waye before me. And  
lovely shall the Lorde whome ye sche/  
come vnto his temple/ & the messenger  
of the couenaunt whome ye desyre. Beholde  
he cometh sayth the Lorde Saboth. Who  
shall endure in the daye of his comminge/ or  
who shall stonde to beholde him/ for he is as  
trynge spere/ and as the erbe that fullers scou-  
re with all. And he shall sit trynges & purginge  
siluer / & shall purifie the sonnes of Levi/  
and shall tryne them as gold and siluer. And  
they shall bringe vnto the Lorde an offerin-  
ge with righteousnes. And the sacrifice of Iu-  
da and of Ierusalem shalbe delictous vnto  
the Lorde as in the olde tyme and in the yerres  
that were at the beginninge.

On the Annunciacion of oure ladye which  
is oure ladye daye in lent. The epistle.

**A** nd the Lorde spake to Achas sayinge:  
Are the a signe of the Lorde thy God/  
fro alowe beneth/ or fro an hye aboue. **Esa. vii. 8.**  
But Achas answered: I will not axe ne  
ther will tepte the Lorde. And the Prophet  
sayde: Hekepe of the house of Dauid: Is it  
so small a thinge for you/ to be greuous to me/  
but that ye shulde also be paynfull vnto my  
God: Neuerthelater yet the Lorde/ he will  
geue you a signe. Beholde a virgyn shalbe  
with chylde and shall beare a sonne/ and shall  
call his name Emanuel. He shall eate butter &  
honye/ that he maye haue vnderstandinge to  
refuse euill and to chose good.

On saynt Philips & Jacobs daye. Epistle.

**T** hen shall the righteous stonde with  
great constancie agaynst the that vexed  
the/ & toke awaye that they had labou-  
red for. Whē the wicked shall se that they shal  
be trou-

v. ij.

betrou-



be troubled with horrible se are / & shall wonder at the soden & vnloked for victorie / & shall saye in them selues / repentinge & sorowinge for anguyllhe of hert. These be they which we sometyne morked & tested on. we were oute of oure wittes / & thought their liuinge madnes / & their ende to be without honoure. But beholde / how they are counted amonge the chylidren of God / and haue the inheritance amonge the sayntes.

¶ In the natiuite of S. John Baptistes daye. The epistle.

Isa. xlix. a

**T**hus sayth the Lorde. Herken ye ples vnto me / & grue hede ye people that are as farre. The Lorde called me out of the wombe / & made mencion of my name when I was in my mothers bowels. And he made my mouth lyke a sharpe swerde. In the shadowe he hyd me with his hande. And he made me as an excellent arrow / and hid me in his quiver. And as he sayd to me: thou art my seruaut. O Israel / in whome I wil be glorified. And I sayde: I labour in vayne & spende my strength for nought / & vnprofitably. Now be it my cause I comit to the Lorde & my trauayle vnto my God. And now sayth the Lorde that formed me in the wombe / to be his seruaut to brige Jacob agayne vnto him: but they wolde not be brought. And I was glorified in the sight of the Lorde / & my God was my strength. And he sayd / it is a small thinge that thou shouldest be my seruaut to stere vp the tribes of Jacob / and to restore agayne the desolate of Israel. But I haue made the alyght to the gentyle that my saluation maye go vnto the ende of the worlde. Thus sayth the Lorde the redeemer & his holp of Israel vnto the despised soule & abhorred gentyle & to the seruaut of rulers: hynges shall se / & rulers shall stande by & wall

shall worship / because of the Lorde which is saythfull / & of the holpe of Israel which hath chosen the.

¶ On the visitacion of our lady the Epistle.

**I**n the floure of the felde / and lylies of the valeyes. As the lylie amonge the thoznes / so is my loue amonge the daugh- ters. As the appletre amonge the trees of the wood / so is my beloued amonge the sonnes. In his shadow was my delyce / so for his frute was swete to my mouth. He brought me into his wyne seller: and his behaue to me was warde / was louely. Beholde my beloued sayde to me: vp and hast my loue / my bewtifull and come me: / for now is wynter gone and rayne departed and past. The floures apere in oure contre & the tyme is come to cut the vyues. The voyce of the turtle doue is harde in oure lande. The fygge tre hath brought forth hyz fygges / & the vyne blossoms geue a sauoure. Cip my loue and bewtifull and come my loue / in the holes of the rocke and secret places of the walles. Shew me thy face and let me here thy voyce / for thy voyce is swete & thy fashion bewtifull.

¶ On saynt Marye Magdalens daye the Epistle.

**A** Woman of power and vertue / yf a man coulde fynde: the valew of hyz were farre a boue perles. The harte of hyz husband trusteth in hyz / that he nedeth not spoyles. She rendereth him good and not euell all the dayes of hyz lyfe. She sought woll and flax and dyd as hyz handes serued hyz. She is lyk a marchauntes ship that bringeth hyz vitayles from farre. She ryseth yee daye and geueth meate to hyz household / & fode to hyz maydens. She consyded a grounde and bought it / and of the frute of hyz handes planted a vyne. She gydded hyz loynes with strength & couaged hyz armes.

Cant. l. ka

Prout

mes. She perceived that hyr huswifery was profitable/and therfore dyd not put oute hyr candle by nyght. She set hyr fngers to the spynndle/ & hyr handes caught holde on the staffe. She opened hyr hand to the pooze/ & stretched oute hyr handes to the wedye. She feared not least the colde of snowe shuld hurt hyr house/ for all hyr household were doble clothed. She made hyr gaye ornametes: of visse and purple was hyr apparell. Hyr husband was had in honoure in the gates/ as he sat with the elders of the lande. She made lynné and solde it/ & delivered gyddelles to merchautes. Strength: and glozie were hyr rayment/ and she laughed in the later dayes. She opened hyr mouth with wysdome/ and the lawe of ryghteousnes was on hyr tonge. She had an eye to hyr household and eate not bread ydlye. Hyr chyldren arose and blessed hyr/ & hyr husband commended hyr. Many daughters haue done excellentlye/ but thou hast passed them all. Fauoure is a deceauable thinge/ and beuotie is vanytie. But a woman that feareth God/ she shal be praysed. Geue hyr of the frute of hyr handes/ and let hyr mouthes prayse hyr in the gates.

On the assumption of oure ladye: the epistle.

**I**n all those thinges I sought rest: and in some mannes inheritaunce wolde haue dwelt. Then the creator of all thinges commaunded / and sayde vnto me: and he that created me/ dyd set my tabernacle at rest/ & sayd vnto me/ dwell in Jacob and haue thyne inheritaunce in Israel/ & rote thy selfe amonge myne elect. From the begynnyng and before the worlde/ was I created/ and vnto the worlde to come/ will I nor cease: & before him haue I ministered in the holpe habitation. And so in Syon was I settled/ and in the holpe cite lyke wife

wyse I rested/ and in Jerusalem was my power. And I rote my selfe in an honourable people/ which are the lordes parte/ and he their iheristance: and amonge the multitude of sayntes I helde me fast. As a Cedar was I lyfe vp in Libanon: and as a Cypress tree in mounte Hermon. As a palme tree was I exalted in Cadés/ and as roseplantes in Jericho. As a beuotifull olyue tree in the felde/ and as a plantayne tree was I exalted vpon the waters. In the streets I gaue an odoure as synamon and balme that smelleth well: and gaue an odoure of swetnes as perfect myrrer.

On the Natyuite of oure ladye.

The Epistle as is afore on the conception of oure ladye. Ecclesiastic. xxiij.

On S. Mathewes daye the Apostle the epistle.

**T**he similitude of the faces of the four beasts: the face of a man and the face of a lyon on the ryght hand of the four of them. And the face of an ox and the face of an egle on the lyfte hand of the four of them. And their faces & their wynges stretched oute aboute an hye. Eche had two wynges coupled to gether & two that couered their bodyes. And they went all strayght forwarde. And whether they had lust to go / whether they went / and turned not back agayne in their goynge. And the similitude of the bestes and the fashion of them / was as burnynge coles of fyre / and as fyre brandes / walhyng betwene the bestes. And the fyre dyd shyne / and oute of the fyre proceeded lyghtenyng. And the bestes ranne and returned after the fashion of lyghtenyng.

On saynt Luke.

The Epistle as is aboue on saynt Mathewes daye the Apostle. Ezech. i.

On saynt Mathewys daye: the Epistle. Ecclesiastic. l. &

I will



## The Pistles of the

**I** shall prayse the (o Lorde my kynge)  
 & extoll the my God and sayour. I shall  
 magnifie thy name for thou art become  
 my helper and defender. Deliueryng me  
 from destruction & from the snare of the  
 slaughterous tonge & from lyenge lypes thou  
 art my helper agaynst myne enemyes. And thou  
 hast deliuered me accordyng to the ryches of  
 thy glorious mercede from the torpunge lyons  
 gapyng for their praye / even from the handes  
 of men sekynge my lyfe & from the open mouth  
 of strange tribulaciōs which compassed me abou  
 te / from the myddes of the consumpyng flame  
 that closed me in so that in the myddes of the  
 fyre was I not bzent. From the depe belly of  
 hell and from a wycked and lyenge tonge. From  
 an vneyghteous kynge and from a fylthyre ton  
 ge. My soule therfore shall prayse the Lorde vnto  
 in my death / for I was almost in my graue.  
 They came compassyng rounde aboute me / & the  
 re was none to helpe me / I looked for mannes  
 helpe / but there was none. Then remembred I  
 thy mercede (o Lorde) and thy workes from the  
 begynnyng / for it is thou Lorde that deliuerest  
 men abydringe the takynge them vp out of the  
 handes of the Gentyle.

Here ende the Pistles of the  
 olde Testament.

## This is the

Table / where in ye shall fynde the  
 Epistles and the Gospels / after the  
 vse of Salisbury.



As to fynde them the fo  
 ner: so shall ye seke after the  
 se Capitall letters by name:  
 A. B. C. D. which stande by  
 the syde of this boke / alwayes  
 On or vnder the letter ther  
 shall ye fynde a rolle & where  
 the pistle or the Gospell beginneth / & where the  
 ende is / there shall ye fynde an halffe crosse &  
 And the fyrste lyne in this table alwaye is the  
 Pistle / & the seconde lyne is alwaye the Gospell  
 On the fyrst Sondaye in the Advent.

This also we knowe.	Roma. xij. D
When they drew npe vnto.	Mat. xij. I
On the wensdaye.	
Be patient therfore bretheren.	Jaco. v. B
The begynnyng of the Gospell.	Mat. i. I
On the frydaye.	
Estate the. li. Chapter.	
In those dayes John.	Mat. iij. I
On the. ij. Sondaye in the Advent.	
Whatsoeuer thing is writen.	Rom. xv. I
And there shalbe signes.	Luc. xxi. C
On the wensdaye.	
Zacharie the. viij. Chapter	
Merry I saye vnto you.	Mat. xij. B
On the frydaye.	
Estate the. lxxij. Chapter	
John bare witness of him.	Joh. i. B
On the. iij. Sondaye in the Advent.	
Let men this wyse esteeme vs.	1. Corin. xij. I
When John bringe in prison.	Mat. xij. A
On the	

# The table.

On the wendsdage.  
 Esai the .ij. chapter.  
 And in the .vi. moneth the.  
 On the frydage.  
 Esai the .xj. chapter.  
 Mary arose in those dayes.  
 On the .iiij. Sondage in the Advent.  
 Metowce in the lordes all waye.  
 And this is the recorde of John.  
 On the wendsdage.  
 Zohel the .ij. and .iiij. chapter.  
 And this rumoz of him went.  
 On the frydage.  
 Zacharie the .ij. chapter.  
 Take hede/beware of the leuen.  
 In the Christmas euen.  
 Paul the seruunt of Iesus.  
 When his mother mary was.  
 In the Christmas nyght at the masse.  
 For the grace of God.  
 It folowed in those dayes.  
 At the .ij. masse.  
 But after that the kynnes.  
 The shepherders sayde one to.  
 At the .iiij. masse.  
 God in tyme past diuersly.  
 In the begynnyng was that.  
 On saynt Steuens daye.  
 Steuen full of fayth and power.  
 wherfore beholde I sende  
 On saynt John Euangeliste.  
 Ecclesiast. the .xv. chapter.  
 Folowe me/Peter turned.  
 On the chyldermasse daye.  
 And I lohed/s lo a lambe.  
 In the angel of the lordes ape.  
 On the Sondage after chylismasse.  
 And I saye that the heye as.  
 And his father and mother mer.

A  
 Lu. j. C  
 A  
 Lu. j. D  
 Phil. iij. A  
 Joh. j. C  
 D  
 Lu. vij. C  
 D  
 Mar. viij. B  
 Rom. j. A  
 Mat. j. C  
 Mat. iij. B  
 Lu. ij. A  
 Tit. iij. B  
 Lu. ij. C  
 Tit. iij. B  
 Lu. ij. C  
 Hebr. j. A  
 Joh. j. A  
 Act. vi. C  
 Mat. xxiij. D  
 A  
 Joh. xxi. C  
 A  
 Luc. xxiij. B  
 Mat. ij. C  
 Gal. iij. C  
 Lu. ii. A  
 On

# The table

On the Rewepers daye.  
 For the grace of God that bring.  
 And when the eyght daye was.  
 On the twelue euen.  
 For the grace of God that bring.  
 When Herode was dead.  
 On the twelfe daye.  
 Esai the .lx. chapter.  
 When Iesus was boine.  
 On the fyrst Sondage after the twelfe daye  
 Esai the .lx. chapter.  
 The nexte daye/ John came.  
 On the .ij. Sondage after  
 twelfe daye.  
 I beseeche you therfore brethren.  
 And when he was .xij. yere olde.  
 On the wendsdage.  
 Brethren my hertes desyre.  
 When Iesus had herde that.  
 On the frydage.  
 Let every soule submit him.  
 And Iesus retourned by the.  
 On the .ij. Sondage after  
 twelfe daye.  
 Seynge that we haue diuers.  
 And the thyrde daye was the.  
 On the wendsdage.  
 This is a true sayinge/ and by.  
 And he departed thens: and  
 On the frydage.  
 For I knowe/and surely bele.  
 And became into Capernaum.  
 On the .iiij. Sondage after  
 twelfe daye.  
 Be not wyle in poure awne opi.  
 When Iesus was come doune.  
 On the wendsdage.  
 I beseeche you brethren for.

Tit. ij. B  
 Lu. ij. C  
 Tit. ij. D  
 Mat. ij. D  
 A  
 Mat. ij. A  
 A  
 Joh. j. D  
 A  
 On the .ij. Sondage after  
 twelfe daye.  
 Rom. xij. A  
 Lu. ij. B  
 Rom. xij. A  
 Mat. iij. B  
 Rom. xij. A  
 Lu. iij. B  
 Rom. xij. B  
 Joh. ij. A  
 j. Timo. j. C  
 Mar. vj. A  
 Rom. xij. C  
 Lu. iij. B  
 A  
 Rom. xij. D  
 Mat. viij. A  
 Rom. xv. C  
 And he



# The table.

And he entred agayne into. **Mat. iij. A**  
 On the frydaye. **j. Cor. iij. D**  
 Are ye not ware that ye are. **Mat. iij. D**  
 And Jesus went aboute all. **Mat. iij. D**  
 On the v. Sondag after the,  
 twelfe daye. **Ro. xij. B**  
 Owte nothinge to any man. **Mat. viij. C**  
 And he entred into a shippe.  
 On the wendsdaye. **j. Cor. vij. A**  
 Concernynge the thinges. **Luc. ix. G**  
 It chaunced as they went on.  
 On the frydaye. **j. Corin. vij. D**  
 Let every man abyde in the. **Mar. x. B**  
 And they brought chyldren.  
 On the vi. Sondag after  
 twelfe daye. **Coloss. iij. B**  
 Howe therfore as elect of. **Mat. xij. D**  
 The kyngdome of heauen is.  
 On the wendsdaye. **j. Timo. ij. A**  
 I exhorte therfore that a boue. **Mat. xxi. C**  
 A certayne man had two son.  
 When the weddrynge goth out:  
 Because ye not how that. **j. Cor. ix. D**  
 For the kyngdome of heauen. **Mat. xx. A**  
 On the wendsdaye. **j. Cor. iij. A**  
 Of our Gospell be yet hyd. **Mar. ix. G**  
 And they departed thens/and.  
 On the frydaye. **j. Cor. iij. C**  
 Seynge then that we haue. **Mat. xj. C**  
 He that is not with me is.  
 On the Sondag. ix. **j. Corin. xj. D**  
 For ye suffer foles gladly. **Luc. viij. A**  
 When moche people were.  
 On the wendsdaye. **j. Cor. ij. A**  
 I call God for a recorde vnto. **Mar. iij. A**  
 And he began agayne to.  
 On the frydaye. **j. Corin. v. B**  
 Seynge that we knowe. **Luc. xvij. G**  
 When he was demaunded.

# The Table.

On the Sondag. i. **j. Corin. xij. A**  
 Though I speake with the. **Luc. xvij. F**  
 He toke vnto him the twelue. **Quinquagesima.**  
 On the wendsdaye. **Mat. vi. B**  
 Johel the. ij. Chapter  
 Whereouer when ye sake be not.  
 On the frydaye. **Mat. v. G**  
 Esate the. iij. Chapter  
 Ye haue hearde how it is sayde. **Mat. v. G**  
 On the. j. Sondag in lent. **j. Corin. vij. A**  
 We as helpers therfore. **Mat. iij. A**  
 Then was Jesus led awaye.  
 On the wendsdaye in the. iij. tymes. **j. Reg. xix. C**  
 Exodi the. xxiij. chapter. **Mat. xj. D**  
 Then answered certayne. **Embrym-ge.**  
 On the frydaye. **Joh. v. A**  
 Ezechielis the xviij. chapter  
 After that there was a feast.  
 On the. ij. Sondag in lent. **j. Thessa. iij. A**  
 Furthermoze we beseeche. **Mat. xv. C**  
 And Jesus went thence and.  
 On the wendsdaye. **Mat. xx. C**  
 Hester the. xij. chapter.  
 And Jesus ascended to Ierusa. **Mat. xx. C**  
 On the frydaye. **Mat. xxi. D**  
 Genesis the. xxxvij. chapter.  
 Herken another similitude. **Mat. xxi. D**  
 On the. iij. Sondag in lent. **Ephe. v. A**  
 Be ye folowers of God. **Luc. xj. C**  
 And he was a castynge out.  
 On the wendsdaye. **Mat. xv. A**  
 Exodi the. xx. chapter  
 Then came to Jesus the. **Mat. xv. A**  
 On the frydaye  
 Numeri the. xx. chapter  
 Then cam he to a cite of Sama. **Joh. iij. A**  
 On the. iij. Sondag/half lent. **Gala iij. C**  
 For it is wrytten that Abraham **Joh. vij. A**  
 After that went Jesus his. **x. iij. On the**

## The Table

On the wensdaye.  
 Ezechiel the .xxxvi. chapter / & Esai. i. **C**  
 And as Iesus passed by / he. **Joh. ix. C**  
 On the frydaye.  
 ij. Regum the .xviij. chapter. **A**  
 A certayne man was speke. **John. xi. A**  
 On the .v. Sonday in lent.  
 But Ch:ist beyng the hye. **Hebr. ix. C**  
 Which of you can rebuke me. **Joh. viij. A**  
 On the wensdaye.  
 Leuitic the .xix. chapter. **C**  
 It was at Jerusalem the feast. **Joh. x. C**  
 On the frydaye  
 Hieremie the .xviij. chapter. **B**  
 Then gathered the hye prestes. **Joh. xi. A**  
 On the Palme Sondaye.  
 Let the same mynde be in you. **Phil. ij. A**  
 Ye knowe that after .ij. dayes. **Mat. xxvj. A**  
 On the wensdaye.  
 Esai. the .liij. chapter. **D**  
 The feaste of swete byerd dyet. **Lu. xxiij. A**  
 On the good frydaye.  
 Exodi the .xij. chapter. **A**  
 When Iesus had spoken. **Joh. xvij. A**  
 On Esteruen.  
 Ye be then rylen agayne. **Collos. iii. A**  
 The saboth daye at euen. **Mat. xxviij. A**  
 On Esterdaye.  
 Pourge therfore the olde leuen. **j. Cor. v. C**  
 Mary magdalen / and Mary. **Mat. xvij. A**  
 On the Mondaye.  
 Which preachyng was pub. **adu. x. A**  
 And beholde two of them went. **Lu. xxiij. B**  
 On the Tusedaye.  
 Yemen and brethren chyldren. **adu. xij. D**  
 Iesus him selfe rode in the. **Lu. xxiij. A**  
 On the wensdaye.  
 Ye men of Israel why mar. **adu. iij. B**  
 After that Iesus shewed him. **Joh. xxi. A**  
 On the

## The Table.

On the Thorsdaye.  
 The angel of the lord spake. **adu. viij. C**  
 Mary rode without at the. **Joh. xx. C**  
 On the frydaye.  
 For as moche as Ch:ist hath. **j. Pet. iij. C**  
 Then the .xj. disciples went. **Mat. xxviij. D**  
 On the Saterdaye.  
 Wherefore laye a syde all ma. **j. Pet. ij. A**  
 The morowe after the. **Joh. xx. A**  
 On the .j. Sondaye after esterdaye.  
 For all that is bozne of God. **j. Joh. v. A**  
 The same daye at nyght which. **Joh. xx. C**  
 On the wensdaye.  
 Ye Ch:ist be preached howe. **j. Cor. xv. C**  
 when Iesus was rylen the. **Mat. xvij. C**  
 On the frydaye.  
 Obeye them that haue the ouer. **Heb. xiiij. C**  
 And they departed quickly. **Mat. xxviij. C**  
 On the .ij. Sondaye after esterdaye.  
 Ch:ist also suffered for oure. **j. Pet. ij. D**  
 I am a good shepherd / a good. **Joh. x. C**  
 On the frydaye.  
 For as moche as ye know how. **j. Pet. j. A**  
 On the morowe after the sab. **Lu. xxiij. C**  
 On the wensdaye.  
 Iphewse then as by the synne. **Rom. v. D**  
 Then came the disciples of John. **Mat. ix. B**  
 On the .iij. Sondaye  
 after esterdaye.  
 Verely beloued I beseeche you. **j. Pet. ij. C**  
 After a whyle ye shall not se. **Joh. xvij. D**  
 On the wensdaye.  
 My lytell chyldren / these. **j. Joh. ij. A**  
 There arose a question bitwe. **Joh. iij. B**  
 On the frydaye.  
 Ye are all the chyldren. **j. The Ga. v. A**  
 I am come a lyght into the. **Joh. xij. A**  
 On the .iiij. Sondaye after esterdaye.  
 Every good gyfte / and euery. **Iaco. i. C**  
 But



## The Table

But now go I my waye to.	Joh. xvj. B
On the wendsdage.	
Brethren haue not the sayth.	Jaco. ij. A
Holy father kepe in thyne.	Joh. xvij. B
On the frydage.	
Ye se then how that of dedes.	Jaco. ij. D
Deare chyldren yet a lytell.	Joh. xij. D
On the. v. sondage in the crofdages.	
And se that ye be doares of.	Jaco. j. D
Verely verely I saye vnto.	Joh. xvj. E
On the Mondage.	
Knowledge youre fautes one.	Jacob. v. D
Which of you shall haue a.	Luc. xj. A
On the Tensdage.	
Esate the xix. chapter.	D
And Iesus sat ouer agaynst.	Mar. xij. D
On the wendsdage.	
The multitude of them that.	Jadu. iij. B
These wordes spake Iesus &c.	Joh. xvij. A
On the ascension dage.	
In my fyrst treatyse. Deare.	Jadu. j. A
After that he appered.	Mar. xvj. D
On the sondage after ascension dage.	
Be ye therfore discrete/and so.	j. Pet. iij. B
But when the comforter is.	Joh. xv. D
On the wilsen euen.	
It fortuneth/whyll Apollos.	Jadu. xix. A
If ye loue me kepe my comau.	Joh. xiiij. B
On the wilsondage.	
When the fyrste dage was come.	Jadu. ij. A
If a man loue me and will kepe.	Joh. xiiij. C
On the mondaye.	
And he commaunded vs to preache.	Jadu. x. A
God so. loued the worlde/that.	Joh. ij. B
On the Tensdage.	
When the Apostles which we.	Jadu. viij. C
Verely verely I saye vnto you.	Joh. x. A
On the wendsdage.	
Peter stepped forth with the.	Jadu. ij. C
Roman	

## The Table.

No man can come to me except.	John. vi. E
On the thursdage.	
Then cam Philip into a cite of.	Act. viij. A
Then called he the. xij. to gether.	Lu. ix. A
On the frydage.	
Ye men of Israel heare the.	Act. ij. D
And it happened on a certayne.	Lu. v. D
On the saterdage	
And the nexte Saboth dage.	Act. xij. F
And he arose vp & cam oute.	Lu. iij. F
On the Trinite sondage.	
After this I looked/ & beholde.	Reue. iij. A
There was a man of the Pha.	John. iij. A
Corpus Christi dage.	
That which I gaue vnto you.	j. Corin. xi. E
For my fleshe is meate in de.	John. vi. F
On the fyrst sondage after Trinite sondage	
For God is loue/ in this ap.	John. iij. B
There was a certayne riche.	Luke. xvj. E
On the wendsdage	
When we opened vnto you the.	j. Pet. j. D
Ye shall not thinke that I am.	Mat. v. B
On the. ij. sondage after Trinite sondage.	
Maruaple not my brethren.	j. Joh. iij. C
A certayne mā ordeyned a gret.	Lu. xiiij. E
On the wendsdage	
This I saye therfore & testifie.	Eph. iij. E
And when he was come into.	Mat. xxi. C
On the. iij. Sondage after trinite sondage	
Submit youre selues therfore.	j. Pet. v. B
Then resorted vnto him all the.	Lu. xv. A
On the wendsdage	
Not withstandinge the Loyde. q.	Tim. iij. D
Agre with thynne aduersary.	Mat. v. D
On the. iij. Sondage after trinite sondage	
For I suppose that the afflic.	Rom. viij. D
Be ye therfore mercifull as you.	Luk. vj. F
On the wendsdage	
And herby we know that we.	j. John. ij. B
And	



# The Table.

And his disciples asked of  
**On the .v. Sondaye after trinite sondaye**  
 In conclusion be ye all.  
 It cam to passe as the people  
**On the wensdaye**  
 I exhort therfore that aboue  
 It chaunced on a certayne daye.  
**On the .vi. sonday after Trinite sonday.**  
 Remember ye not that all  
 For I saye vnto you except  
**On the wensdaye**  
 I wrote not vnto you as  
 And when he was come.  
**On the .vii. Sondaye after trinite sondaye.**  
 I will speake grossly because of  
 In these dayes when there.  
**On the wensdaye**  
 There is then no damuacion.  
 In that tyme went Iesus.  
**On the .viii. Sonday after trinite sonday.**  
 Therfore brethren we are.  
 Beware of false Prophetes  
**On the wensdaye**  
 But God setteth out his loue  
 Master we sawe one.  
**On the .ix. Sondaye after trinite sondaye.**  
 That we shulde not lust after  
 There was a certayne ryche.  
**On the wensdaye**  
 Remember ye not how that.  
 He that is saythfull in.  
**On the .x. sonday after Trinite sondaye.**  
 Ye knowe that ye were.  
 and when he was come  
**On the wensdaye**  
 All fleshe is not one maner.  
 Take hede to poure selues  
**On the .xi. Sondaye after trinite sondaye.**  
 Brethren as pertayninge  
 And

Mat. xvi. A  
 i. Pet. ii. B  
 Luc. v. A  
 i. Tim. ii. A  
 Lu. vii. D  
 Ro. vi. A  
 Mat. v. C  
 i. John. ii. D  
 Mar. x. C  
 Ro. v. D  
 Mar. vii. A  
 Rom. vii. A  
 Mat. xii. A  
 Ro. vii. C  
 Mat. vii. C  
 Ro. v. B  
 Mar. ix. F  
 i. Cor. x. B  
 Lu. xvi. A  
 Ro. vi. C  
 Lu. xvi. C  
 i. Cor. xii. A  
 Lu. xix. A  
 i. Cor. xv. C  
 Luk. xxi. C  
 i. Cor. xv. A  
 And

# The Table.

And he put forth this similitude. Luk. xvi. B  
**On the wensdaye**  
 Other remember ye not.  
 He put forth a similitude  
**On the .xii. Sondaye after trinite sondaye.**  
 Suche trust haue we.  
 And he departed agayne  
**On the wensdaye**  
 For we preache not cure.  
 Then began he to vpbraid  
**On the .xiii. Sondaye after trinite sondaye**  
 To Abraham & his seede.  
 Happy are the eyes.  
**On the wensdaye**  
 Ye remember brethren poure  
 When the Pharises went.  
**On the .xiv. sonday after trinite sondaye.**  
 I saye walke in the sprete  
 And it chaunced as he went.  
**On the wensdaye**  
 Beare not the yoke with.  
 One of the company sayde  
**On the .xv. Sonday after trinite sondaye**  
 If we liue in the sprite let vs  
 No man can serue two masters  
**On the wensdaye**  
 we knowe that the lawe is.  
 And it fortuneth in one.  
**On the .xvi. Sonday after trinite sondaye.**  
 Wherefore I despyre that ye.  
 And it fortuneth after that  
**On the wensdaye**  
 Beware lest eny man come  
 And he cam to Bethsaida  
**On the .xvii. Sondaye after Trinite sondaye.**  
 I ther-

i. Cor. xv. C  
 Lu. xvi. A  
 i. Cor. ii. B  
 Mat. vii. D  
 i. Cor. iii. B  
 Mat. xii. C  
 Gala. iii. C  
 Lu. x. D  
 i. Cor. ii. B  
 Mat. xii. B  
 Gala. v. C  
 Luk. xvi. B  
 i. Cor. vi. C  
 Lu. xii. B  
 Gala. v. D  
 Mat. vi. C  
 i. Timo. i. B  
 Luke. xx. A  
 Eph. iii. C  
 Lu. vii. C  
 Colos. ii. B  
 Mar. vii. C  
 I ther-



## The Table.

I therfore which am in bondes. Ephe. iij. A  
And it chaunced that he went in. Lu. xiiij. A

On the wensdaye

For yf by the synne of one. Rom. v. C  
When they were come to Caper. Mat. xvij. D  
On the. xviij. Sondag after trinite sondaye  
I thanke my God alwayes on. i. Cor. i. A  
When the Pharises had herde. Mat. xxi. D

On the fridaye

I beseeche you brethren for oure. Rom. xv. B  
Another parable he put forth. Mat. xix. C  
On the. xix. Sondag after the trinite sonday  
And be ye rentred in the spiritte. Ephe. iij. C  
And he entred into a shyppe. Mat. ix. A

On the wensdaye

Therfore brethren stonde fast. g. Cel. g. D  
Then sent Jesus the pepple awa. Mat. xix. C  
On the. xx. Sondag after trinite sonday.  
Take hede therfore that ye wal. Ephe. v. C  
The kyngdome of heauen is lyke. Mat. xxi. A

On the wensdaye

Thou therfore my sonne be strō. g. Tim. ii. A  
When thou makest a diner of a. Lu. xiiij. C  
On the. xxi. Sondag after  
trinite sondaye

Finally my brethren be stronge. Ephe. vi. B  
And ther was a certayne ruler. John. iij. B  
On the wensdaye

Because we knowe brethren. i. Tes. i. B  
And it fortunēd in another sab. Lu. vi. B

On the. xxij. sondaye after  
trinite sondaye.

And I am surely certified of. Philip. i. A  
Therfore is the kyngdome. Mat. xvij. C  
On the wensdaye

Ye & we knowe that what so. Rom. viij. C  
Swerely I sape vnto you that. Mat. xi. C

On the. xxij. Sondag after  
trinite sondaye.

Brethren

## The table.

Brethren folowe me/and. Philip. ii. D  
Then went the Pharises and. Mat. xxij. B  
On the wensdaye  
For yf by the synne of one. Rom. v. C  
When they were come to. Mat. xvij. D

On the. xxij. Sondag after  
trinite sondaye.

For this cause we also/ sence Colol. i. B  
Whyle he this spake vnto them. Mat. ix. C  
On the wensdaye

And I wolde not that ye i. Cor. x. C  
Acertayne man had two. Mat. xxi. C  
On the last Sondag after trinite sondaye  
Hieremye the. xxiij. Chapter.

Then Jesus lyfte vpp his eyes Job. vi. A  
On the wensdaye in the embynge weke  
Amos the. ix. Chapter.

And one of the companye and. Mar. ix. C  
On the fridaye  
Dree the. xiiij. Chapter.

And one of the Pharises desyred Lu. viij. C  
On the Saturdaye  
For th at fyrst tabernacle was Heb. ix. A  
He put forth this similitude Lu. xiiij. B

On the dedicacion of the churche.  
And I John sawe that holy Reue. xxi. A  
And he entred in/ and went Lu. xix. A

Here endeth the Table of the Epistles and  
Gospels of the Sondages.

Here after folowe the Epistles and  
Gospels of the Saynctes.

On saynct Andrews daye.  
For the belese of the hert Rom. x. C  
As Jesus walked by the see of. Mat. iij. C

On saynct Nicolas daye  
Ecclesiastic. xliij. Chapter. A  
For lyke wyse a certayn man Mat. xxv. A

On the



# The Table.

On the conception of our lady  
Ecclesi. xxiij. Chapter  
This is the boke of the generation. Mat. i. 3  
On S. Thomas the Apostle daye  
Now therfore ye are no more  
Thomas one of the twelve  
In the conversion of S. Paul  
Saul yet brethinge oute threat  
Then answered Peter & sayde  
On candelmass daye  
Malachie the. iij. Chapter  
And when the tyme of their.  
On S. Mathias the Apostle daye  
And in those dayes Peter  
Then Jesus answered & sayde  
The gretinge of our ladye  
Esaie the. vij. Chapter  
And in the. vi. moneth the angel.  
On saynt Georges daye  
My brethren / count it exceedinge.  
I am the true vine / & my father.  
On S. Marke the Evangelist  
Unto every one of you is given  
I am the true vine / & my father  
On saynt Philip and James daye  
Sapiencie the. v. Chapter  
And he sayde unto his disciples  
The findinge of the crosse  
I have trust towarde you in  
There was a man of the  
On the nativite of S. John Baptist  
Esaie the. xlix. chapter  
Elizabeth the tyme was come  
On S. Peter & Pauls daye  
In that tyme Herode the kynge  
When Jesus came into  
In the commemoration of S. Paul  
I certifie you brethren that  
Then answered Peter

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On the visitacion of our lady  
Anticozum the. ij. chapter  
Mary arose in those dayes  
On saynt Mary Magdalen daye  
Proverb. xxxi. chapter  
And one of the Pharises despyed  
On S. James the Apostle  
Now therfore ye are no more  
Then came to him the mother  
Peter ad vincula  
And as he conspyed the thinge.  
When Jesus cam into the  
On the transfiguration of our ladye  
For we folowed not deceauable  
And after. vij. dayes Jesus  
On the name of Jesus  
Then Peter full of the  
while he thus thought.  
On saynt Laurens daye  
This yet remember how  
I truly verely I saye  
On the assumption of our lady.  
Ecclesi. the. xxiij. Chapter  
As fortun'd as he went  
On saynt Bartholomews daye  
Now therfore ye are no moare  
And ther was a strife  
On the nativite of our lady  
Ecclesiast. the. xxiij. Chapter  
This is the boke of.  
On the exaltacion of the crosse  
I have trust towarde you  
Now is the iudgement of.  
On S. Mathew the Apostle  
Ezechiel the. i. Chapter  
And as Jesus passed forth  
On S. Michaels daye  
And he sent & shewed.  
At the same tyme the disciples  
On

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Luke. 2. 3

John. 1. 1

Rom. 8. 1

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Reue. 18. 1

Mat. 11. 1

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Handwritten notes and signatures, including a large 'P' and 'R'.